

Challenging Islamophobia in Public Schools

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Foreword by Dr. Hatem Bazian



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Cover Image: Adorable Muslim girl in a classroom with her student friends.

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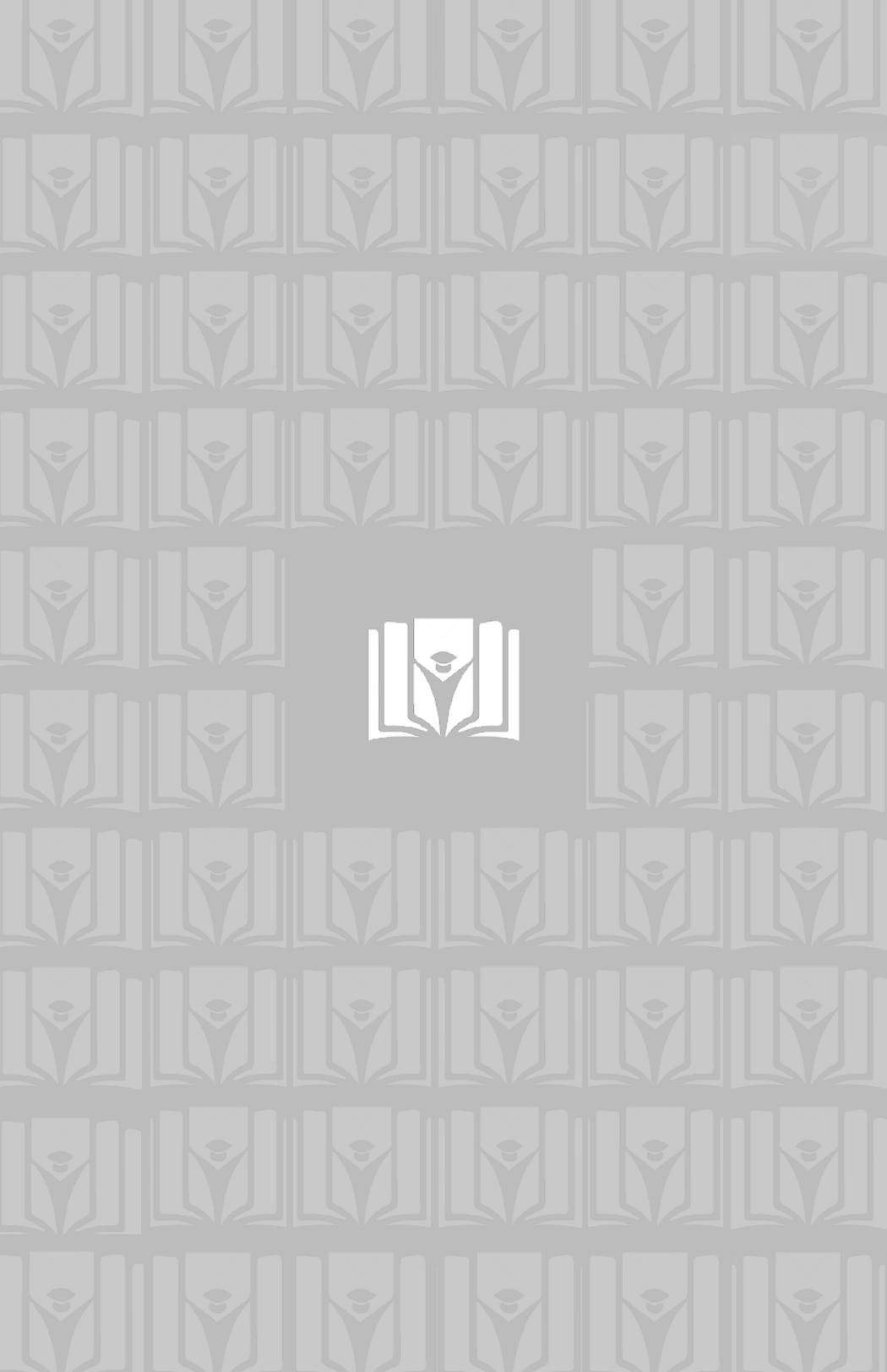
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Foreword

Education Free of Racism and Islamophobia is a Civil and Human Right

Dr. Hatem Bazian

Education and particularly access to education is the most crucial ingredient for the success of contemporary society and more so in an advanced and highly industrialized one like the United States. Access to education in the United States was never equal, and a privilege guaranteed to some at the expense of everyone in society. Education is multifaceted and can provide a window into societal values and future horizons. The purpose of education, structure, curriculum design, teaching and administrative

staff, resource allocation, reading materials, and diversity of the teachers and student population all contribute to shaping inclusion and belonging in the society.

Human history is recorded, known and studied utilizing the educational enterprise itself and many a scholar from diverse backgrounds continue to expand our knowledge of the past as a means of shaping and fine-tuning the plans for the future. Educational content and the structures of schools are influenced

by competing for societal interests, which often imposes limits on the subject matter, the approaches to be used, the beneficiaries and critically who might enjoy access. All these areas and others can be subjects of research and detailed scholarly investigation to arrive at a better understanding of the contemporary shape of education and the institutions behind it.

Critically, the educational system in the United States reflects the racially stratified society, which was shaped by a settler-colonial epistemic, which otherized and problematized all non-White populations. The history of education in the United States is analogous with the struggle for civil and human rights, both at home and abroad.

The United States Constitution begins with the phrase, “We the People,” which at the time did not include all those that resided in the newly formed polity. The United States Constitution did not accord African Americans, Native Americans, women, and non-property-owning Whites equality—all were not treated as participants and endowed with equal rights in the newly formed polity. Educational content, teaching staff, administrators, and educational institutions of that era reflected and rationalized the racial, gender, religious, and class exclusions using pseudo-science and socially constructed religious arguments. Education and access to it have been one of the primary routes for bringing the people into the inside of “We the People,” a never-ending struggle to fulfilling a profound aspirational statement.

“Separate but equal” standards were exclusionary measures intended to maintain and rationalize a racially constructed educational system that is backed by a deficient legal standard. However, the 1954 “Brown vs. Board of Education” Supreme Court ruling brought to an end the legal rationale for segregation and the inferior educational system but did not stop the social, economic, cultural, political and religious barriers to racial discrimination. The 1960s Civil Rights Movement among many of its goals sought to bring an end to the racially constructed educational edifice, which the 1964 Civil Rights Act was one of the most significant victories of the era and a step forward in the long journey toward overhauling society itself.

Among many of its features, the 1964 Civil Rights Act provided the legal muscle and needed Statute to disrupt and reconfigure the racially constructed social, cultural, economic, and religious institutions. The struggle for civil rights took shape at the doors steps of educational institutions and the road ahead of society is long despite the progress made. Indeed, the gains made by the Civil Rights Movement in the area of access was one element in the long journey toward an educational system that is based on equality, fairness, and human dignity for all.

The passage of the Civil Rights Act in 1964, the 1965 Immigration Rights Act and Voting Rights Act ushered a hopeful and purposeful period of positive change in the United States but not without racist and extremist resistance. Indeed, the fanatical

and reactionary forces in the United States' society did not give up the fight to maintain racial segregation, an assertion of White Supremacy and a sense of exceptionalism. Thus, the access gained by law and Statute confronted the deeply rooted structural racism, which managed to frustrate the process and litigate every effort at bringing meaningful change forward. The Civil Rights Act and the Affirmative Action aspect of it, in particular, was challenged as early as 1968, a mere four years after the passage of the legislation itself and the 1978 Supreme Court decision on Regents of the University of California v. Bakke was the first dagger in the process of closing the doors of opportunity, inclusion, and belonging.

