

Muslim Community Engagement Study

Highlights of the Results of the RISC Survey

Dr. Mukarram Ali Zaidi, Dr. Ahmed Makhdoom, Qasim Ali Kanany, Dr. Sahar Mahmoud

Corresponding Author: Dr. Mukarram Ali Zaidi MBBS, CUS, MSc, MD, CPHRM, MCFP
Clinical Assistant Professor at University of Calgary, Family Practice at Aspen Medical and Laser Clinic, Medical staff at Amica
Aspen Woods, Chairman for Think for Actions
email: mzaidi@nosm.ca

Abstract

Objectives

This study investigates Muslim community engagement and their sociological condition living in Alberta. More importantly, how the Muslim community perceives itself and the problems it faces. The study was undertaken to assess Muslim community integration in the Canadian society. The necessity of such socio-political analytics amongst immigrant and minority populations was felt in the wake of heightened security concerns after 9/11. It was also indicated by the increase in incidents termed acts of terrorism and the increase in number of hate crimes committed against the Muslim community. We aim to examine the factors that would promote or inhibit integration and discrimination in the new society and how integration is essential and applicable to the Canadian atmosphere of peace, stability and acceptance, rather than assimilation.

Methods

The Muslim community of Alberta was asked to participate in a twelve-minute, forty question online survey. The survey was administered by Think for Actions, a Calgary-based non-profit think tank research institute on community affairs. The study had a total of 564 participants and was conducted between November 10, 2015 and February 28, 2016. A non-discriminative snowball sampling approach was used to obtain survey responses.

Results

The findings indicate that Muslims are proud Canadians and well integrated in the mosaic of the Canadian community. 98% of the participants considered themselves to be proud of being Muslim Canadian citizens. 84% of the Muslim Albertans showed a willingness to adapt to Canadian values, while still maintaining their Muslim identity. 96% and 88% of participants were actively involved in activities for Muslims and Non-Muslim organizations respectively. Despite being active members of society, 1 in 2 Muslims reported being victims of abuse, especially verbal abuse. Media was seen as one of the contributing factors to this, 83% of the participants agreed that television news reports portrayed Muslim Canadians in a negative light. Major problems facing the Muslim community identified by the participants were lack of unity, lack of youth programs and lack of reliable leadership. Finally,

participants were asked what changes they would like to see in the Muslim community and discuss potential solutions.

Conclusion

Our study concluded that Muslims are proud Canadians and well integrated but still face discrimination. Although they have adopted the Canadian values, they are keen to keep their identity. The majority of Muslims in this survey reported a dramatic increase in discrimination during the past five years. Therefore, more work needs to be done by members of Muslim community and the entire Canadian society to overcome Islamophobia.

Keywords

Muslims in Canada, Muslim Community, Issues Faced by the Muslim Community, Discrimination towards the Muslim Community, Islamophobia

Introduction

What does it mean to be a member of a visible minority in a country which, itself, is comprised mainly of minorities? How is identity defined within such a community and what is the requisite amount of integration necessary? To what extent does integration allow for retaining one's cultural and religious heritage?

A study of Muslim Canadians was conducted between November 10, 2015 and February 28, 2016, with the primary objective of analyzing the overall socio-political climate effecting Muslims in Alberta, Canada. A total focus group of 564 Albertans participated in the on-line survey, out of which a 97% majority resided within the Greater Calgary Region.

The necessity of such analytics was of paramount importance in the wake of heightened security concerns [1, 2], increase in discrimination [3, 4], as well as misinformed or negative stereotyping in mainstream media [5, 6]. Furthermore, the modern generations of Canadian Muslims are often victims of social displacement, forced to maneuver between adherence to religious custom and their identity as Canadian citizens [7].

Unlike many other countries, where anti-Islamic sentiments are more prevalent [8, 9, 10],

Canadian Muslims enjoy a degree of acceptance [11] and resilience to the negative perceptions with which many Muslims in other countries are confronted on a daily basis. The microcosm of Albertan integration is easily applicable to the Canadian macrocosm of peace, stability and acceptance. Yet when examined on a larger scale there are tremendous pressures facing the Islamic community, whether through internal division, discrimination, or exclusion [7, 12]. Thus, some Muslims refuse integration and instead opt for segregation [13]. Despite a highly integrated while admittedly conservative population, Alberta has the additional benefit of an aptitude towards integration through commerce and education; and thus, has been a microcosm in which the Muslim community has been able to survive and thrive in a comparatively non-threatening environment. Recent events, however, especially those coinciding with the deteriorating economic conditions and ever-increasing cultural tensions brought upon by a global political nexus of unrest [14], Alberta will not be immune to the pressures facing the Canadian Islamic population at large forever.

