Guidelines for Educators on Countering Intolerance and Discrimination against Muslims

Addressing Islamophobia through Education

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CONTENTS

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FOREWORD

Promoting mutual understanding and respect for diversity, along with countering all forms of intolerance and discrimination, must today, more than ever, be absolute priorities for the international community, in order to maintain peace and stability at both the global and regional levels. The attitudes and tensions that lead to inter-communal conflict are often deeply rooted in stereotypes and misconceptions, and one of the most pressing contemporary challenges is to promote knowledge about, and understanding of, different cultures. Educators play a fundamental role in meeting this challenge.

Recognising this, the international community has repeatedly made commitments to counter intolerance and discrimination that stress the role of education. The 1969 UN Convention on the Elimination of All Forms of Racial Discrimination calls for states to develop and put into practice effective measures in the field of education to combat prejudices that lead to racial discrimination and to promote understanding, tolerance and friendship among nations and ethnic groups. The 1974 UNESCO Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms emphasises the crucial role of education in promoting a culture of peace and human rights. The 2005 Ljubljana Decision of the OSCE Ministerial Council encourages public and private educational programmes that promote tolerance and non-discrimination and, through education, raise public awareness of the existence and the unacceptability of intolerance and discrimination. The "White Paper on Intercultural Dialogue" launched by the Council of Europe in 2008 suggests that a widely shared effort in managing cultural diversity is needed and stresses the importance of the learning and teaching of intercultural competence. The 2010 Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education encourages Member States to promote educational approaches aimed at combating all forms of discrimination and violence.

In line with these instruments, the specific need to counter intolerance and discrimination against Muslims has been recognized by the OSCE, the Council of Europe and the UNESCO. To help states ensure that these commitments are given meaningful effect, the OSCE Office for Democratic Institutions and Human

Rights, the Council of Europe, and UNESCO have worked together to develop these guidelines for educators to counter intolerance and discrimination against Muslims. These guidelines aim to assist educators in identifying manifestations of intolerance and discrimination against Muslims in schools and to provide suggestions on how to prevent and respond to this phenomenon. We hope that the guidelines will be widely used in curriculum planning and development, and in pre-service and in-service training of teachers.

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1. INTRODUCTION

These Guidelines have been developed to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including education policymakers and officials, teacher trainers, teachers, principals and head teachers, staff in teacher unions and professional associations, and members of NGOs. The Guidelines are relevant for both primary and secondary education and can also be used in non-formal education settings.

Intolerance and discrimination against Muslims are not new phenomena. However, they have evolved and gained momentum in recent years, particularly under conditions of the "war on terror", the global economic crisis, anxieties about national identity and difficulties in coping with the increased diversity in many societies. Such developments have contributed to a growth in resentment and fear of Muslims and Islam that have often been fuelled by sections of the media and by some political discourse. Muslims are often portrayed as extremists who threaten the security and well-being of others. The ideologies based on ideas of "us versus them" have reinforced the prejudiced image of Muslims as "enemies," in the absence of shared histories or accurate knowledge of different cultures and religions. As a result of such stereotypes, many Muslims experience a range of discrimination including, but not limited to: verbal and physical aggression; religious profiling; lack of equal opportunities in employment, housing, health care and education; and restrictions on public expression of religion. Moreover, Muslims often face multiple levels of discrimination, based not only on religion, but also on ethnic, economic, citizenship and gender considerations.

These stereotypes have impact not only on young people but also on their parents, as well as on teachers and other education professionals. This presents a new challenge for educators. While teachers cannot be expected to resolve the political and social tensions among communities, they can have a central role in shaping the attitudes and behaviours of young people. The actions and approaches adopted by teachers and school administrators can be crucial in promoting respect for diversity and mutual understanding, both in schools and in society. Effective partnerships with the media and civil society can also foster the social change that education in and for human rights seeks to encourage.

Various intergovernmental organizations, including the United Nations, the Organization for Security and Co-operation in Europe (OSCE) and the Council of Europe, have adopted documents addressing intolerance and discrimination against Muslims. The UN Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance has issued two reports on the situation of Muslim and Arab people in various parts of the world

before and after the the events of 11 September 2001.[1] OSCE participating States have collectively condemned acts of violence and discrimination against Muslims and strongly rejected the association of any religion or culture with terrorism.[2] Taking into account the international obligations of Council of Europe member states, the European Commission against Racism and Intolerance (ECRI), the Council's independent human rights monitoring body, also issued a set of general policy recommendations on combating this specific form of intolerance.[3] Moreover, it should be noted that discrimination based on religion is prohibited by many international instruments[4] and that many OSCE, Council of Europe and UNESCO documents underscore the importance of addressing intolerance and discrimination through education.[5]

These Guidelines take into consideration the fact that educational environments differ greatly among and within countries. There are schools where Muslim students and staff are in the minority, schools where the majority of the staff and students are Muslim, and schools with no Muslim students or teachers at all. The Guidelines in this document, therefore, should be considered carefully in light of the specific contexts in which they are applied. Educators should also be aware of their own possible biases and the possibility that certain school policies or practices might constitute direct or indirect discrimination against Muslims.

Intolerance and discrimination against Muslims are forms of racism, xenophobia and other related intolerance, of which there are many, that teachers and administrators might encounter in schools. Therefore, most of the strategies and approaches set out in this paper are applicable to dealing with any form of intolerance and discrimination. In general, strategies to help with learning to live together, education to promote mutual respect and understanding, and citizenship and human rights education lay a base for a more cohesive and peaceful society. Useful international frameworks in this field include the UN World Programme for Human Rights Education and the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education.

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1 Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia and Related Intolerance, "The Situation of Muslims and Arab Peoples in Various Parts of the World", 13 February 2006 (E/CN. 4/2006/17); and Report of the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination Xenophobia and Related Intolerance, "The Situation of Muslims and Arab Peoples in Various Parts of the World in the Aftermath of the Events of 11 September 2001", 3 January 2003 (E/CN. 4/2003/23), <http://www2.ohchr.org/english/issues/racism/ rapporteur/issues.htm>.
2 OSCE Ministerial Council Decision No. 6/02, "Tolerance and Non-Discrimination", Porto, 7 December 2002, <http:// www.osce.org/mc/40521>; OSCE Ministerial Council Decision No. 12/04, "Tolerance and Non-Discrimination", Sofia, 7 December 2004, <http://www.osce.org/mc/23133>; OSCE Ministerial Council Decision No. 10/05, "Tolerance and Non-Discrimination", Ljubljana, 6 December 2005, <http://www.osce.org/mc/17462>.
3 ECRI General Policy Recommendation No.5 on Combating Intolerance and Discrimination against Muslims, <http:// www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommendation_n5/Rec5%20en21.pdf>.
4 Article 2, Universal Declaration of Human Rights, G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948), <http://www.un.org/ en/documents/udhr/>; Article 2, International Covenant on Civil and Political Rights, United Nations General Assembly Resolution 2200A [XX1], (1966) < http://untreaty.un.org/cod/avl/ha/iccpr/iccpr.html >; Article 14, Convention for the Protection of Human Rights and Fundamental Freedoms, 4 November 1950, Europ.T.S. No. 5; 213 U.N.T.S. 221, <http:// conventions.coe.int/treaty/en/Treaties/Html/005.htm>.
5 A list of these instruments and documents is provided in Chapter 6.