The fight for access to education and altering structural racism in the United States is still an ongoing project. At the same time, the work on curriculum reform, pedagogy, teacher and administrative staff training, resource allocations, parental involvement, governance, and rethinking school architecture remains elusive and continuously contested. Developing a racism-free curriculum and a holistic teaching pedagogy is the critical need of the moment, as well as providing the training for all those involved in the educational enterprise. Undoubtedly, the past fifty years witnessed progress in curriculum development and positively shedding light on the experiences of diverse communities, but more is needed to arrive at equality, accurate representations, fairness, and dignity for all in the context of teaching. "All men [women] are created equal" needs

schools, curriculum, pedagogy, teachers and institutions that can bring its manifestations in the society opposite the simplistic articulation that is used for nationalistic jingoism.

This report on education is a small first step in the more considerable trek toward developing an inclusive and holistic educational experience for all. The 1964 Civil Rights Act brought about school desegregation, however the struggle to bring about real diversity and exploring ways to close the educational gap between African Americans and Latino students and their Caucasian and some segments of the Asian American community is still in the early stages (the model minority myth of Asian Americans must be challenged since it fails to take into consideration the existing diversity within the Asian American category). At the national and local levels, the debate on education and curriculum reform is at the top of the agenda for many communities, which includes the urgency to confront racism, and Islamophobia in the schooling system.

Collectively, American society is at the gates of a new era, and the steps taken in educational institutions will determine the future outcome. The rising tide of racism and Islamophobia in the United States has far-reaching consequences, and if left unattended will drive the American society back into a dimmer and racially segregated era. Indeed, progress was made in the past, but more needs to be done to arrive at true equality of opportunity, fairness, justice, and dignity for all. Education, curriculum reforms, staff, and

administrative leadership training are the critical tools to shape and give birth to a more inclusive and just future horizon rooted in a renewed commitment to civil and human rights. A racism and Islamophobia education is a civil and human right for all, and today is the call to actualize it.



Introduction



This report aims to inform policy makers, school districts, educators, and researchers about the overall problems Muslims are facing in public schools as a result of an increase in Islamophobia and the lack of training schools are providing in dealing with this issue. In the post-Trump political context, many minorities have been marginalized and targeted, and Muslims have not been immune to this problem. Muslims in America have had a long history of being targets of discrimination and exclusion predating the September 11, 2001 terrorist attacks (9/11). Through this trajectory of Islamophobia in conjunction with current affairs, Muslim students (K-12) have encountered an increased amount of bullying, discrimination, and are confronted with unsafe school environments that have affected their performance in school and impacted their mental health. The following report recommends strategies and tools to challenge anti-Muslim bias for school administrators and teachers, to help create inclusive educational spaces that promote critical thinking and empower students to be transformative leaders in the twenty-first century.

This report is divided into three major sections. The first section provides a context for discussing Islamophobia in society and schools. It begins by explaining what Islamophobia is and provides a functional definition for this contested term for the purposes of the report. Thereafter, section one describes how Islamophobia manifests in American society and schools by discussing hate crimes, bullying in schools, the impacts of

Islamophobia on Muslim students, and challenges relating to teachers and teaching about Islamophobia. Building on the themes discussed in section one, section two of the report examines potential opportunities for challenging anti-Muslim racism in American schools through federal and state level legislation as well as by employing theoretical educational frameworks. Section three of the report transitions from a theoretical discussion to practical recommendations towards challenging Islamophobia in American schools.



The Context

Islamophobia in Society and Schools, and its Consequences

Defining Islamophobia:

A number of academics and intellectuals have attempted to define Islamophobia, referring to it as intolerance towards Muslims' religious and cultural beliefs (Esposito & Mogahed, 2007). Some have argued, however, that the term "Islamophobia" is somewhat problematic in and of itself as it is latent with the assumption that negative views towards Islam and Muslims arise from psychological traumas synonymous with other phobias such as agoraphobia and arachnophobia rather than arising from social anxieties towards

a distant 'Other' (Gottschalk & Greenberg, 2008). As such, the term 'Islamophobia' may be imprecisely used to describe a "diverse phenomenon, ranging from xenophobia to antiterrorism... [grouping] together all kinds of different forms of discourse, speech, and acts by suggesting that they all emanate from an identical ideological core, which is an irrational fear (a phobia) of Islam" (Cesari, 2011, p. 21). Some theorists have broadened the ideas implicit in the term Islamophobia to include "the practice of prejudice against Islam and the demonization and dehumanization of Muslims... generally manifested in negative attitudes, discrimination, physical harassment and vilification in the media" (Mohideen & Mohideen, 2008, p. 73). These definitions, though

useful in many respects, fall short of a comprehensive understanding of the phenomenon of Islamophobia.

Defining such a term can pose a number of challenges. If an overly broad definition is employed, then instances of anti-Muslim racism could escape censure because ultimately the term becomes meaningless and does not describe a phenomenon that can tangibly be grasped or observed. Conversely, if an overly simplistic definition is used, then inadequate solutions lacking the depth and complexity required in addressing anti-Muslim racism will abound. For the purposes of this report, we will be employing the term 'Islamophobia' as it has been defined by the Islamophobia Research and Documentation Project (IRDP):



Islamophobia is a contrived fear or prejudice fomented by the existing Eurocentric and Orientalist global power structure. It is directed at a perceived or real Muslim threat through the maintenance and extension of existing disparities in economic, political, social and cultural relations, while rationalizing the necessity to deploy violence as a tool to achieve "civilizational rehab" of the target communities (Muslim or otherwise). Islamophobia reintroduces and reaffirms a global racial structure through which resource distribution disparities are maintained.

The above definition recognizes the historical roots of Islamophobia predating the 20th century and explains that it is a phenomenon which has been influenced over the centuries by various strains of thought and ideologies that viewed Muslims as the 'Other'. This definition also acknowledges the varying spheres in which Islamophobia exists (i.e. social, economic, and political) and that these views result from both explicit and implicit power relations. Explicit power relations include enacting discriminatory political policies and legislation, as well as biased media discourses, while implicit power relations entail encounters with the non-Muslim majority attempting to maintain cultural dominance.

Anti-Muslim violence and hate crimes:

Muslims experienced an increase in hate crimes and targeted violence in the immediate aftermath of 9/11. The Federal Bureau of Investigation (FBI) reported that hate crimes rose from 28 attacks against Muslims in 2000 to 481 attack in 2001 (Saylor, 2014). These figures only account for reported incidents of attacks and discrimination. In addition, other groups of people who appeared "Muslim looking" were also attacked (Eck, 2001). This included Sikh-Americans, Asian-Americans, and other members of immigrant communities. While the frequency and volume of attacks decreased in the years after 9/11, there has been a re-emergence of incidents against Muslim Americans since the presidential elections that brought Donald Trump to power

(Chouhoud & Mogahed, 2017). Some studies have suggested that the increase in hate crimes has been equivalent to five times the rate of the post-9/11 spike (Green Party of the United States, 2017). In a report by the Institute for Social Policy and Understanding (ISPU) it was found that 60% of American Muslims experienced discrimination in 2017, 38% of American Muslims reported experiencing anxiety, and nearly 1 out of 5 American Muslims made plans to leave the country if it became necessary (Chouhoud & Mogahed, 2017). Other studies indicate that Muslim community centers and places of worship have been targets. For example, in 2015 there were 75 reports of vandalism against mosques in America. The experiences of Muslim Americans are influenced by many issues. However, one factor that stands out is the one-dimensional stereotypes of Muslims that are continuously portrayed and reproduced in public and social discourse (Elibih, 2015). Media portrayals of Muslims combined with uncritical school curricula have further contributed to the challenges faced by Muslim Americans.