Introspective articles and surveys, such as ours, are beneficial to the Canadian Islamic community. They can identify areas of improvement for the community, in addition to

aiding in statistical delineation of both external and internal factor affecting the Islamic community [15]. Canada will not be immune to the pressures facing Muslims in other countries, indeed even amongst themselves, indefinitely [16]. Comprehension and introspection regarding the way in which Muslims perceive one another and indeed their own particular sects, in addition to analyzing the various topics effecting the global Islamic community is of vital importance to the integration and acceptance of Muslims in their communities, as well as the education of the Canadian Populace.

Background:

Think for Actions wanted to understand

- The key issues facing Muslims in their communities today
- The level of interest in Islam among Muslims
- The benefits and outcomes of stronger efforts and participation in Islam at the local level

Insights Matter helped to develop a survey-based research approach that will meet the following objectives:

- Understand key issues, challenges and barriers faced by Muslims today;
- Build engagement among Muslims in their local communities;
- Create programs and initiatives that will support, build and sustain Islamic culture at the community and broader level;
- Guide and enable Islamic leadership in supporting, building and sustaining Islamic culture.

The survey was designed to include but not be limited to the following topics with 41 questions:

- Quality of life among Muslims;
- Key barriers and challenges;
- Level of engagement, participation and volunteering in Islamic and non-Islamic events and causes;
- Perceptions about living in Canada, adopting Canadian values, and retaining Muslim identity;
- Perceptions about and participation in Islamic religion and culture;
- Barriers to greater engagement in Islamic religion and culture;
- Perceptions about Islamic leadership at the community level;
- Perceptions about and experiences with marginalization and discrimination;

Goals and Objectives of the study and RISC conference in May 2016 were:

- To deconstruct Islamophobia / alienation.
- Showcasing challenges faced by Muslim youth and parents as a result of Islamophobia.
- Educating Canadian Institutions to decrease Discrimination and Marginalization.
- To create a network and platform for researchers, scholars, and intellectuals.
- To bring about change by prevention, education, and intervention.

Methods

The results are based on a survey administered by Think for Actions. Think for Actions partnered with 53 organizations across Alberta, of those 41 were local Muslim organizations. National Council of Canadian Muslims also endorsed the survey. Data for the survey was collected through on line survey of Muslims living in Alberta through the medium of a twelve-minute, forty question online survey. The

results were collected then compiled by the independent data collection agency, Insights Matter. This report is compiled by reporting on the quantitative and qualitative data collected through the survey.

A total 564 Calgarian Muslims participated in the on-line survey from November 10, 2015 to February 28, 2016. The survey was designed by Insights Matter, a Calgary based market research firm, and a non-discriminative snowball sampling approach was used to obtain survey respondents. Because snowball sampling is a non-probability sampling technique, results are not necessarily representative of the Calgary Muslim Community. Despite this, the research revealed significant insights into the perceptions of Muslims, and challenges facing the Muslim Community. The insights from the research are important and will be used to inform future, more significant research efforts.

Particular precautions were taken at the ethical level. All sensitive data (such as email address and phone number etc.) remained confidential and were removed from the analysis.

Demographics:

Out of a total of 564 participants, 204 were females and 337 were males, with a ratio of 1:1.7 respectively. The participants were divided in four different age demographics. 209 (37.1%) participants were in the 18-34 years' category, 224 (39.7%) participants in the 35-54 years' age group, 36 (6.4%) participants in 55+ years ago and 95 (16.8%) participants preferred not to declare their age.

A large majority (67%) of the participants were either married or common-law, while the remainder of the participants (33%) was single. Over half of the participants were well educated, with 61.1% either having completed university or some form of post-graduate work. While 17.2% or 97 individuals were self-employed —

illustrating the comparatively large number of entrepreneurs within the Islamic community, majority of participants were employed full-time 240 and 85 were students. Only 5.9% were unemployed, which was slightly lower than the Canadian national unemployment rate of 7.1% (as of April 2015). 13.7% of the respondents were earning less than \$40,000 per annum, 10.8% were earning \$100,000-\$119,000, while 23.2% or 131 participants declined to state their yearly income.