While there are similarities between different forms of intolerance, racism and xenophobia, there are also aspects unique to each target group. Strategies, therefore, need to be specifically designed to address stereotypes aimed at particular groups. The rapid and widespread emergence of stereotypes about Islam and Muslims in recent years also indicates the need for a separate resource such as these Guidelines.[6] This resource is part of a series of documents that aim to combat various forms of discrimination. The previous document in the series was entitled *Addressing Anti-Semitism: Why and How? A Guide for Educators.*[7]

These Guidelines has been produced as the result of a broad consultation process. Many experts, drawn from youth organizations, academia, government and a range of international organizations, have contributed their insights and recommendations in the compilation of this document. These contributors are listed in the Acknowledgments, and we are grateful to them all for the invaluable assistance they provided.

We are fully aware of the fact that the publication of these Guidelines, by itself, is not enough to address intolerance and discrimination against Muslims through education. Educators need additional support, in the form of training and teaching materials focusing on more specific issues. The Guidelines should be considered to be a first step in this direction. Moreover, the implementation of the suggested strategies and approaches for educators in these Guidelines requires the support of policymakers and educational administrators. We therefore encourage all educational authorities to take the necessary measures to counter intolerance and discrimination against Muslims through education, in accordance with international human rights standards.

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6 There are reports indicating that intolerance and discrimination against Muslims is on the rise in North America and Europe. In September 2010, Amnesty International warned that "fear, discrimination and persecution against Muslims" are on the rise in the United States. Amnesty International Statement, "Amnesty International is concerned with the growing number of crimes committed against Muslims", 10 September 2010, <http://www.amnestyusa.org/document.php?id=ENG USA20100910004&lang=e> and
"The European Union Minorities and Discrimination Survey (EU-MIDIS) Data in Focus Report 2: Muslims (2009)", which included responses from 14 different EU states, found that one in four Muslims who participated in the survey said they had experienced discrimination in the last 12 months and 11per cent said they had been the target of a racist crime <http://www.fra.europa.eu/fraWebsite/eu-midis/eumidis_muslims_en.htm>.
7 *Addressing Anti-Semitism: Why and How? A Guide for Educators* (Warsaw: OSCE/ODIHR and Yad Vashem, 2007), <http://www.osce.org/odihr/29891>.

"Is this really an issue for us, as there are no/few Muslim students in our school?"

Promoting respect, non-discrimination and equal opportunities are issues for everyone. If intolerant and discriminatory attitudes are left unchallenged, they could become ingrained, leaving students to enter society with unfounded prejudices and an inadequate understanding of diversity. In schools with few or no Muslim students, teachers might never encounter incidents of intolerance against Muslims, being left with the impression that such intolerance is not an issue they need to address. These attitudes might only manifest themselves once a Muslim student enrols in a school. In some instances, a perception could emerge that the problem of racism began only with the arrival of a Muslim student, which can lead to a "blame the victim" mentality. Moreover, in schools where there are very few Muslims, they are more likely to suffer from feelings of marginalization and isolation. Young people who are segregated might, however, also have intolerant or biased attitudes, which might be based on misinformation or stereotyping.

2. MANIFESTATIONS OF INTOLERANCE AND DISCRIMINATION AGAINST MUSLIMS

2.1 Definitions and Conceptual Approach

These Guidelines use the general term "intolerance and discrimination against Muslims", as this is the most widely used by intergovernmental organizations, including the OSCE, UNESCO and the Council of Europe. There are other terms that similarly refer to intolerance and discrimination against Muslims, including "Islamophobia" and "anti-Muslim racism". "Islamophobia", a term which is widely used by NGOs and frequently appears in the media, tends to denote fear, hatred or prejudice against Islam and Muslims. "Anti-Muslim racism" places the issue of intolerance against Muslims in the broader framework of racism and implies the racialization of a religious category.[8] The term stresses the multi-dimensional aspect of intolerance against Muslims, which can be based on factors beyond religion. Although these various terms are not synonymous and they address different aspects of the problem, they are often used interchangeably.

Intolerance and discrimination against Muslims encompass discriminatory attitudes and behaviour towards individuals, groups or property that are perceived to be Muslim or are associated with Muslim people or Islam. They can manifest themselves in a variety of forms, ranging from the systemic to the individual level. These include disparaging remarks and hatred in public discourse, and direct or indirect discrimination and hostile behaviour, such as physical assaults and verbal aggression. Manifestations of intolerance and discrimination against Muslims must be understood within the context of the particular society in which they occur. In particular, it should be kept in mind that intolerance and discrimination against Muslims are often intimately linked to other forms of discrimination and can overlap with anti-immigrant sentiments, xenophobia, racism or gender bias. This can multiply the types of discrimination faced by some individuals.

The term "tolerance" has a range of meanings and implications and can mean different things to different people. In these Guidelines it has been used in line with the meaning defined by the UNESCO Declaration on the Principles of Tolerance (1995).[9] As such, tolerance refers to respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is not

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8 In the "Explanatory Memorandum to the ECRI General Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination", it was stated the term "racism" is used in a broader sense, including phenomena such as xenophobia, anti-Semitism and intolerance, and explained that it has covered religion, in addition to other grounds of direct and indirect racial discrimination. See ECRI General Policy Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination & Explanatory Memorandum (Strasbourg, 17 February 2003), <http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation_N7/ecri03-8%20recommendation%20nr%207.pdf>.
9 Declaration of Principles on Tolerance, Gen. Conf. Res. 5.61, UNESCO Doc. 28 C/Res. 5.61 (Nov. 16, 1995, <http://www.unesco.org/cpp/uk/declarations/tolerance.pdf>.

concession, condescension or indulgence, but an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others.

"Intolerance and discrimination against Muslims" is not a legal concept in its own right. However, certain manifestations of intolerance or discrimination against Muslims may be illegal under a state's criminal, civil or administrative legislation. Beyond the legal dimension, it is widely recognized that intolerance and discrimination can be harmful to society, not only in terms of negative effects on individuals but also because of the potential threat posed to social tranquillity, stability and security. This underscores the importance of addressing the problem on many levels, including in schools. Since intolerance and discrimination against Muslims often grow from prejudice, stereotypes and lack of knowledge about Islam and Muslim cultures, education can play a fundamental role in changing attitudes and promoting mutual understanding and respect.

As used in this document, the word "Muslim" does not necessarily refer only to someone who holds certain religious beliefs or engages regularly in certain religious practices. Rather, it refers to the broad cultural heritage and framework in which someone was born, and to the community with which he or she is associated through relatives. Muslims vary enormously in terms of nationality, language, social class, lifestyle, political outlook and religious observance. For some, their "Muslimness" may be a relatively insignificant aspect of their identity; for others, it may be central to their daily lives.