Many studies show that mass media and academia have historically focused on the presentation of Muslims and Islam as threatening to society (Alsultany, 2012; Morey & Yaqin, 2011; Shaheen, 2001). As a result of consistent negative portrayals of Muslims, many anti-Muslim sentiments influence educators, affecting both Muslim and non-Muslim students (Bonet, 2011; Britto, 2011; Jandali, 2013; Moore, 2006; Phelps, 2010; Zine, 2001).

Numerous studies have concluded that public schools have become sites of serious concern as a result of discrimination Muslims face from students, teachers, administrators, and other school personnel (Bharath, 2017; Leblanc, 2017; Chouhoud & Mogahed, 2017).

Bullying of young Muslims: CAIR, ISPU, ACLU:

Muslim students have been bullied by other students as well as adults in U.S. schools (Abdelkader, 2015). ISPU reports that Muslim students are four times as likely to get bullied than the general public and a fourth of these incidents involve teachers or some other school personnel (Chouhoud & Mogahed, 2017). The Council on American-Islamic Relations (CAIR) reports that Muslim students in California are bullied at a rate that is more than twice the average of Muslim youth nationally (Bharath, 2017). A survey conducted by CAIR-California on October 30, 2016, which surveyed 1,041 Muslim students between the ages 11-18 in public and private schools found that 26% experienced cyberbullying, 57% saw peers make offensive comments about Islam and Muslims online, 36% of females had their hijabs tugged or pulled off, and only 30% of students reported that their problems were solved by an adult. Some Muslim students have also reported being ostracized, victimized, and isolated on the basis of their religious affiliation (Britto, 2011).

There have been many Islamophobic incidents in school settings in the post-9/11 context, which have

garnered notoriety. A number of reports indicate that after the September 11 attacks, Muslim students were labeled as 'Other' and viewed as enemies of the state, facing multiple forms of harassment, mockery, physical violence, discrimination, and bullying from students and teachers (Britto, 2011; Elbeih, 2015; Wingfield, 2006). One story that immediately took place in a school on September 11th, 2001 was when an angry teacher stormed into the principal's office and demanded that all the Palestinian and Arab students be rounded up. To this, the principal sarcastically replied to the teacher, "[a]nd would you like me to put targets on their back as well?" (Abu El-Haj, 2007, p. 303). More recently, in November 2017, a young teenager from New Visions Academy in Nashville, Tennessee, had her hijab removed during class, while other students commented on her hair. The incident was being videotaped and no one, including the student's teacher made any attempts to intervene. Furthermore, a teacher from the school, in an act of complete insensitivity posted a video of the incident on one of her social media accounts with the caption "lol all that hair cover up" (sic), and claimed that exposing the girls hair was not done out of disrespect (Cowen, 2017). An even more troubling event took place with a young Muslim student from Texas.

On September 14, 2015, Ahmed Mohamed, a 14-year-old student at MacArthur High School in Irving, Texas, was wrongfully arrested under the pretense that he brought a "hoax bomb" to school. Mohamed, a visible Muslim student of Sudanese

descent was a gifted electronics enthusiast. Known by his peers and classmates at school as the “inventor kid” Mohamed regularly brought homemade electronic gadgets and contraptions to school to show teachers and friends, in addition to fixing electronic devices for people at his school (Teague, 2015). On one such occasion Mohamed, at the behest of his father, brought a homemade clock that he had built from scrap parts encased in a pencil box to show his teachers. When the clock began beeping during his English class, his teacher inspected the device and reported him to the principal’s office claiming his homemade clock resembled a bomb. Police authorities were alerted by the school and Mohamed was questioned for over an hour by the police in the absence of his parents. The police had determined that Mohamed had no ill intentions in bringing the clock to school. However, he was still arrested, handcuffed and held at a juvenile detention center where he was eventually picked up by his parents.

The case of Ahmed Mohamed illustrates the practical impacts that Islamophobia in schools can have on young Muslims. This young passionate student was punished for his ingenuity and creativity because of presumptions of mal-intent. One cannot help but wonder had this student been from a non-Muslim background if assumptions of bringing a “hoax bomb” to school would have been hurled at him. The arduous experience of unsympathetically being accused, arrested, violated, and suspended from school because of expressions

of his curiosity and talent was a devastating experience for the young man. The Mohamed family was incessantly harassed after the incident, which severely distressed the family and ultimately caused Ahmed, along with his siblings to leave their school (Associated Press, 2015). Despite being given offers to attend numerous other schools, his parents ultimately decided it was best to leave the country so that he could pursue a scholarship in Qatar. Ahmed Mohamed’s story ultimately had a silver lining, as his young brilliance was globally recognized and he was invited to visit tech giants such as NASA, Facebook, Google, as well as the President of the United States to celebrate and encourage his ingenuity. However, how many Ahmed Mohameds have not had positive outcomes from targeted and biased treatment? How many young Muslims have had their creativity curtailed and quashed because of preconceived notions of backwardness and affiliations with terrorism? How many other Muslim students across the nation have had similar types of experiences that have damaged their self-esteem and their belief in the education system being non-partisan and equitable? Islamophobic incidents in schooling contexts not only promote racism and injustices in schools, but can also inhibit students’ abilities to thrive and succeed in their education (Bakali, 2016).

It is important to note that schools in many ways are social institutions that reflect larger socio-cultural relations (Nieto, 2004). Britto (2011) observes that schools are spaces where students’ identities are

shaped and influenced whether this is relating to religion, ethnicity, or race. In other words, one can argue that schools represent a negative or positive social environment that is central to identity formation. One’s understanding of their identity determines how they view their own social groups and distortions in that view can lead to a negative self-image, low self-esteem, and a hindrance of academic achievement (Britto, 2011).

Concerns over mental health:

Exposure to systemic racism and its pervasiveness can have troubling consequences to individuals who are objects of this abuse, particularly children and young adults. The seminal “doll test” study conducted by Kenneth and Mamie Clark in the 1940s demonstrated how racial bias and segregation had impacted young children’s perceptions of race. Overwhelmingly, the children that participated in the study associated positive messages and perceptions of beauty with ‘whiteness’. What was more revealing was the negative judgments and low levels of self-esteem that marginalized children had towards their own race (Clark & Clark, 1939). Research relating to Muslim youth self-perceptions in the post 9/11 context have revealed a similar trend. According to the ISPU’s 2018 American Muslim Poll, young Muslims are increasingly internalizing negative stereotypes about themselves and Muslim Americans (Mogahed & Chouhoud, 2018). The study suggests that one in ten Muslims have adopted popular negative stereotypes about their community. With

regards to perceptions on topics, which participants had personal experiences with, responses tended to reflect positively towards the Muslim American community. However, on topics that were only possible to judge based on media portrayals, such as issues related to violence and terrorism, there was a dramatic shift in views. Consequently, Muslim Americans are more likely to agree with the statement that Muslims are “more prone to violence than other people”, than the general public and non-affiliated Americans (Mogahed & Chouhoud, 2018). This finding is somewhat puzzling considering that the same study found that Muslims are more likely than the general public to reject violence against civilians by the military, individuals, or a small group (Mogahed & Chouhoud, 2018).