As this was a study which was primarily focused on the members of the Islamic community, members of all Islamic sects were invited to participate in the survey. Unfortunately, given the lack of coherence and outreach between the various sects, the respondents were primarily from the Sunni sect, with an overwhelming majority of 91.5%, compared to only 20 responders from the Shia sect and 3 from the Ahmadi sect. An important variance was noted when 25 of the respondents classified themselves as 'Muslims', either as a wish to refrain from identifying with one particular sect possibly out of embarrassment or fear, or out of a particularly strong adherence to the notion of Islamic ideals as a whole, possibly out of a disregard towards the existence of segregation within the religion.

Results

Pride and Integration

The strong pride felt by Muslims in identifying as Canadian citizens was one of the most important findings of the RISC survey. An overwhelming 97% of the participants considered themselves to be proud of being both a Muslim and a Canadian citizen, 79% of whom were extremely proud of being so.

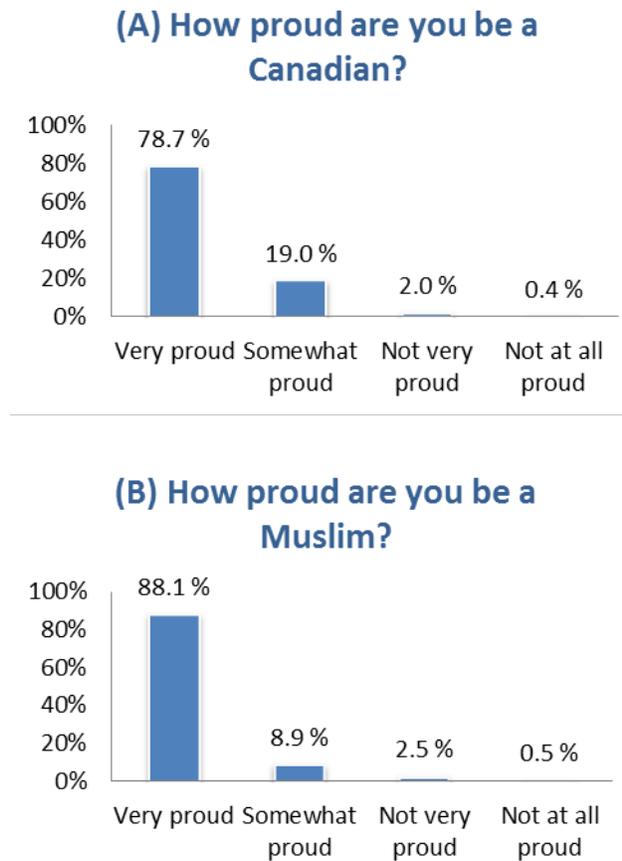


Figure 1: A and B show the participants' response to the level of pride of being Canadians (A) and Muslims (B).

477 of the participants, representing the views of approximately 84% of the Muslim Albertans showed a willingness to adapt to Canadian values, while still maintaining their Muslim identity. 51% of Muslims felt strongly comfortable about expressing their Muslim heritage in a visible way and 36% felt somewhat comfortable. Consequently, when the same population was asked “- I feel embraced by Canadians in their attitude towards Muslims “about a sense of belonging to the Canadian society by feeling accepted by fellow Canadians only 109 (19%) strongly agreed to a sense of strong acceptance and 272 (48%) only agreed somewhat. People disagreeing with this

statement formed a significant component of the pool with 183 (32%) participants.

Participants responded that they were greatly contented by the high quality of life in Alberta. Despite the rise in discrimination, the majority of Muslims in this report acknowledged a good quality of life. Of note, we have not used any measure for quality of life in our questionnaire which may be considered as a methodology limitation. Further in-depth probing of this issue is warranted, especially that only half of our sample rated their quality of life is similar to fellow non-Muslims (data not shown).

Furthermore, when asked about the future prospects of the Muslim community in Canada, the majority of participants (444) 80% were hopeful for a better future for Muslims and acceptance in Canada. An overwhelming 94% of the participants plan on living in Canada for the long term and do not intend to return to their country of origin.