2.2 Manifestations of Intolerance and Discrimination against Muslims in Schools

Manifestations of intolerance and discrimination in a school setting can encompass a broad range of acts. While these are most often committed by students, there are sometimes also instances of intolerance or discrimination by teachers or school administrators.

The worst forms of discrimination may be criminal offences that can and should be referred to appropriate authorities. Such acts can include:
➜ *threats;*
➜ *destruction or desecration of property or vandalism; and*
➜ *violent attacks or assaults on individuals.*

There are also manifestations that may be considered normal playground or school-yard behaviour, but that can be seriously detrimental. These include such acts as:
➜ *excluding;*
➜ *verbal abuse;*
➜ *derogatory comments;*
➜ *name-calling;*

→ *joking about identity or faith;*
→ *spreading lies and false rumours; and*
→ *physical bullying, such as hitting, kicking, shoving and spitting, which can cross the line into criminal behaviour.*

Verbal abuse or derogatory comments can take extreme forms

In a school in California, a boy walked up to a 17-year-old girl at lunchtime and screamed, "Her father is bin Laden! She is going to blow up the school.... She has a bomb under her sweater! Everybody run, this jihad girl is going to kill us!" [10]

School administrators should be especially alert to school policies and practices that may have discriminatory effects.[11] These can include dress codes, access to learning about one's own religion, lunch menus or holiday schedules. Particular attention should be given to how school policies affect Muslim girls. For example, some reports suggest that female students wearing a veil are more likely to be placed in lower academic streams or encouraged to avoid academic subjects.[12] Muslim girls may also be left out of certain activities offered by the school, either through an assumption that they would not want to participate or through lack of tailored provisions, such as single-sex swimming.[13] Within the existing national legislation of a country with regard to religious practice in the school environment, school policies and practices should be set up, in partnership with communities and parents, to prevent and counter discrimination against Muslim students.

Discriminatory and intolerant behaviour can be nourished by false and misleading representations of Muslims. Of particular relevance in school settings are inaccurate and misleading representations of Muslims and Islam in textbooks. The omission of information on the culture and history of Muslims in textbooks also poses a problem. The role of textbook revision is fundamental in this regard, not only in ensuring that content is accurate and comprehensive, but also in addressing the underlying assumptions and connotations that a text

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10 American-Arab Anti-Discrimination Committee Research Institute Report on Incidents of Discrimination in Educational Institutions (2003–2007) (Washington DC: ADC Publications, 2008), pp. 17–18. See also Cristi Hegranes, "Suffer the Little Muslims: A look at the appalling discrimination against Middle Eastern students countenanced by Bay Area public schools" (San Francisco Weekly, 17 August 2005), <http://www.ing.org/about/islampage.asp?num=42>.
11 ECRI General Policy Recommendation No. 7 on National Legislation to Combat Racism and Racial Discrimination stipulates that the law should prohibit direct and indirect discrimination, <http://www.coe.int/t/dghl/monitoring/ecri/activities/GPR/EN/Recommendation_N7/ecri03-8%20recommendation%20nr%207.pdf>.
12 "Report of the OSCE-ODIHR Round Table on Addressing Intolerance and Discrimination against Muslims: Youth and Education" (Vienna: 17 December 2008), p. 9.
13 Yasemin Karakaşoğlu and Sigrid Luchtenberg, "Islamophobia in German Educational Settings: Actions and Reactions", in Confronting Islamophobia in Educational Practice, Barry van Driel (ed.) (Stoke-on-Trent: Trentham Books, 2005), pp. 42–43.

may evoke in a student's mind.[14] Problems may also arise from stereotypes appearing in media resources used by schools.[15]

2.3 The Impact of Intolerance

Discrimination and intolerance have a serious impact on individuals and on their communities. Students who are discriminated against can develop a sense of isolation, fears, negative feelings and other reactions. Discrimination and intolerance in schools may have a particularly negative impact on individuals, since school is supposed to be a safe place where students have the opportunity to develop their skills, capacities and personalities.

Students subject to discrimination or intolerance in schools have been reported as developing a number of negative effects, including:[16]
→ *low self-esteem;*
→ *self-segregation;*
→ *internalized oppression;*
→ *disengagement from school activities;*
→ *not fulfilling their potential;*
→ *attraction to violent extremist ideologies;*
→ *drop out/school refusal;*
→ *health problems/depression; and*
→ *suicidal thoughts.*

Is it "only" a joke?

Jokes and name-calling are not always harmless. Even if they are expressed without bad intentions or only "for fun", they are hurtful to the target. If left unanswered, the person responsible may think that his or her behaviour is acceptable or even condoned. A failure by school authorities to address jokes and name-calling aimed at Muslim students — or any other target group — may embolden perpetrators to harsher forms of intolerance, including physical violence.

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14 Falk Pingel, *UNESCO Guidebook on Textbook Research and Textbook Revision, 2nd revised and updated version* (Paris: UNESCO, 2010), p. 67; Alliance of Civilizations, Report of the High-Level Group, 13 November 2006), p. 26 (Recommendations 3 and 4), p. 34 (United Nations: New York, 2006).

15 According to a study carried out in the United States, nearly 45 per cent of words received daily by an average person in the United States come from television, followed by almost 27 per cent from the Internet. See Roger E. Bohn and James E. Short, "How Much Information? 2009 Report on American Consumers," University of California, San Diego, Updated January 2010, p. 27, Table 9, <http://hmi.ucsd.edu/pdf/HMI_2009_ConsumerReport_Dec9_2009.pdf>.

16 George J. Sefa Dei, Josephine Mazzuca, Elizabeth McIsaac and Jasmine Zine, *Reconstructing Dropout: A Critical Ethnography of the Dynamics of Black Students' Disengagement from School* (Toronto: University of Toronto Press, 1997).

2.4 Intolerance or Free Speech?

There can be a tension between freedom of expression and respect for non-discrimination and the diversity of religious and non-religious beliefs. Freedom of expression does include the right to be critical or even disparaging of religions or religious practices. However, international instruments draw a clear line on this dichotomy, prohibiting any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence.[17]

According to UNESCO, the respect for freedom of expression and respect for religious beliefs and symbols are two indissociable principles that should go hand in hand with a view to overcoming the still prevailing ignorance of each other's ways and lives, and of promoting peace, tolerance and dialogue among civilizations, cultures, peoples and religions.[18]

Further, while "name-calling" and other disparaging comments may be legally protected forms of free speech, this does not mean they are appropriate or acceptable in a school classroom.

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17 International Covenant on Civil and Political Rights, United Nations General Assembly Resolution 2200A [XX1], (1966), < http://untreaty.un.org/cod/avl/ha/iccpr/iccpr.html >.
18 UNESCO Executive Board Document, Respect for Freedom of Expression and Repsect for Sacred Beliefs and Values and Religious and Cultural Symbols (174 EX/ 42) and Decision 46, adopted by its 174th session (174 EX/Decision 46, 2006). Also see Report on UNESCO Action in Favour of the Respect for Freedom of Expression and Respect for Sacred Beliefs and Values and Religious and Cultural Symbols (176 EX/23) and Decision 23, adopted by its 176th session (176 EX/Decision 23, 2007).