Another study from San Francisco State University that examined Muslim youth experiences in the American context uncovered similar findings. Focusing on Muslim children between the ages of 5-9, this study observed that young Muslims felt they needed to balance a fine line between dual identities. The respondents described a need to differentiate between being ‘American’ and being ‘Muslim’ when engaging in conversations with people. In other words, they felt the two categories were mutually exclusive and would pick and choose which identity to ascribe to in order to avoid discomfort in a given situation (Aaser, 2016). The most troubling findings indicated that 1 out of 3 children did not want to tell other people that they were Muslim, 1 out of 2 children felt

uncertain that they could be both Muslim and American, and 1 out of 6 children sometimes pretended not to be Muslims (Aaser, 2016). In a separate study involving a series of focus group discussions conducted with 16-year-old Muslim Arab American youth, it was found that female students did not reciprocate to racial slurs associating them with terrorism, as they felt doing so would validate these claims. However, they also described a sense of guilt for not challenging these associations, believing they were in some way letting down their community members. As a result, this study found that both females and males mentioned that they wanted to keep their distance from their non-Muslim peers. This type of behavior can be a predictor of depression (Britto, 2011).

A study conducted by Suleiman (2017) described how young American Muslims felt exasperated at the need to demonstrate their 'Americanness' in the present climate. Such a status was not a taken for granted experience for these youth. In a sense, these young American Muslims felt they needed to prove their 'credentials', as their 'Muslimness' may have brought their loyalty to their nation into question. Suleiman's (2017) study also suggested that the mental anguish brought on by heightened anti-Muslim sentiment in society has caused young Muslim women in America to question the extent to which they display visual signifiers of Muslimness. Suleiman (2017) described how the vast majority of the young women interviewed in his study who wore the hijab considered

taking it off out of fear. Almost half of the respondents said that they did take off their hijabs in certain settings because they felt threatened. Undeniably, Islamophobia has serious repercussions, especially among Muslim youth. As seen from the discussion above, systemic forms of racism, like Islamophobia, can cause young Muslims to devalue their position in society, and can have damaging effects to their mental health and self-identification.

Teachers' behavior and hostile class environments:

Since 9/11 educators report that the topic of Islam has been difficult to teach for a number of reasons, including their unfamiliarity with the Islamic faith and unfamiliarity with the legalities involved with teaching about religion (Barack, 2010; Ramarajan & Runell, 2007). Ramarajan and Runell (2007) mention, "one of the greatest challenges in implementing educational programs that confront Islamophobia and build interreligious understanding is the fear that many educators have about raising the issue of religion with their students... and therefore hesitate to address the topic at all" (p. 95). According to Diane Moore, professor at Harvard Divinity School, teaching educators about Islam is essential for teachers to overcome their fears surrounding the subject (cited in Barack, 2010). At the same time, teachers lack an understanding of the legality of teaching about religion according to the First Amendment. Teaching religion or any aspects of religion requires a teacher to be familiar with guidelines established by the First

Amendment along with knowledge about the Islamic faith (Haynes, 2008). This can be challenging given that teachers fear the reaction of administrators and parents when teaching about Islam (Barack, 2010; Ramarajan & Runell 2007). Some parents have reservations over their children learning about Islam as a result of extreme prejudice toward Muslims (Barack, 2010). Henry Goldschmidt, Program Associate with the Interfaith Center of New York, observes, "there is a real consensus that public schools need to teach more about religious diversity and aren't doing a better job because so many teachers are afraid of touching the topic with a 10-foot pole" (cited in Barack, 2010, p. 36). Teachers' lack of knowledge and discomfort associated with teaching against Islamophobia is problematic, to say the least; however, it is only indicative of a more serious issue—systemic racism in educational spaces.

Research shows that teachers uncritically teach curricula that negatively depicts Muslims (Abdelkader, 2015). Phelps (2010) explains how only a handful of books are used to supplement students' understanding of Muslim culture in US schools. One such novel that has been used in schools across America is *Shabanu: Daughter of the Wind* (1989) by Suzanne Fisher Staples. The award-winning book tells the story of Shabanu, a 12 year old nomadic girl, who attempts to escape marriage from a lecherous man nearly four decades older than her. Unsurprisingly, the book has been criticized for perpetuating stereotypes (Crocco, 2005). Another book that is commonly used is *Seven*

Daughters and Seven Sons (1994). This novel recounts the tale of an Arab girl who disguises herself as a boy to make her way in life. The portrayal of young Arab women in this story depicts a loss of voice and agency in society, reinforcing the stereotype of Arab women being oppressed. Furthermore, Shabbir Mansuri, the Founder of the Council on Islamic Education (CIE), reports that the representation of Muslims in American secondary social science books is problematic. He explains that he came to this realization when his daughter, a sixth grader at the time, pointed out a false description of Muslim prayer in her social science book. According to Mansuri, the textbook stated that "Bedouins slap their hands on the ground, get down on their knees, they rub their faces in the sand, they call out on their God" (Siddiqui, 2016, para 4). This description is a serious distortion of how the spiritual act of worship is observed by Muslims. Media representations and curricular portrayals of Muslims have caused a backlash on teachers' and students' perceptions of Muslims. However, the pervasiveness of systemic racism within schooling contexts extends beyond educational materials employed in the classroom.

There is an abundance of literature that suggests teachers hold biases and perpetuate stereotypes against Muslims and Islam (Bakali, 2016; Kincheloe, Steinberg, & Stonebanks, 2010). Muslim students have commonly described that teachers omit Muslims' historical and contemporary contributions and perspectives, they have low expectations for their Muslim

students' academic outcomes, they are insensitive towards Islam and Muslim cultures, and they lack knowledge of Islam and Muslims (Niyozov & Pluim, 2009). However, despite these challenges, Niyozov and Pluim (2009) observe that, "many teachers are aware of racism and Islamophobia and work against them: They try to reach their students, make connections, and befriend their students and their families to ensure their students feel safe, comfortable, and welcome (p. 648). Niyozov and Pluim's assertions indicate that a growing number of educators are realizing that Islamophobia is a serious issue that needs to be addressed in the classroom. Teachers making attempts to better understand racism and reaching out to marginalized communities is a crucial first step, however; efforts should not end there. It is paramount that such initiatives be followed up with formal pedagogical development geared towards learning skills and practices to inculcate social justice and anti-racism education to properly and formally address anti-Muslim and other forms of racism in classroom settings. Colbert (2010) suggests that professional development for school faculty include an examination of their cultural backgrounds and biases that affect their interactions with their students in order to better address cultural diversity. When teachers realize these differences, they are able to gain an understanding of their students' values, beliefs, perceptions, and are better equipped to express themselves in the classroom, enabling them to incorporate content

that is relevant to the students' backgrounds (Colbert, 2010).

Having discussed the pervasiveness of Islamophobia in society and how it has become a challenging reality for Muslim students in U.S. schools, we turn now to examine federal and state level policies, which may be useful for providing grounds for challenging anti-Muslim racism and discrimination in schools.