Social, civic and political measures indicate that Canadian Muslims are integrated in the Society

Muslims have been a dynamic part of shaping North American history and have been actively integrated as essential members of the society through their contributions both individually and as a whole [17]. Community involvement has long been a cornerstone of the Islamic culture, thus the importance of understanding the effects which Canadian culture has had upon these practices cannot be understated.

When assessing the activity of Muslim community in the form of time investment in community services, the majority invested time during the year in productive community building exercises. 63% of respondents attended a festival, with similar percentage of participants

Muslim Community Engagement Study

volunteering and being personally involved in community activities. Muslims contribute a great deal financially in the form of donations, a large majority 81% made a financial donation to charity.

Muslims also contributed a great deal to organizations outside their community, with 88% of participants being involved in activities for Non-Muslim organizations. Making donations in the form of clothing and money was high on the list with 57% and 55% respectively (Figure 2).

Over all the Muslim community on the whole fulfilled their civic duty to fellow Canadians by voting in the last municipal elections. 54% participants voted whereas only 46% did not vote. Similar to the results of municipal elections, Muslim Canadians have been equally active in fulfilling their civic responsibility and 65% participants voted in the last provincial elections. Muslims voters were particularly active in the last federal election, where Muslim Canadians voted with an overwhelming 74% participation (Figure 2).