3. METHODOLOGICAL PRINCIPLES AND APPROACHES

There are several key points and approaches that should be considered when addressing intolerance against Muslims in school settings. First, teachers are responsible not only for teaching about the subject matter, but also for promoting mutual respect and understanding among the students. Therefore, they should take seriously and react to any expressions of anti-Muslim views or use of stereotypes. Teachers should find sensitive ways to address such actions and attitudes with the student population in general, and should reach out both to students who have been hurt or distressed and to students who have expressed such views. While addressing these issues, teachers need to make sure that Muslims are not perceived or presented always simply as "victims". Rather, they should be recognized as individuals who have their own lives and personalities and whose identity is made up of many different components.

Teaching about intolerance and discrimination against Muslims needs to be integrated in the school curriculum and can be structured as part of broader lessons on citizenship, human rights, tolerance and anti-racism. These can address anti-Muslim stereotypes specifically and can confront them in even and measured ways.

In schools and within school curricula, it is important for portrayals of Islam and Muslims – and of all religions or beliefs and their adherents – to be accurate, fair and respectful. A number of international instruments set out that education is intended not only to provide strictly academic or technical training but that it should also inculcate such values as human rights, tolerance, pluralism, anti-racism and international and inter-communal harmony.[19]

The sections below set out briefly a number of methodological principles and approaches that can contribute to promoting mutual understanding and respect in general and, within this context, confront anti-Muslim sentiments.

3.1 A Rights-Based Approach

A human rights-based approach to education can give students and teachers a sound framework within which to assess behaviours and attitudes in a school setting. This approach guarantees the right to respect in the learning environment and incorporates respect for students' identity, participation and integrity.[20] Hu-

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19 "The Hague Recommendations Regarding the Education Rights of National Minorities and Explanatory Note", developed under the auspices of the OSCE High Commissioner on National Minorities, 2006, <http://www.osce.org/hcnm/32180>.

20 UNESCO/UNICEF, *A Human Rights-Based Approach to Education for All* (New York and Paris: UNESCO/UNICEF, 2007).

man rights norms are universal, encompassing all nations, ethnic groups and religions. A human rights-based approach places the focus on common values and principles, rather than on differences. It highlights the equal rights and standing of every individual, regardless of his or her religion, ethnic origin, gender or other factors. Schools report an improvement in behaviour once students understand they have the right to be protected from discrimination, abuse or violence, as well as the responsibility to accord this right to others.[21]

Anti-discrimination legislation for schools in Sweden

The Discrimination Act has been in effect since January 2009 in Sweden, addressing discrimination in all sectors of society.[22] An earlier Act had been developed specifically for schools, with supporting common guidelines, but anti-discrimination legislation in Sweden was consolidated, and a single Equality Ombudsman appointed. The Act prohibits discrimination on the grounds of sex, ethnic origin, religion or other belief, sexual orientation or disability. It applies to both public and privately run facilities, including pre-schools, school-age childcare, primary and secondary schools, and adult education institutions. The Act prohibits direct and indirect discrimination, instructions to discriminate, harassment and reprisals. It also requires schools to undertake active measures to prevent discrimination and to have an equal-treatment plan describing these measures.

Some basic human rights principles relevant to preventing intolerance and discrimination against Muslims include:[23]
→ *the equal dignity and rights of all human beings;*
→ *non-discrimination, including on the basis of religion;*
→ *equality of all before the law; and*
→ *freedom of thought, conscience and religion or belief.*

The rights-based approach also requires that students, families and communities be consulted and involved. Co-operation between schools and other concerned stakeholders is key to countering intolerance and discrimination.

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21 UNICEF/UK, *Rights Respecting Schools Award, Information Leaflet* (London: UNICEF/UK, 2009), p. 2, <http://www.unicef.org.uk/Documents/Education-Documents/UNICEF-RRSA-2011.pdf >.
22 Swedish Code of Statutes, Discrimination Act, Issued on 5 June 2008, SFS 2008:567 (Published: 25 June 2008), <http://www.do.se/Documents/pdf/new_discrimination_law.pdf>.
23 The bullet points are drawn directly from Universal Declaration of Human Rights, G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948), <http://www.un.org/en/documents/udhr/>.

3.2 A Participatory Approach

Students and educators will not necessarily change their behaviour just because they are told to. Students learn best when the method is participatory, with learners experiencing and experimenting. This can involve a number of whole-school approaches, both inside and outside the classroom, such as:

➞ *involvement of students in school governance activities, for example the development of codes of conduct;[24]*
➞ *creation of opportunities for debate on school or other issues; and*
➞ *participation in community-based events and activities.*

On another level, a good practice in developing curriculum related to minorities – including religious minorities – is that the curriculum should be developed with the active participation of bodies representative of the minorities in question.[25] This approach helps ensure accuracy and sensitivity in the materials, as well as providing a sense of ownership by Muslims if they are in a minority situation.

Providing advice on religious education and worship in schools

In the United Kingdom, the Standing Advisory Council on Religious Education (SACRE), which provides advice for local education authorities on issues concerning religious education and worship in schools, consists of four committees, one of which includes the representatives of Christian denominations other than the Church of England and the representatives of other faiths. The Council has recently offered advice on the revised guidelines for Muslim pupils in the schools of Leicester.[26]

3.3 Opening Space for Discussion

Schools should seek to provide opportunities for discussion about stereotypes and portrayals of Muslims. Discussions might take place in the classroom or in outside contexts, or might draw on outside experts or visitors. Students are gi-

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24 Useful guidance can be found in Elisabeth Bäckman and Bernard Trafford, *Democratic Governance of Schools* (Strasbourg: Council of Europe, 2006).
25 "The Hague Recommendations regarding the Education Rights of National Minorities & Explanatory Note.", <http://www.osce.org/hcnm/32180>.
26 Jill Maybury, *The Effective SACRE: A Survey of Good Practice* (Birmingham University Religious Education Centre, 2003), p. 8, <http://www.nasacre.org.uk/downloads/Effective_SACRE.pdf>.

ven the opportunity to explore and discuss the roots of negative stereotypes in cultural, historical or social dimensions. Subjects for discussion might include any aspect of discrimination or stereotyping of Muslims, or could focus on issues where misunderstanding is especially acute, such as the role of women in Islamic societies. They should address both conscious and unconscious expressions of stereotypes of Muslims. Discussions can touch also on types of prejudice other than anti-Muslim, perhaps comparing different targets of discrimination and drawing on international human rights standards to demonstrate the universality of basic concepts of non-discrimination.

Nonetheless, educators should exercise caution when addressing stereotypes that have not been raised by the students. It is important to note the power of images and the danger of introducing new stereotypes that may remain in the minds of students. Moreover, if there are Muslim students in the class, teachers should be sensitive to any issues that may arise in the context of the discussions.