Challenging Racism in Schools through Law and Theory

Policies and Legislation in Schools

Federal Level:

While Title VI of the 1964 Civil Rights Act (Civil Rights Act of 1964) does not prohibit discrimination on the basis of religion in public schools, it does prohibit from any discrimination on the basis of race, color, and national origin. In recent years, the U.S. Department of Justice's Civil Rights Division stated that students can be victims of religious discrimination when that discrimination is associated with their race or national origin (U.S. Department of Justice: Civil Rights Division, 2010). The act of discrimination towards students who are Muslim, Sikh, Jewish or any other religion that shares or is perceived to share ancestry/ethnic characteristics, that can be targeted and discriminated against based on association with national origin, were specifically highlighted in a 2010 memorandum (Ali, 2010). For example, if a student from Pakistan suffers from religious discrimination, it can be inferred that the discrimination is also based on their national origin, thus making it a federal discrimination issue. This is because Pakistan is a predominantly Muslim country and the identity of the people of Pakistan is commonly associated with the religion of Islam.

While the federal government does not have explicit anti-bullying laws for public schools, federally funded schools must take steps to investigate, prevent and eliminate any form of harassment directed at Muslim students based on their race, national origin, language, and actual or perceived ethnic characteristics. In addition to these federal regulations, California has also adopted its own legislation to ensure tolerance and

acceptance in educational spaces.

State Level:

California has taken multiple steps to ensure inclusion and acceptance of its diverse student population. The state has been a leader in establishing laws over the past several years to protect its students, educate its instructors, and build a stronger sense of understanding in the overall community. This legislation ranges from anti-bullying laws to recommendations for diversity trainings on school campuses. In 2016, the state passed California Assembly Bill 2845, the School Safety: Safe Place to Learn Act (Safe Place to Learn Act, 2016), which amended the California Education Code to increase safety for students who were targets of discrimination. Existing law requires public elementary and secondary schools to afford all students "regardless of their disability, gender, gender identity, gender expression, nationality, race, or ethnicity, religion, sexual orientation, or any other specified characteristic, equal rights and opportunities in the educational institutions of the state" (Safe Place to Learn Act, 2016, p. 1).

Under The Safe Place to Learn Act, California's Department of Education is required to assess local educational agencies to ensure they are adopting policies that prohibit discrimination, harassment, intimidation, and bullying, and that these policies have been publicized to pupils, parents, employees, agents of the governing board, and the general public (Safe Place to Learn Act, 2016). Under the Act, California Education Code section 234.1 is amended to require school personnel to intervene upon discovery of any student being bullied, harassed, intimidated, or discriminated against

(Safe Place to Learn Act, 2016, p. 3). Additionally, the schools are required to have a timeline to investigate and resolve complaints under the jurisdiction of the school district (Safe Place to Learn Act, 2016). The Act increases the focus on students who face bullying or bias based on their religious affiliation or perceived religious affiliation (Safe Place to Learn Act, 2016). Furthermore, the Act recommends that schools provide at-risk pupils with support from counseling services, students organizations, and staff who have received anti-bias training (Safe Place to Learn Act, 2016). In drafting The Safe Place to Learn Act, the Legislature found that Muslim, Sikh, and students of South Asian descent often face verbal, physical, or online harassment which significantly affects their academic performance and mental health (Safe Place to Learn Act, 2016). The Legislature also found over 50% of Muslim and Sikh students in California have reported that they have faced threats or insults, cyberbullying, or physical assaults (Safe Place to Learn Act, 2016).

Though discrimination in schools is prohibited at both the federal and state levels, the question arises whether there are adequate approaches to engage in anti-discriminatory education in US schools. The following section discusses some theoretical approaches for challenging systemic racism within educational contexts.

Theoretical Frameworks for Addressing Racism in a Schooling Context

Multicultural education:

Nieto (2004) discusses multicultural education after September 11, 2001, and opposes the idea of adding more cultural content to the curriculum, celebrating cultural holidays, having cultural food festivals, and celebrating heroes. She explains that these are superficial ways of addressing systemic racism in schools. Nieto defines the purpose of multicultural education as being the impact on students' attitudes and behaviors in order to help them counter racism, discrimination, and prepare them to be citizens of a diverse society (Nieto, 2004). The ultimate goal of multicultural education is focused on praxis that promotes social justice and democracy (Nieto, 2004). To achieve multicultural education, school reform is necessary to provide students of different "ethnic, racial, linguistic, religious, economic, gender", and other backgrounds with support (Nieto, 2004, p. 346). By engaging in this process of reform, schools counter structural inequities and improve learning conditions for students. Based on Nieto's definition, a central aim of multicultural education entails teaching about social justice in schools, and empowering teachers and students to do the same. The question is, how does this take place in a K-12 school setting?

Nieto (2004) describes anti-racist education as a fundamental characteristic of multicultural education. Anti-racist education includes examining curriculum and understanding that stereotyping and discrimination affects everyone (Nieto, 2004). Discrimination often creates a cycle of hatred that leads to avoidance that leads to more discrimination. This creates a less democratic society and facilitates misunderstandings and ignorance to persist. Negative and biased views towards Muslims lead to perceptions of Muslims being anti-Western, anti-feminist, and diametrically opposed to western beliefs and values (Allen, 2010). Additionally, Muslims are affixed the identity of the 'Other', in turn being defined by the meanings emerging from the volatile post-9/11 climate. One of the consequences of this has been Muslims, particularly Muslim women, becoming the primary targets for retaliatory attacks and abuse (Allen, 2010). One possible approach to engage in anti-racist education to challenges Islamophobia in schools can be to draw parallels between Muslim historical experiences with racism in the Americas with those of African Americans.

Similar to the Muslim experience, African Americans have experienced, and still experience, systematic discrimination. Nieto (2004) argues that it is not enough for teachers to oversimplify Martin Luther King Jr's experience by sharing the "I Have a Dream" poem, but it is important for students to know that African-Americans had a much longer history of suffering inequality, institutionalized oppression, and

being robbed of their basic human rights and well-being. Similarly, it is not enough for teachers to share that Muslims have only come to experience Islamophobia after the September 11, 2001 attacks, as they are often associated with being terrorists. For example, educators can draw on the narratives of Muslims that were brought to the Americas through the Atlantic Slave Trade to demonstrate a historical legacy of racism. Some of the early Africans brought during the slave trade were Muslims like Ayuba Suleiman Diallo, Job Ben Solomon, Abd Al-Rahman Bilali, Omar Ibn Sayid, Yarrow Mamout, and many others who faced insurmountable challenges when they were brought to the Americas (Curtis, 2009). Many of the West African Muslims were forced to convert to Christianity when brought to the new world, while others hid their faith (Curtis, 2009).

For multicultural and other forms of transformative education to take place, teachers must adopt a different attitude about education, requiring school culture and curriculum engagement to evolve. Tara Yosso (2010) applies critical approaches towards dominant curricula formulations in a way that may be helpful for challenging Islamophobia in schools.