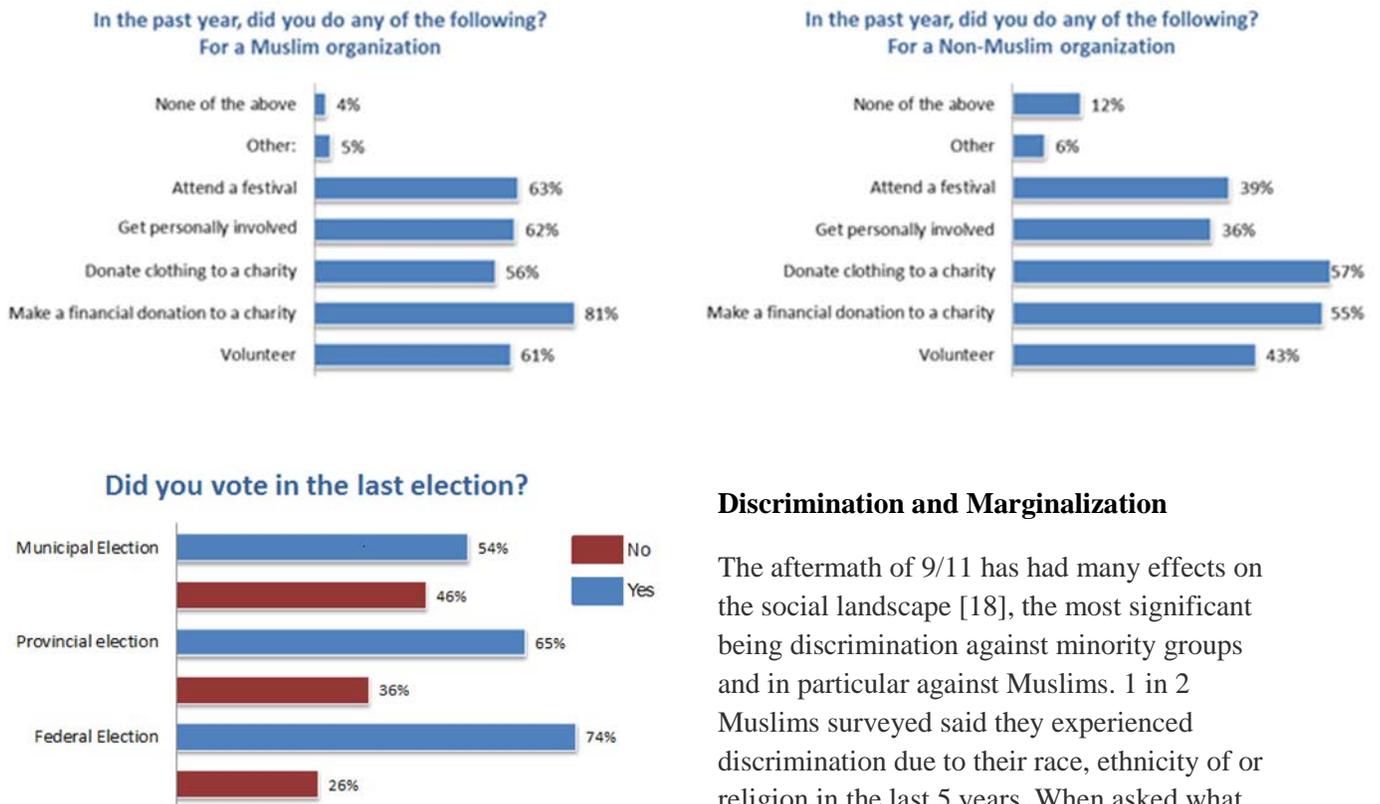


Figure 2: The response for integration questionnaire.

Discrimination and Marginalization

The aftermath of 9/11 has had many effects on the social landscape [18], the most significant being discrimination against minority groups and in particular against Muslims. 1 in 2 Muslims surveyed said they experienced discrimination due to their race, ethnicity or religion in the last 5 years. When asked what sort of discrimination they experienced, the responses were diverse.

What sort of discrimination did you experience?

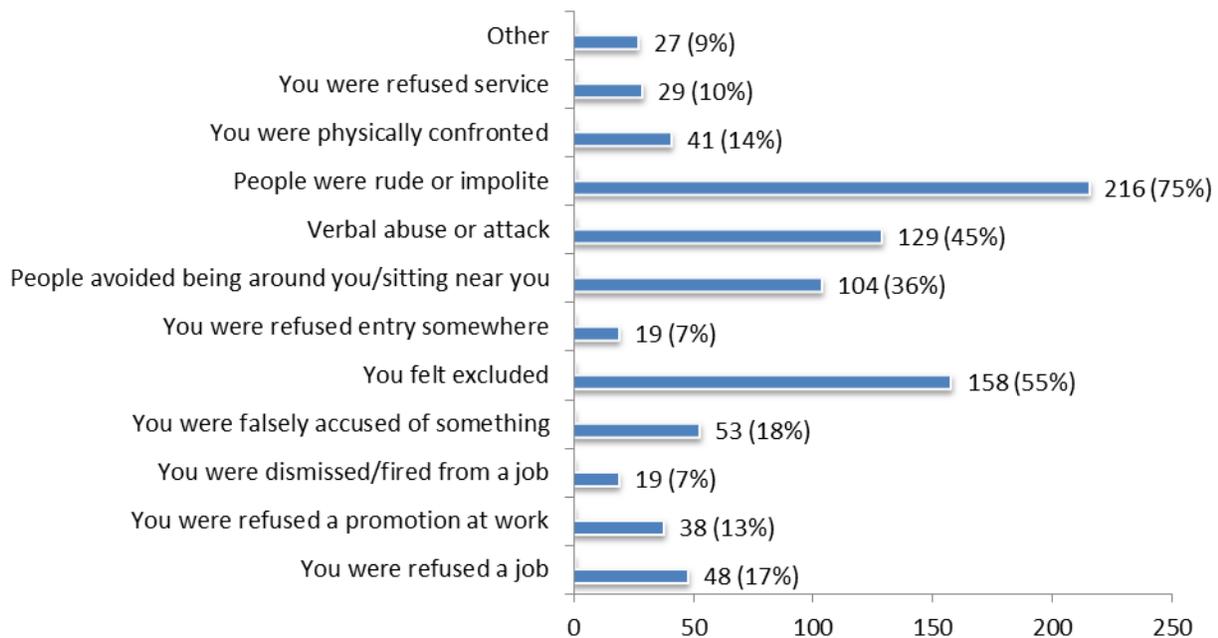


Figure 2: Types of discrimination reported.

The vast majority, 75% felt people were rude or impolite to them due to their religion, culture or ethnicity. 55% of the participants indicated that they felt excluded. 45% were the victims of verbal abuse or attack. 36% felt people avoided being around or sitting near them. 57 people out of 561 surveyed felt they were refused a promotion or were fired from a job due to their racial background. Discrimination has continued to increase over the past years, 76% of the surveyed stated that they have experienced an increase in discrimination in the last 5 years.