Some of the most common stereotypes of Muslims that might be manifested in school are summarized in the following box.

Six recurring stereotypes in public discourse about Muslims

1. *All the same*
Muslims are seen as all being much the same as each other, regardless of their nationality, social class and political outlook, and regardless of whether they are observant in their beliefs and practice.

2. *All are motivated by religion*
It is thought that the single most important thing about Muslims, in all circumstances, is their religious faith. So, if Muslims engage in violence, for example, it is assumed that this is because their religion advocates violence.

3. *Totally "other"*
Muslims are seen as totally "other" – they are seen as having few if any interests, needs or values in common with people who do not have a Muslim background. A consequence is that Muslims are not seen as possessing insights or wisdom from which people with different religious or cultural backgrounds may learn and benefit.

4. *Culturally and morally inferior*
Muslims are seen as culturally and morally inferior and prone to being

irrational and violent, intolerant in their treatment of women, contemptuous towards world views different from their own, and hostile and resentful towards "the West" for no good reason.

5. *Threat*
Muslims are seen as a security threat. Globally, they are engaged in "a clash of civilizations", and within those countries where they make up a minority, they are an "enemy within", in tacit or open sympathy with international terrorism and bent on the "Islamization" of the countries where they live.

6. *Co-operation is impossible*
As a consequence of the previous five perceptions, it is claimed that there is no possibility of active partnership between Muslims and people with different religious or cultural backgrounds, working as equals on tasks that require dialogue and patient negotiation.

The educational responses to the stereotypes listed above need to include teaching that:
→ *There is, and always has been much diversity within Islam and much internal debate and deliberation;*
→ *People of Muslim background have a range of different attitudes towards religious belief and practice, as do people born into other traditions;*
→ *Muslims and people with different religious or cultural backgrounds have a great deal in common;*
→ *People belonging to various religious or cultural communities, including Muslims, Christians, Jews and others, can and do have positive impacts on each other, and frequently work and live together in close co-operation and partnership; and*
→ *Islamic cultures and civilizations have made substantial contributions over the centuries to science and technology, the arts and architecture, and law, ethics and philosophy.*

Chapter 6 provides information about websites and publications that illustrate these points in detail.

3.4 Ongoing Assessment of the Situation

As a general rule, schools should monitor, in co-operation with all educational stakeholders, manifestations of intolerance against any group on an ongoing basis, in order to take preventive and protective action as needed and to avoid any escalation. Making assessments regarding student behaviours and attitudes is a challenging enterprise. Quantitative and qualitative indicators need to be defined carefully. Anonymous surveys can serve as a useful tool for collecting information from those students who are willing to share their experiences without disclosing their identity. This can be done in partnership with educational researchers affiliated with universities, where there are ethical protocols ensuring the safety and anonymity of students. Another method of assessment is through focus-group discussions.

Ask students about manifestations of hate and intolerance

It is possible to get qualitative, reliable information about the climate of tolerance in the school or in parts of it by organizing focus groups. A focus group consists of students who will provide feedback to an external moderator on their personal experiences or feelings regarding one or more issues. Focus groups dealing with manifestations of intolerance in the school can provide valuable information on developments and trends that otherwise might not be apparent to school administrators. As participants of focus groups are easily identifiable, it is very important that the moderator creates a safe environment in which participants are able to express themselves without fear. In this regard, it is recommended that an experienced person, for example, someone from a non-governmental organization dealing with discrimination and intolerance, should be asked to moderate the discussion and present the results.

3.5 Teaching about Religions and Cultures

Teaching about religions – including Islam – can contribute to understanding and to reducing intolerance and discrimination. More generally, teaching about mutual understanding and respect for diversity can help to reduce discrimination, and the problems associated with it, in schools.

It is important to distinguish between teaching about religions (ethics, culture, philosophy and history) and religious education, which is intended to convey doctrinal information about the beliefs of a particular religion. At different levels, both can play an important role in building a culture of mutual respect and understanding.

A Textbook on the History of Religions in the Russian Federation
http://standart.edu.ru/doc.aspx?DocId=735
Available online only in Russian.

In 2006, the "History of Religions" textbook was published, in both Russian and Tatar, and is now in use not only in schools in the Tatarstan region but also in certain other regions of the Russian Federation. The book presents Muslims as equal citizens in Russia and as part of Russian history and culture. It challenges the prejudiced view that Muslims are foreigners in Russia and alien to Russian culture. The textbook pays attention to the connection of Islam with global, local and national cultures and histories; it deals with the historical and contemporary developments of Islam in Tatarstan and Russia, and the influence of Islam on cultural assets in the whole of the country.

Teaching and Learning About Islam
Peer Scholar Harvard Pilot in the USA
**http://isites.harvard.edu/icb/icb.do?keyword=k65556&pageid=icb.
page338102**

Ten public middle and secondary school master teachers from across the United States are being recruited for a two-year pilot project entitled "Teaching and Learning About Islam and Muslim Civilizations: Piloting a Peer Scholar Model with Public School Teachers". The project has three primary goals: 1) to provide public school educators with an opportunity to deepen their understanding of religion in general, and Islam in particular, from an academic, non-sectarian perspective; 2) to pilot a new continuing education model that recognizes teachers as capable scholars, skilled professionals and competent public intellectuals; and 3) to build a network of teacher-scholars who can serve as resources for other educators seeking guidance on how to teach about religion in intellectually sound ways from the non-sectarian perspective appropriate for public schools.

When teaching about religions, it is crucial for teachers to present materials in a balanced, objective and professional manner, and to have the competence to deal with potentially controversial issues concerning religious diversity. In general, it is a sound principle for schools to direct their attention at teaching the histories, cultures and traditions of religious communities that are represented

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27 More examples and the listing and links are available at TANDIS, Diversity Education, <http://tandis.odihr.pl/?p=ki-de,tools>.

among the student body and teaching staff in a particular school.[28] When developing curricula on different religions, it is good practice to ensure that all relevant religious communities can be involved in a meaningful way in the process. There should also be a method available for challenging any teaching materials that are perceived to be disrespectful or inaccurate, for example, through national anti-discrimination bodies (such as the office of an equality ombudsman).

Teaching about world history and cultures, in addition to teaching about religions, should include lessons on the diverse history and cultures of Muslims both within a specific country and globally. Such lessons should provide information on Muslim artists, writers, politicians and scientists that disproves the negative stereotypes held about Muslims. To this end, teachers should help students to realize that – just as in the case of their own cultural identities – Muslims' cultural identities are not monolithic, but are dynamic and diverse. Teachers should not, however, aim to deconstruct all traditions or forms of collective identity. Rather, they should help students to strike the right balance between the individual and the collective, and to prevent exclusion.