Curricular approaches to addressing racism in schools:

There are a number of definitions for educational curriculum, reflecting various approaches and theories. Tanner & Tanner (1975) describe educational curricula as the "planned and guided learning experiences

and intended outcomes, formulated through the systematic construction of knowledge and experience, under the auspices of the school, for the learner's continuous and willful growth in person-social competences" (p. 38). Apple (2000) has argued that schools are sites in which both explicit and hidden curricula are disseminated. The explicit curriculum is what is being formally taught in schools through the various courses and programs that are offered. The hidden curriculum refers to societal imbalances perpetuated through the process of schooling when teachers are uncritically teaching the curriculum. As Yosso (2010) observes, "curriculum has multiple layers, including structures, processes, and discourses, each of which combine to present knowledge that align with formal (overt) or informal (hidden) outcomes" (p. 94). Hidden curricula exist because of power imbalances within educational structures. These power imbalances or 'unequal power', as referred to by Apple, grant privilege to some members in society to define what knowledge is accepted and worth disseminating, and what forms of knowing are to be ignored and deemed irrelevant. Without altered power relations, critical and responsive educational curricula are unattainable (Apple, 1991). In other words, teachers need to exercise agency within their classrooms and educational institutions in order to challenge dominant ideologies.

A number of education theorists have argued that racism and subjugation are perpetuated and maintained through educational curricula. Attempts to address

issues of systemic and structural inequities through educational curricula tend to be ineffectual as they are underscored by devices aimed to preserve cultural privilege and dominance. Hence, there is an inability for traditional educational curricula to be transformative. Some have described the process of using educational curricula to maintain cultural privilege and dominance over subordinated groups as a form of hegemony. Hegemony, as described by Gramsci (1971), is a power relationship in which dominant groups are able to maintain dominance over subordinated groups. Hegemony is preserved by universalizing the consensus that the dominant group's interests coincide with society's interests. Hence, domination is undetected and therefore perpetuated through consent of the subordinated groups. Within educational contexts, Hall (1986) has argued that the state does not perpetuate the superiority of dominant groups forcefully. Rather, this is achieved through ongoing negotiations and the granting of concessions to subordinate groups to maintain their acquiescence. This can occur through allowances and celebrations such as multiculturalism days, international days, and other events which momentarily encourage superficial cultural exchange and dialogue, while masking structural inequalities. Such allowances are exercises in developing tolerance rather than taking concrete actions towards racial equality in schools. Alternative models to teaching and learning are required, which foster a democratization of educational processes and facilitate

a redistribution of power within educational settings. One such approach that can be employed to facilitate critical discussions about Islamophobia in schools is by working towards a Critical Race Curriculum (CRC) (Yosso, 2010).

According to Yosso, CRC has five central tenets, which provide useful insights that can inform critical discussions about discrimination towards Muslims in schools. These include the following:

Although these principles are intended as a foundation for an educational curriculum centered on social justice and anti-racism, they can also be useful for providing a framework for teachers wishing to express agency within existing educational structures and curricula to challenge racism.

Having described the context of Islamophobia in America and legal and theoretical approaches for addressing racism in US schools, this report now presents comprehensive recommendations for challenging Islamophobia in American schools



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Acknowledging the central and intersecting roles of racism, sexism, classism, and other forms of subordination present within curricular structures and discourses.

Challenging dominant social and cultural assumptions in relation to the 'Other'.

Directing the formal curriculum toward goals of social justice and critical consciousness.

Developing counter discourses through storytelling, narratives, chronicles, family histories, scenarios, and biographies, which draw on the lived experiences racialized students in the classroom.

Drawing on historical and contemporary analysis to explicate the connections between educational and societal inequality (Yosso, 2010).

Recommendations

Professional Development for Administrators and Teachers

Training teachers with the support from school administrators who believe that professional development is necessary is an essential step for the school's success (Harwell, 2003). An example of the criteria for effective professional development is highlighted by the National Staff Development Council (NSDC) and includes an ongoing process of collaborative training that is embedded in teacher practices and school curriculum (Ado, 2016; Carpenter et al., 2016; Harwell, 2003).

The process of ongoing learning is one of the most important factors in professional development and it requires that teachers have enough time to collaborate with peers and apply what they have learned (Ado, 2016; Carpenter et al., 2016; Harwell, 2003). Additionally, professional development entails reflective practices to take place. One way of accomplishing this is through communities of practice. Communities of practice (Wenger-Trayner & Wenger-Trayner, 2015) are defined as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (p. 1). Schools, an example of a community of practice, apply this concept in teacher training. In these settings, peer-to-peer

professional development activities are important for learning (Wenger-Trayner & Wenger-Trayner, 2015). With this framework, learning opportunities are not only provided by institutions, but by practitioners in the field who can share resources and tackle classroom difficulties through professional development networks (PLN's). Following the professional development training, teachers should continue to collaborate through online tools such as Edmodo, Google documents, or other methods of online communication. The continuous peerto-peer communication and easy document access to workshop resources will allow the teachers to find convenient, nontraditional platforms for questions, discussion and collaboration.

PLN's allow teachers to communicate through different social media and internet outlets. PLN's have been documented to be an effective method of ensuring teachers' communication after a workshop has been given. This method allows educators to acquire and practice the skills they have learned in professional development through Twitter, Facebook, Edmodo, Ed-chats, and other social media platforms. The online networking allows teachers to obtain crosscultural knowledge, as well as a platform for educators to exchange opinions, lesson plans, exploring best practices, and networking with teachers that inspire them with help when needed (Carpenter, Krutka, & Trust, 2016, p. 4). PLN's offer ongoing peer-to-peer learning and meet the holistic needs of teachers (Carpenter et al., 2016). Changes in teachers' beliefs occur in

settings in which teachers consider learning a communal activity and have the time to discuss and interact with one another (Carpenter et al., 2016; Harwell, 2003). PLN's have shown positive effects on changing teachers' thinking and have modified their practices in the classroom as a result (Carpenter et al., 2016). There are no examples of peer-to-peer learning and teaching about Islamophobia, but the concepts and ideas produced in this report aim to provide a basis for developing a community of practice by incorporating professional development for educators and administrators to counter Islamophobia through education.

Collaborative learning is another form of professional development, which can be useful for challenging Islamophobia in educational spaces. Collaborative learning occurs in groups that allow teachers a cooperative and teacher-driven learning environment and gives them enough time to digest the material being taught. As many teachers lack expertise for addressing issues relating to Islamophobia in schools, it is critical that there are efforts placed towards skill development for teachers along with school administrators and other school personnel. In these settings, peer-to-peer professional development activities are important for sharing resources and resolving the many different issues that arise in classrooms. An example of this is giving professional development on countering Islamophobia that is designed to seat participants in groups so that they come up with some solutions together. After this

step, they are able to reflect on some of the practices they have learned. For this process to take place, there needs to be an in-person workshop, giving each group a set of objectives for each lesson. Next, the training needs to provide group activities for them to engage with the material, then having an online medium for teachers to find opportunities for ongoing learning. It is necessary to have an ongoing discussion to clarify some concepts on Islamophobia, or to discuss what lesson plans did or did not work in the classroom.

The content of professional development must be relevant to the setting it is serving, and the goal of the content in professional development must deepen the teacher's understanding of the subject being taught, generate or contribute new knowledge to the profession, and sharpen their instructional skills in the classroom (Harwell, 2003). Harwell (2003) suggests that teachers adopt the "REACT" (Relating, Experiencing, Applying, Cooperating, Transferring) model to achieve the goal of sharpening teachers' instructional skills for both learning the material and teaching their students how to be agents of change. The following steps will explain each part of the REACT model in more detail and how to apply it to training on countering Islamophobia in schools.