Islamophobia Perpetuated by the Media

The media has had a big role in inciting and constantly refueling this negativity towards Muslims [19]. Both the press and the wider media have deliberately overlooked the diversity that exists in the global Islamic community [20]. It stereotypes negative characteristics that are fundamental to Islamophobia to the entire Muslims population [21]. When asked to what extent does television news reports contribute to the negative portrayal of Muslims in Canada,

83% of the participants agreed that television news report portray Muslim Canadians in a negative light. 60% reported that television news reports contribute extremely to negative portrayal of Muslims. 54% felt Internet reports were responsible, 50% stated Newspaper reports were responsible, and 42% stated Radio news reports were the perpetrator.

The media has served to change what the local populace associates with Islam, long known as a religion of peace is now associated with terms such as terrorism. 58% reported that average word(s) that the average Canadian uses to describe Islam are Terrorist, ISIS, Violent, extremist, barbaric, oppressive. 21% still associate Peace with Islam. While, 12% stated Islam was described as Backward, Confusing, Traditional, hijab and 7% described it as “Just a religion”



What are some of factors contributing to this negative portrayal of Islam? Majority of the respondents identified the lack of federal, provincial and local government involvement for the negative portrayal of Muslims in Canada. On the other hand, 84% of the participants believe that it is a minority of Muslims with extremist and violent behavior who are responsible for the negative portrayal of Muslims in Canada. 70% of the participants pointed at the ineffectiveness of Muslim leaders at the national level and 66% at the community level as a significant reason for the negative portrayal of Muslims in Canada. Likewise, only 51% were satisfied with the efforts of local religious leaders (e.g. Imams, clergy) to reduce discrimination against Muslims.

Muslim Leadership

The Imam (the Muslim religious leader) has the most important position in the Muslim community because of the responsibility which they hold over their congregation. Many Muslims defer matters of legal, social, religious and curricular activities to the Imam. The role of the Imam differs between sects, however many of the participants agree that the Imam must know all the functions which are integral to the Islamic religion and culture. Most of the participants stated that the Imam must be a

prominent figure of the community, be qualified enough and act as a role model for the Muslim community residing in Canada. 54.4% of the participants were overall satisfied by the Muslim Spiritual Leaders in their community, rating them as good to excellent. However, only 34.5% were satisfied with other Muslim leaders such as Presidents of board and council members.

The National Council of Canadian Muslims (NCCM) is one of the leading organizations dedicated to protecting the human rights & civil liberties of Canadian Muslims (and by extension of all Canadians). 39% were familiar with the National Council of Canadian Muslims and 71% wished that National Council of Canadian Muslims (NCCM) should play a role to educate general Canadians about Islam, and help reduce discrimination.

Issues faced by the Muslim community

The Muslim community has to deal with a plethora of problems when trying to embrace the Canadian way of living and become an important part of the Canadian mosaic [7]. Majority of the respondents indicated unity among the Muslim community as the number one problem facing the community. One respondent mentioned:

“A massive challenge is understanding the plurality of the Muslim Ummah (Muslims as a whole) itself. The community often attempts to normalize itself under the umbrella of the loudest blow-horns, instead of acknowledging the strength in the plurality of Muslim traditions. As one very simple example, often all Shia are lumped together. [Children] are taught "Sunni + Shia = mainstream" and the rest as something other than mainstream”

Another chief issue identified through the survey was racism and discrimination. This has been discussed previously. Many Muslims were dissatisfied with the lack of youth programs in

local Mosques and many said there was lack of mosques/gathering places all together. Lack of leadership, poor understanding of Islam, and Islamophobia were some of the other important issues identified.

Recommended actions that can improve the community are:

- Unity among Muslims
- Home grown Imam who can speak English and effectively communicate
- Effective communication within and outside of the Muslims community
- Good quality of youth education programs
- Sincere leadership

Discussion

The main findings of the RISC survey indicate that Muslims are proud to be Canadians and similarly proud to be Muslim and are well integrated members of society. Canada's social welfare system, open immigration policies, and convivial attitude towards cultural diversity make it one of the most preferred for all minority groups [22]. However, Muslim Canadians have been the victims of increasing discrimination since September 11 [23, 24, 25]. 1 in 2 Participants in our survey of faced some form of discrimination in the last 5 years. 75% of respondents felt people were rude or impolite to them due to their religion, culture or ethnicity and 45% were the victims of verbal abuse or attack.