Exploring Muslim Contributions to the Foundations of Modern Civilization
http://www.1001inventions.com/media/video/library

"1001 Inventions" is a global educational initiative exploring Muslim contributions to the foundations of modern civilization, through touring exhibitions and accompanying materials, including a downloadable handbook for teachers. For example, Oscar-winning actor and screen legend Ben Kingsley has taken the starring role in a short feature film "1001 Inventions and the Library of Secrets" about the scientific heritage of Muslim civilization. In the movie, Kingsley takes on the role of a mysterious and cantankerous librarian who takes a group of school children on an enlightening journey to meet pioneering scientists and engineers from the history of Muslim civilization. The librarian is then revealed to be 12th century engineering genius Al-Jazari.

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28 Please see *Toledo Guiding Principles on Teaching about Religion and Beliefs in Public Schools*, (Warsaw: OSCE/ODIHR, 2007), page 37, < http://www.osce.org/odihr/29154>. The principles were developed by the OSCE/ODIHR Advisory Panel of Experts on Freedom of Religion or Belief to provide guidance to schools and educators on the sensitive issue of teaching about religion.

4. STRATEGIES IN SCHOOLS

The following suggestions are designed for educators who want to combat intolerance against Muslims, develop awareness in the classroom, and respond to anti-Muslim comments or outbursts in the school setting. They are presented under three headings: reaction and response; preventive and protective policies; and activities for reflection.

4.1 Reaction and Response to Discrimination, Violence and Other Serious Incidents

What should be done when a student or a teacher is witness to, or victim of, anti-Muslim discrimination or intolerance? The first step is to take the report of the victim seriously, in order to avoid a worsening of the situation and secondary victimization. In this regard, it is very important that there are student-friendly reporting mechanisms available to allow students to speak up against violence and bullying motivated by intolerance.

The responses in the list below focus mainly on physical harassment or attacks against Muslim students, but some can also be applied to other manifestations of intolerance and discrimination against Muslims in school. The points are also generally applicable to any instances of violence in a school setting.[29]

> *React immediately*
> → *If needed, provide immediate assistance, including medical treatment;*
> → *Ask for the support of school psychologists and social workers;*
> → *Interview students and teachers immediately, as the sooner they are interviewed, the clearer their memories about the details of the incident will be; and*
> → *Do not assume that the problem will go away by itself. Some might continue to behave the same way or might increase the level of violence if they are not identified and confronted.*
>
> *Explain and refer*
> → *Explain to victims or witnesses what you can do and what you cannot do;*
> → *Ask victims or witnesses if they want to stay anonymous, and explain that all or some of their personal details will have to be disclosed if there is to be an official complaint; and*
> → *Refer to the relevant school policy (such as anti-bullying or anti-racism regulations) and the sanctions or consequences for such incidents.*

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29 Many of the points are drawn from *Preventing and Responding to Hate Crimes – A Resource Guide for NGOs in the OSCE Region* (Warsaw: OSCE/ODIHR, 2009), pages 46-49, <http://www.osce.org/odihr/39821>.

Listen
→ *Provide a safe space where victims or witnesses will feel confident they will not be overheard. Listen carefully to the student. Remember, describing an incident is often difficult and upsetting.*

Validate
→ *Value the information received. One of the biggest fears of victims is that they will not be believed. The response from the first person they talk to is important in determining if they will continue seeking the assistance they need.*

Take notes
→ *Be sure to note whether the person reporting is a victim, an eyewitness, or is reporting something he or she has heard. The school may develop a standard template for reports; and*
→ *It can be important to record direct quotations from the victims or the witnesses. These may include particular descriptive phrases used by the interviewee to describe the incident or his or her feelings.*

Further actions
Depending on the gravity of the incident, the teacher and/or the school administration have several possible avenues of action:
→ *Involve the parents of the students – both the perpetrator and the victim;*
→ *Suggest remedies, including disciplinary penalties;*
→ *Report to the police, if appropriate; and*
→ *Undertake discussions in the classroom or in the school about the incident. However, reference to a specific victim or perpetrator should not be made without his or her authorization.*

4.2 Prevention and Protection

Reports of incidents should be the signal that it is urgent to implement preventive strategies that ensure the protection of all students and teachers, including Muslims. As a general rule, these strategies should be developed in a participatory manner, together with students and parents. The implementation of these strategies should be monitored and their results assessed. Some tested strategies that have proven effective are described below.[30]

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30 OSCE/ODIHR and Vad Yashem, *Addressing Anti-Semitism: Why and How? A Guide for Educators* (Warsaw: OSCE/ODIHR and Vad Yashem, 2007), <http://www.osce.org/odihr/29891>. Although this publication focuses on anti-Semitism, many of the strategies and approaches it sets out are applicable also to other forms of intolerance and discrimination, including against Muslims.

Establishing a constructive environment: Teachers and students should create an inclusive atmosphere in which everybody feels safe to discuss sensitive issues openly. Ground rules that allow for an honest discussion in a respectful way should be developed, with the participation of students. Teachers should be aware of hierarchies in the classroom and try to integrate all learners into this process.

Ground rules for discussion

Some examples of ground rules that have led to more constructive discussions in many schools include:

→ All participants must be treated with respect and courtesy;
→ Only views can be attacked, not people;
→ There must be a reason for a challenge: That is, a student or teacher cannot simply say "that's rubbish" but, instead, must come up with a reason for his or her opposition or query;
→ All participants must be allowed to state their opinion without interruption. Sometimes, the use of a "talking stick", whereby only the holder of that stick can speak, can help in regulating the flow of debate; and
→ Participants should use questions to help others develop their views.

Establishing codes of conduct: Such codes of conduct should address issues of intolerance and discrimination, including against Muslims.

Enhancing student democracy: Student participation mechanisms, including councils or youth parliaments, can function to represent student views and provide an avenue for inclusion of students with different religious and cultural backgrounds in positions of representation and influence.[31]

Encouraging Muslim student organizations: In schools with a minority Muslim population, Muslim student clubs or societies may provide recognition and solidarity for students who otherwise feel marginalized or misunderstood. Student coalitions, involving students from different cultural and religious backgrounds, can generate mutual understanding and respect, helping to counter intolerance and discrimination against Muslims.

Enhancing home–school liaison: Outreach to parents regarding curricular and extra-curricular activities can help build a more solid foundation for anti-discrimination activities.

Providing information on religious accommodation: Schools should raise awareness among parents and students on the extent of religious accommodation in the school, according to the existing legal or administrative framework. This includes prayer rooms, holiday issues and school or sports uniforms that accommodate the need for modesty.

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31 Lynn Davies and Hiromi Yamashita, *"School Councils - School Improvement", Report of the London Secondary Schools Councils Action Research Project* (London: School Councils UK, 2007).