"Relating" information taught in professional development to life experiences of teachers or the diverse student population at the school is one of the goals of professional development. Presenting Islamophobia as a societal problem

in America that affects all members of the population demonstrates the relevance of this topic. One example of teacher implicit biases that impact Muslim students that can be shared is the story of a teacher accusing her Muslim student of creating a bomb, as was the case of Ahmed Mohamed who showed up to school in Texas with a homemade clock. Achieving this step also requires giving an introduction to the topic of Islamophobia, its history, its sources, and its cyclical and systematic implications in society.

"Experiencing" allows teachers and students to learn through discovery, exploration, and invention. The goal of educators and administrators to experience an event themselves in their groups to compare their own experiences and privileges. An example of an activity revolves around a case scenario of a Muslim student who is bullied for their religion. They are asked to reflect on this case and to explore what aspects of their identity helped them advance in life. They are then able to compare it to the example they were given. This helps develop a sociocultural awareness that maybe the things that allow them to be privileged are the things that make their students feel alienated in the class.

"Applying" allows teachers and students to have the opportunity to apply the information to real-life situations. In this stage of the training, teachers are given more case scenarios on handouts of real life situations that Muslims have experienced with school personnel, administrators, and other students relating to getting

bullied, or other issues concerning curriculum. Teachers may have to assume different roles such as an administrator and give time to come up with solutions to create inclusive environments in school culture, curricula, or interactions with other students.

“Cooperating” is learning through higher levels of thinking by sharing, responding, and communicating with other learners. Through an onsite training workshop, teachers and administrators are required to discuss their solutions and discussion questions for their groups. They should find ways not only to understand Islamophobia, but to evaluate the different forms of Islamophobia and apply it to different situations that might be encountered. Sharing ideas and peer-to-peer collaboration is the main goal.

“Transferring” is learning that takes place at the highest level of cognition and allows teachers to understand their role of acting as agents of change as well as help students to build on prior experiences and transferring that knowledge to new scenarios they may encounter (Harwell, 2003). Teachers can help their students reduce prejudice among themselves and their peers in the classroom. To meet this goal, they must learn about the societal problems Muslims face, and they must learn how to fight for social justice alongside their Muslim peers. One of the goals of multicultural education is empowering students with knowledge to be advocates of social justice, so teachers are given the opportunity to explore different

curricula.

After the professional development sessions are completed and teachers are provided with tools to challenge Islamophobia in their classrooms, there is an ever-important follow-up and communication to explore and explain the different ways teachers can produce inclusive classrooms, safer environments, and stronger school curricula through an online medium. Curricula online can be provided for the different subject areas that teachers are involved in, and would need to be tailored to various contexts, settings, and grade levels for teachers to be engaged. For more resources and class tools, please see Appendix A.

Developing a Culture of Safe Spaces in Schools

In addition to professional skill development, there needs to be a strong school culture in which such training can be effective. Hence transformative efforts need to be made, which facilitate developing a school culture of safe spaces in which there is zero tolerance for discrimination, prejudice, and racism. Though such learning spaces are idealistic in nature, there are a number of concrete steps that schools can take to work towards creating such environments. One such approach would be to offer counseling to students who are victims of discrimination, both within their schools and in society at large. Experiencing racism,

discrimination, and bias can be a traumatic experience, particularly for children. As the story of Ahmed Mohamed, discussed earlier, reveals, young children with tremendous amounts of potential may have their ingenuity and creativity stifled in hostile environments. When a student experiences racism and discrimination in a place where they are meant to flourish and strive to attain their potential, the environment becomes toxic and, as was the case with Ahmed Mohamed, no longer a safe learning space. Children who face such traumatic episodes need to have an outlet to voice their fears and concerns. A counselor can help students who are victims of racism and discrimination to cope with discrimination and find avenues for feeling empowered.

Another step towards developing safe spaces in schools, is by having a zero tolerance policy towards bullying. This should include physical, verbal, and virtual forms of bullying and harassment. Most schools do not tolerate blatant forms of physical and verbal abuse. However, increasingly, harassment, abuse, and discrimination are occupying virtual spaces. This form of harassment is more insidious than traditional forms of bullying as they invade the intimate quarters of the victims’ homes. Such bullying is not limited to face to face encounters in schools. Rather, they occupy a virtual presence that transcends physical barriers. Through cyber bullying there is virtually no escape from abusive treatment. An individual can be berated by abusers while they are sitting in their living rooms. Furthermore, the reach of the

abusive behavior is almost limitless. People from every corner of the world can witness the bullying of individuals through social media, websites, YouTube, and other online mediums. As such, schools need to develop strategies to ensure zero tolerance of all types of bullying and discrimination of their students.

Developing safe spaces in schools can also involve community outreach projects. Such projects can involve members of marginalized communities being able to interact with the broader school community through delivering workshops, providing information sessions, consulting on educational materials relating to Muslims, and planning joint communal activities such as visiting cultural sites, participating in communal celebrations, and organizing cultural exchange programs. Through this process of increasing community representation in schools there is a democratization of learning, which creates a space for marginalized voices to be heard.

Another approach for engendering safe spaces in schools is by encouraging youth organizing through student activism and clubs. Student activism creates opportunities for young people to express their identity, share thoughts and challenges, and help cultivate a sense of belonging to the school community. Some studies have shown that within educational institutions, students have been able to assert their Muslim identity through participation with Muslim student groups formed within the school, as these help ease tensions

relating to peer pressure and prevent marginalization (Khan, 2009; Zine, 2001). In a climate when students feel shy, embarrassed, and even afraid to express their Muslim identity, such groups can help alleviate anxieties. It is important to emphasize here that these groups should facilitate integration into the school community and not isolation from it. In other words, these Muslim student groups should actively work to enrich the school culture as a mosaic, as opposed to the ghettoization of a minority group. As such, student groups should direct their efforts and activities to the broader school community in addition to the Muslim student population. This could include organizing charitable drives, school fundraising, and other activities which serve the broader school community that they are members of. These are all suggestions towards developing a culture of safe spaces in schools for Muslim students. Though it is uncertain if these measures are taking place in school districts across the nation, some school districts have taken positive strides in the right direction.

The San Diego Unified School District is an example of a school district that has taken concrete steps towards developing safe spaces in its schools for Muslim students. Some of the steps taken by the school district include: administrators and teachers in their schools having calendars indicating Islamic holidays; curricular reform, where students learn about Islam in their social studies classes including information about prominent Muslim figures to encourage a more positive

image of Islam; and the presence of safe spaces on campuses for Muslim students, which would include the promotion of clubs that encourage the celebration of American Muslim culture, as well as spaces to train staff members about Muslim related issues. Furthermore, library materials will be reviewed to ensure that inaccurate information about Muslims is removed from the schools. The reforms also address issues relating to bullying of Muslim students. The schools will implement a restorative justice approach for bullied Muslim students where bullies would be required to engage in a dialogue with their victims to help encourage a positive relationship between the students. The school district will also be working with community groups, parents, and other stakeholders on this project, to ensure Muslim representation in these reforms. Hence, these reforms are not simply curriculum based changes, rather they form the foundation of a comprehensive action plan for challenging Islamophobia in educational spaces in America.