Many research studies have established that the images, depictions and dialogues relating to Islam and Muslims in mainstream Western media tend to be negative and hostile [5, 26]. Our respondents confirmed that the media was directly responsible for the negative portrayal of Muslims. 83% of the participants stated that

television news report portray Muslim Canadians in a negative light. Mass media chooses to deliberately ignore the diversity that exists in the Islamic community and stereotypes the actions of a few radical Muslims to the entire Muslim population [27].

To overcome the Islamophobia perpetuated by the media much can be done within the Muslim community and globally [28]. Others have suggested formally recognizing Islamophobia as a form of racism and enacting law against it [29]. However, change at the community level is also necessary. The need for quality youth education programs, homegrown and knowledgeable Imams who can relate to the western society and effectively communicate within and outside the Muslim community is paramount to overcoming the current challenges facing Canadian Muslims. Our survey sheds light on the increasing demand for effective Muslim leaders who can speak English fluently and are familiar with the North American Muslim values.

If Muslim communities are to thrive in the current social and structural context of Canada, they must actively initiate social changes in the society in which they live. When asked, what is one thing you would like to see your community start doing in order to support, build and maintain Islamic culture, a large number of respondents recommended actions to actively engage and improve the education of the youth. This can be done by creating quality community based programs and having well qualified educators. The imam has a huge role to play in this; many respondents recommended a home grown Imam that can communicate effectively in English and is well versed with western culture. People surveyed indicated that improving communication not only within the community but with other religious groups is

something that will go a long ways towards increasing the unity among the Muslim community. Previous research has also emphasized the importance of Imam to reach out to other communities as an effective way of combating Islamophobia [30].

Electing sincere leaders who represent the needs of the community are honest and transparent in how they operate is an important step. Equally important, is the realization of the presence of the many Islamic organizations offering assistance and advise needs to be publicized amongst the Islamic community. Many Muslims are unaware of the services and information available to them, such as the NCCM and Think for Actions, despite their need for such help. The advisement offered by these organizations is crucial for the success of members in the Islamic community; however, without knowledge of the existence of these services they are rendered impotent, save for the few youths who become involved through their desire to assist with the community.

In conclusion, despite the fact that the majority of Muslims in this study are well integrated proud Canadians, they are dealing with different challenges. On one hand, they are suffering from discrimination that has noticeably increased [23, 24, 25]. On the other hand, the lack of knowledgeable Muslim leaders and Imams who can communicate effectively is holding new generations back from putting more effort into learning and practicing their religion. It is the responsibility of mass media, politicians, and Muslim leadership to subdue Islamophobia.

Acknowledgments

Dr. Mukarram A Zaidi, MBBS, CUS, MSc, MD, CPHRM, MCFP, the principal investigator and the founder of Think for Actions, would like to thank the following team members and students

for their contribution to the study: Dr. Sayeeda Amber Sayed, MBBS, MPH, MBA Health Management, EMMPHID, Nazia Viceer, BComm, BEd, CHRP Med, Dr. Anwar Haq MSc, MBA, PhD, MPP, Dr. Amal Madibbo, PhD, Susan Ramsundarsingh, Jacob Nasser, Maaz Shahid , Ziad Paracha, Maha Malik, and Dr. Moaz Chohan

Conflict of Interest

None to declare

References

1. Cainkar, "No Longer Invisible: Arab and Muslim Exclusion after September 11," *Middle East Research and Information Project (MERIP)*, 224 (2014), 22–29
2. Hammond, "Immigration Control as a (False) Security Measure," *Critical Sociology*, 37 (2011), 739–61
3. King and Ahmad, "An Experimental Field Study of Interpersonal Discrimination toward Muslim Job Applicants," *Personnel Psychology*, 63 (2010), 881–906
4. South Asian Leaders of Tomorrow, *American Backlash: Terrorists Bring War Home in More Ways Than One* (Washington, DC: September 28, 2001)
5. Saeed, Amir. "Media, Racism and Islamophobia: The Representation of Islam and Muslims in the Media." *Sociology Compass* 1, no. 2 (2007): 443-62.
6. Espiritu, Dr. Belinda F. Islamophobia-and-the-negative-media-portrayal-of-muslims. 2 29, 2016. <http://www.globalresearch.ca/islamophobia-and-the-negative-media-portrayal->