> *Muslim Pupils in State Schools: Recommendations of the Canton of Zurich*
> http://tandis.odihr.pl/documents/hre-compendium/CD SECT 1 laws/
> Muslim Pupils Guidelines_Switzerland ENGL.pdf
> After consultations with representatives of Muslim communities in 1989, the
> Department of Education of the Zurich Canton, Switzerland, issued guide-
> lines on the integration of Muslim pupils in state schools. The guidance is
> presented under various headings, including issues regarding exemption from
> classes during religious holidays, non-obligatory religious teaching, participa-
> tion in class camps and excursions, and clothing restrictions. The recommen-
> dations were subsequently revised, on the basis of feedback and experience
> from Muslim discussion partners, teachers and local education authorities.
> In 2009, the Ministry of the Canton of Zurich decided to transform these
> recommendations into general recommendations for students from all religi-
> ons. Other cantons of Switzerland also adopted
> similar recommendations.[32]

Supporting and mentoring of students: Schools should pay particular attention
to newcomers and/or students with academic difficulties and offer specific sup-
port. However, this should not lead to reinforcing the misperception that students
belonging to certain communities have to attend special classes. The decisions on
the need for specific educational support must be based on objective criteria con-
cerning the needs of students, not their religious, ethnic or cultural background.

Implementing curriculum opt-out policies: Students should be allowed to opt
out of teaching of religion (as opposed to teaching about religion or religions in
general, which may be compulsory).[33] In other areas, such as sports or science,
the situation is more complex. While opt-out policies may be appropriate and
schools should try to be sensitive to parent and student concerns, they may also
be bound by the legal and administrative frameworks in place.

4.3 Activities to Promote Reflection and Critical Thinking

Students may not be aware of the existence of anti-Muslim sentiment. While
some may have been exposed to the problem in one way or another and have a
basic idea of what constitutes intolerance against Muslims, others may believe
that anti-Muslim sentiment is a legitimate expression of contemporary concerns.
In some cases, teachers may find it difficult to make their students understand
that manifestations of intolerance against Muslims are a broad social problem.
Teachers and educators, therefore, may need to develop and implement learning
activities that proactively encourage critical thinking and reflection among the
school population. There is an extensive range of activities that can be undertaken

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32 More information is available in German at <http://unterricht.educa.ch/de/handreichungen-kantone>.
33 ODIHR, Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools, (Warsaw: OSCE/
ODIHR, 2007), page 69, <http://www.osce.org/odihr/29154>.

with students to foster awareness of intolerance and discrimination against Muslims, and to reflect critically on their causes and effects. The following section presents some suggestions, which are accompanied with a number of illustrative examples.

In-school discussions on sensitive issues
Schools and classrooms should be safe spaces to discuss sensitive issues, including discrimination based on religious affiliation or belief, racism, conflict and hatred. Such discussions will be most effective if there are ground rules, so students can share their views and experiences without fear of humiliation or scorn. Discussing issues, rather than driving racist views underground, can be the best way to promote remedial action and improve behaviour.

> ### *What Do We Do with a Difference? France and the Debate over Headscarves in Schools*
> http://tj.facinghistory.org/system/files/What_Do_We_Do_With_A_Difference.pdf
> This is a resource that looks at the issue from a range of points of view, using a national debate to examine and develop an educational framework for considering integration, tolerance and cultural acceptance.
>
> ### *Both Muslim and Canadian? (A school activity from the MENTORS anti-Islamophobia Education Kits)*
> http://tandis.odihr.pl/?p=ki-mu,pi_mu
> In this activity, which has been suggested by MENTORS in its anti-Islamophobia Education Kits, students receive a colour poster that shows women, men and children of different racial backgrounds, with some (but not all) of the women wearing hijab, and engaged in various activities and roles. They include a police officer, doctor, musician, school bus driver, a man cooking in the kitchen, a woman and a girl playing sports, and a film director. The caption on the poster reads: "Who Am I?" Students are first asked to identify those who are "Canadian". In most instances, blonde-haired and fair-skinned people are identified (even in multi-ethnic classrooms) as being "Canadian". Students are then asked to identify the "Muslims". In most cases, it is the darker skinned people or women wearing hijab. Finally, it is revealed that everyone in the picture is both Canadian and Muslim. This activity allows us to critically examine, reframe and expand the boundaries that define "Us" and "the Other". The website contains an article "Anti-Islamophobia Education" that provides information on "Anti-Islamophobia Education Kits" developed by MENTORS.
>
> ### *Anna Lindh Foundation resource on coping with religious diversity at school*
> http://www.euromedalex.org/fr/node/11244
> In February 2009, the Anna Lindh Foundation produced a resource tool for

teachers working with students aged 14–18, on "How to Cope with Diversity at School". This resource was developed to enable students to learn more about people with different cultural and traditional backgrounds, in the belief that such knowledge and understanding will reduce ignorance, suspicion or fear of those who are different from themselves. It contains chapters dealing with various sensitive issues, including art, clothing, creation, family, food, language, life and death, media, money, peace and war, earth and worship. The Foundation is also conducting teacher-training workshops to present the resource to teachers and non-formal educators. The resource is available in Arabic, English and French.

Case studies

Students can discuss questions such as the following: "Is there any issue related to intolerance or discrimination against Muslims in our town or city?", "In our educational system?", "In our school?", "In our society?", "In our neighbourhood?"; "How are such issues being dealt with?"; "Can we learn from other contexts?" If prepared case studies are not available, students can research cases and issues on the Internet, and present their findings, for example, researching the demography of the Muslim population, or the diversity within it. The following box provides some examples of such Internet resource tools.

Euro-Islam.Info
http://www.euro-islam.info/
Euro-Islam.info, sponsored by GSRL Paris/CNRS France and Harvard University, is an online information tool on Muslims living in Europe and North America. It provides up-to-date news stories, in-depth country profiles and analysis of contemporary issues related to Islam and Muslims, and a database of recent publications and upcoming policy and academic events.

Frontline Muslims
http://www.pbs.org/wgbh/pages/frontline/shows/muslims/
This Internet-based resource provides substantial information about the diversity of Islamic belief and practice, much of it in the form of interviews across a range of countries, cultures and contacts.

Islam in Europe
http://islamineurope.blogspot.com/
This website is a source of news and commentary on issues affecting Muslims in Europe.

Islamophobia Watch

www.islamophobia-watch.com

This is a non-governmental initiative seeking to provide online information on manifestations of intolerance and discrimination against Muslims throughout the world. This includes biased public discourse, discriminatory practices and hate crimes.

Describing life experiences

Teachers can provide opportunities for students to share life experiences. The classroom can be a place where diversity is appreciated and students' experiences are not marginalized, trivialized or invalidated. Many learners will find it easier to start talking about discrimination and intolerance against Muslims if they have an opportunity to focus on their own experiences, for example, discrimination based on multiple identities. At the same time, students should learn to abstract from their own experience and to differentiate, rather than generalize. Examples of co-operation and solidarity among different religious groups, including Muslims, should also be shared.

Training Courses for Youth Activists from Different Backgrounds

http://youth-partnership-eu.coe.int/youth-partnership/documents/Euromed/HRE/Report_Alex_evalmtg_AS_VK_for_print.pdf

The Council of Europe organized two training courses, each of three weeks, for young multipliers (individuals who, through their roles or positions in society, are able to influence a larger audience or groups of people) from Council of Europe member states. On one course, half the participants were from Turkey; on the other course, half the participants were from Arabic-speaking countries, particularly in North Africa. For the participants from Europe, the aim was to allow youth leaders, youth activists from NGOs, youth social workers and young civil servants working in the youth field to learn about the outlook, culture and language of Turkey or North Africa. The aim was to enable them to deal more effectively with young people from migrant communities in Europe.