Ultimately, developing a culture of safe spaces in schools not only ensures a safer space for Muslim students but it helps foster a safer environment for all the students, as such spaces celebrate the value and diversity of their student body. Furthermore, when administrators and teachers facilitate this type of school culture, they highlight the role students play in their own agency of being heard and looking for solutions to the issues they face. Empowering students to see themselves as agents of social change that embody

the morals of mutual respect in this diverse world is necessary to accomplish the goal of students being college ready in the 21st century.





APPENDIX A



Conclusion

This report outlined the realities of Islamophobia in educational spaces across America. Young American Muslims have experienced systemic bias and racism in their schools with few repercussions or calls for educational reforms. This report suggested recommendations on two levels, namely; skill development of educational professionals to better

understand, address, and challenge systemic racism in schools, as well as developing school cultures which nurture and develop safe spaces in schools. These recommendations are practical tools for educational professionals to begin an ongoing dialogue for challenging systemic racism and discrimination for all students in American schools.

Islamophobia Resources:

The following are resources to learn about the history of Islamophobia in America, access to database relating to Islamophobia, and the latest publications and research concerning Islamophobia in America

Islamophobia in America: The anatomy of intolerance. Carl W. Ernst.

Immigration and the new religious pluralism: a European Union-United States comparison. Jose Casanova. <https://berkeleycenter.georgetown.edu/publications/immigration-and-the-new-religious-pluralism-a-european-union-united-states-comparison>

The Islamophobia Research and Documentation Project (IRD), <https://irdproject.com>

Islamophobia Consortium, www.islamophobiaconsortium.org/

Addressing Islamophobia through Education, <http://unesdoc.unesco.org/images/0021/002152/215299e.pdf>

The Fear of Islam: An Introduction to Islamophobia in the West. Todd Green

An Educator's Guide to Islamic Religious Practices, NCCM-National Council of Canadian Muslims, https://issuu.com/amirael/docs/nccm_singlepage_educator

ING educator webinar: Supporting Your Diverse Classroom and Resources for Teaching about Islam, <https://www.youtube.com/watch?v=zo5YnlwnB30>

Islamic Network Groups (ING), <https://ing.org>

Pew Findings FAQ: <http://www.pewresearch.org/fact-tank/2017/02/27/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

The Pluralism Project by Harvard University, <http://pluralism.org>

Who speaks for Islam? What a billion Muslims really think. John Esposito & Dalia Mogahed.

A new religious America: How a "Christian country" has become the world's most religiously diverse nation. Diana L. Eck.

Religion and immigration: Christian, Jewish, and Muslim experiences in the United States. Yvonne Haddad, Smith, & John Esposito.

Being a Canadian Muslim Woman in the 21st Century- <http://ccmw.com/being-a-canadian-muslim-woman-in-the-21st-century/#->

Muslims in America: A short History. Edward Curtis.

Golden Age of Islam, <https://cmes.uchicago.edu/sites/cmes.uchicago.edu/files/uploads/Na->

[tional%20Gallery%20of%20Art_Islamic%20Art%20and%20Culture%20-%20A%20Resource%20for%20Teachers.pdf](https://www.youtube.com/watch?v=zo5YnlwnB30)

Teacher's Institute is a two-week program for in-depth training for religious understanding, <http://daralislam.org/programs/education/teachers-institutes.aspx>

Karama Now offers many lesson plans including one for 10-12 graders titled Islamophobia in the shadow of 9/11, <http://www.karamanow.org/resources.html>

Curriculum and Materials for Students on Islam and Muslims:

ING educator webinar: Supporting Your Diverse Classroom and Resources for Teaching about Islam, <https://www.youtube.com/watch?v=zo5YnlwnB30>

Fame and Fidelity- A comedy about a Muslim, <http://www.webserieschannel.com/fame-fidelity/>

I am Rohingya- An ethnographic play that will be released soon, https://www.youtube.com/watch?v=_jhpJxQ5048

Little Mosque on the Prairie- A comedy about Muslims, <https://www.youtube.com/>

Muslim writers collective, <https://www.facebook.com/muslimwriterscollective/>

Teachers pay teachers website, <https://www.teacherspayteachers.com>

PBS learning media provides over 600 learning lessons about Muslims, Architecture, History, and Art. <https://ca.pbslearningmedia.org>

Teaching Tolerance – <http://www.tolerance.org/?source=redirect&url=teachingtolerance>

Unity Production Foundation for documentaries, <https://www.upf.tv>

Altmuslimah, provides videos on Muslim narratives- <http://www.altmuslimah.com>

Tandis- <http://tandis.odihr.pl/content/documents/pi/00149.pdf>

Saint Joseph, U.C. Davis- <http://sjoseph.ucdavis.edu/ewic-public-outreach-resources/ewic-outreach-resources/web-resources-pdf>

Islam in The Classroom: Teachers and Parents Alike Are Unsure About The Topic, but It's Never Been More Important. Lauren Barack - <https://eric.ed.gov/?id=EJ922987>

Learning about stereotypes: how they form and how to fight them, Joan Brodsky Schur- <http://www.islamproject.org>

Being a Canadian Muslim Woman in the 21st Century- <http://ccmw.com/being-a-canadian-muslim-woman-in-the-21st-century/#->

Bridging Cultures, <http://bridgingcultures.neh.gov/muslimjournes/>

South Central Library, <http://programming.scls.info/sites/programming.scls.info/files/>

Resources on Islam:

The following are resources for educators, administrators, and school personnel to learn more about the Islamic faith, its history, and links to research regarding Muslims.

documents/Adult/IslamandIn-
clusionResourceList-Jochem.
pdf

Curriculum on Islamophobia:

Expelling Islamophobia -http://www.tolerance.org/sites/default/files/general/TT55_Expelling_Islamophobia.pdf

Salaam Reads, book representing Muslims and people of other faiths- <http://salaamreads.com>

Women against Islamophobia and Racism- https://wairwomen.wordpress.com/resources_publications-on-islam-muslim-youth-and-anti-islamophobia-education/

Tandis- <http://tandis.odihr.pl/content/documents/pi/00149.pdf>

Show Racism the Red Card
<http://www.srtrc.org/uploaded/ISLAMOPHOBIA%20ED%20PACK%20FINAL%20PDF.pdf>

Combating Islamophobia
action sheet- <http://www.mapsredmond.org/wp-content/uploads/2017/01/Combating-Islamophobia-Action-Sheet-Jan-2017.pdf>

Zinneducationproject.org

Other Sources and Readings:

Bridge Initiative Team- <http://bridge.georgetown.edu/about-us/>

Syria explained- <http://blog.ed.ted.com/2017/04/13/syria-what-students-need-to-know/>

Woodrow Wilson International Center for Scholars. Middle East Program- <https://www.wilsoncenter.org/program/middle-east-program>

Helping Students Deal with Trauma Related to Geopolitical Violence and Islamophobia: A Guide for Educators- <https://www.nccm.ca/wp-content/uploads/2016/08/ED-GUIDE-ENGLISH-BOOK.pdf>

Institute for Social Policy and Understanding (ISPU) - <http://www.ispu.org>

Community Initiatives:

Tanenbaum, learning about Religious Prejudice- <https://tanenbaum.org>

Home visits project - <http://www.pthvp.org>

Mislabeled-CAIR study on Muslims getting bullied- <https://ca.cair.com/sfba/wp-content/uploads/2015/10/CAIR-CA-2015-Bullying-Report-Web.pdf>

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