- of-muslims/5440451 (accessed 11 22, 2016).
7. Khan, "The Process of Crafting an Authentic Identity in the Context of Immigration to Canada: The Muslim Experience," *ProQuest Dissertations and Theses*, 2012, 274
 8. Hödl, Klaus. "Islamophobia in Austria: The Recent Emergence of Anti-Muslim Sentiments in the Country." *Journal of Muslim Minority Affairs* 30, no. 4 (2010):
 9. Jia, L., S. C. Karpen, and E. R. Hirt. "Beyond Anti-Muslim Sentiment: Opposing the Ground Zero Mosque as a Means to Pursuing a Stronger America." *Psychological Science* 22, no. 10 (2011): 1327-335.
 10. Foster, Peter. "Anti-Muslim Sentiment on Rise in Europe Due to Migration and Isil as Continent Rejects Multi-cultural Society." *The Telegraph*. June/July, 2016. Accessed November/December, 2016.
<http://www.telegraph.co.uk/news/2016/07/12/europe-rejects-multi-cultural-society-says-survey/>.
 11. Yousif, Ahmad F. "Family values, social adjustment and problems of identity: the Canadian experience." *Journal Institute of Muslim Minority Affairs* 15.1-2 (1994): 108-120.
 12. Cainkar, "No Longer Invisible: Arab and Muslim Exclusion after September 11," *Middle East Research and Information Project (MERIP)*, 224 (2014), 22–29
 13. Phillips, Deborah. "Minority ethnic segregation, integration and citizenship: A European perspective." *Journal of Ethnic and Migration studies* 36.2 (2010): 209-225.
 14. TDEconomics, "Alberta's Recession not quite like the others"
<http://www.td.com/document/PDF/economics/special/AlbertaRecession2016.pdf>
 15. Environics Research Group (2007), *Survey of Muslims in Canada*, Toronto: Environics Research Group Limited.
 16. Croucher, Stephen M. "The impact of external pressures on an ethnic community: The case of Montréal's Quartier Chinois and Muslim-French immigrants." *Journal of Intercultural Communication Research* 35.3 (2006): 235-252.
 17. Waugh, Earle H., Baha Abu-Laban, and Regula Qureshi. *The Muslim Community in North America*. University of Alberta, 1983.
 18. Kruger, "Canada after 11 September: Security Measures and 'Preferred' Immigrants," *Mediterranean Quarterly*, 15 (2004), 72–87
<<http://dx.doi.org/10.1215/10474552-15-4-72>>.
 19. Karim, Karim H. "Muslims and the news media." (2006): 116-127.
 20. Samad, Yunas. "Media and Muslim identity: Intersections of generation and gender." *Innovation: The European Journal of Social Science Research* 11.4 (1998): 425-438.
 21. Bullock, Katherine H., and Gul J. Jafri. "Media (mis) representations: Muslim women in the Canadian nation." *Canadian Woman Studies* 20.2 (2000): 35.
 22. CIC News December 2008. Retrieved from:
<http://www.cicnews.com/2008/12/canada-welcoming-country-world-12691.html>
 23. Canefe, Nergis. 2006. "The Making Of" Modern" Diasporas: The Case of Muslims in Canada." *The Making Of" Modern" Diasporas: The Case of Muslims in Canada*. Arts.yorku.ca

24. Abu-Ras, Wahiba M., and Zulema E. Suarez. "Muslim men and women's perception of discrimination, hate crimes, and PTSD symptoms post September 11." *Traumatology* (2009)
25. Helly, Denise. "Islamophobia in Canada? Women's Rights, Modernity, Secularism." *Recode Working Paper Series 11* (2012).
26. Poynting, Scott, and Barbara Perry. "Climates of hate: Media and state inspired victimisation of muslims in Canada and Australia since 9/11." *Current Issues Crim. Just.* 19 (2007): 151.
27. Allen, Christopher. "Islamophobia in the media since September 11th." *Exploring Islamophobia: Deepening our understanding of Islam and Muslims.* University of Westminster 29 (2001).
28. Larsson, Göran. "Cyber-islamophobia? The case of WikiIslam." *Contemporary Islam* 1.1 (2007): 53-67.
29. Bloul, Rachel AD. "Islamophobia and anti-discrimination laws: ethnoreligion as a legal category in the UK and Australia." (2003).
30. Johnston, Douglas M. "Combating Islamophobia." *Journal of Ecumenical Studies* 51.2 (2016): 165-173.