Change the Story: A "virtual" encounter

http://www.changethestory.net

Workshops and encounters can also be "virtual", with resources such as Change the Story aiming to transform negative perceptions. The website for this project is broken down into three sections: Meet Your Neighbor, Change the Story and Change the World. It provides educational information on Islam, including a section on women in Islam, a timeline of events in Muslim-American history, and a Qur'an/Bible/Torah comparison.

Being a Canadian Muslim Woman in the 21st Century
http://www.ccmw.com/activities/act_projects_1_Toolkit.html
The Canadian Council of Muslim Women (CCMW) initiated this project with the aim of increasing understanding of the challenges that Muslim female students (aged 14–18) face in the education system, and developing resources that can be used by educators. The project also aims to empower young Muslim girls/women and their peers to understand and face these challenges. Awareness-raising activities are designed based on an educational toolkit developed within the framework of this project.

Connecting the school with the wider community

It may be worthwhile to involve parents, other family members and the wider community, including community-based associations, in the learning process, as they provide the context (both positive and negative) in which students are motivated to learn. Ideally, a wider network in support of mutual understanding may emerge from these efforts.

Two police officers visit a school in the United Kingdom
http://www.namp-uk.com/index.php?option=com_content&view=article&id=6&Itemid=6
Two men, one with spiky hair, leather jacket and jeans, and the other one wearing full Muslim dress, a beard and a Taqiyah (Muslim cap), visited a school in the United Kingdom. Pupils were asked which one was the imam and which was the detective. Needless to say, they were confounded when the young trendy man turned out to be the imam and one wearing full Muslim dress was the police officer. The latter told stories of being stopped at airports and having to show his police ID.

Oral histories

Resources that tell stories relevant to discrimination or intolerance against Muslims can help students to personalize the representation of being a Muslim, for they enable them to recognize something familiar, while, at the same time, discovering something new. Such resources can be especially useful for students who may have very limited contacts with Muslims.

This is Where I Need to Be:
Oral Histories of Muslim Youth in New York City
http://publishspi.org/donate/diversity
This tool points out the diversity of backgrounds and orientations among

adolescents. The resource includes a teacher's curriculum guide and a companion website. The guide features five lesson plans and sets of reproducibles that can be taught over the course of one or two sessions, a semester or an entire year. The website provides additional print, web and literary resources, as well as an oral history primer with suggestions on how to incorporate this form of storytelling and historical research into the school curriculum.

Joining campaigns

A human rights perspective can inspire action and wider discussion. Such activities are an important component of human rights education and can help students understand more about how human rights standards can be put into practice in specific contexts.

Anti-Muslim Discrimination Awareness Raising Campaign in Switzerland
http://www.ncbi.ch/fr/nos-ateliers/prejuges/islamophobie-3/
Available in only German and French.
The National Coalition Building Institute (NCBI) organized 30 public discussions in the German-speaking part of Switzerland, aiming to reduce fear and prejudice towards Muslims and to raise awareness of the specific forms of intolerance that Muslims face. Concrete ways of acting against discrimination were presented. The events were organized with and for various associations and religious institutions, and were carried out in collaboration with partners of different religious and cultural backgrounds.

Critical literacy and media skills

Deconstructing the politics of representation and demystifying stereotypes are key critical skills. Media skills can be developed through examining a selection of literature, films, cartoons, advertising, websites, computer games and other forms of cultural representation and image-making that show Muslims both negatively and positively, and analyzing the language and images that are used. Further, such education can enable people to be skilful creators and producers of media messages themselves.

Alliance of Civilizations Website on Media Literacy Education
http://www.aocmedialiteracy.org/index.php?option=com_content&task=view&id=3&Itemid=4
There is a substantial archive of articles about media literacy in relation to religion and culture at the website of the Alliance of Civilizations. It provides a user-friendly tool that will help educators, researchers, policymakers and

students find the information they are looking for in a timely and organized manner.

How Muslims are Portrayed by the Media? (Islamophobia Education Pack Exercise)
http://www.srtrc.org/uploaded/ISLAMOPHOBIA%20ED%20PACK%20 FINAL%20PDF.pdf
Islamophobia Education Pack, produced by Show Racism the Red Card, offers some classroom exercises that aim to develop skills for critical review of the media. One of these activities involves circulating some news headlines to students that misrepresent Muslims or make overgeneralizations about them. Students are asked to identify "loaded" or strong language that is used to add to the headline bias. They are asked questions like: "Do you ever see/ hear people like you or your friends in the media?" and "How do the media affect your parents' attitudes or the attitudes of other adults who you know?"

Using theatre

There are theatre groups that present interactive drama in schools to highlight social issues such as racism or extremism. These types of performances are most effective if they are part of a longer programme of exploring social issues. Schools do not have to rely on outside organizations, however, as students can create their own dramas around "race issues", either as full productions or by using role play in the classroom to promote empathy and to trace the impact of racist behaviour.

Theatre Maralam
http://www.maralam.net
Available only in German.
This is a professional company based in Zurich that uses interactive theatre techniques to promote cross-cultural collaboration. The subject of a recent production was al-Qaida terrorism and personal, ideological and political reactions to it in Switzerland, both among young Muslims and the general population. The production promoted discussion of the racist attitudes that Muslims are confronted with and the formation of European-Muslim identities in the younger generation. The company provides workshops and discussion forums to accompany the performances, individually tailored to the needs of each school or institution.

The Play House
http://theplayhouse.org.uk/tapestry/
In the United Kingdom a company called The Play House has produced an innovative performance for schools called Tapestry, which juxtaposes a

religious extremist with a far-right extremist, both feeling they should do something to protect their community and claiming that a violent reaction is the only way. The pupils are invited to interview the characters, while still in role, after the performance, engaging in dialogue and questioning the assertions that they make.

TE'A Project

http://teaproject.com

From the United States comes the "TE'A Project" (theatre, engagement and action), which uses interactive theatre techniques to recover the voices of people that have been silenced because of their colour (or "race"), class, ethnicity or religion. The project aims to dramatize the dynamics of conflict in United States' communities, especially clashes of culture and threats locking Muslims and the rest of the society into conflict. Conflict arises when a person feels something they care about is threatened by the decisions and actions of another. The TE'A project reveals the concealed side of conflict by dramatizing it on stage and (like Tapestry) facilitating conversation about it after the performance.

Using art and artists

Muslim youth have become active in using arts such as hip hop, spoken-word poetry, comedy and visual arts, including theatre, to portray and combat the discrimination they face, as well as to speak out against radicalism and extremism. The work of such artists can be integrated into activities, lessons or school events to bring a new understanding of Muslim youth that challenges common misperceptions and stereotypes, and allows the struggles of these youth to be expressed and discussed.

Case Study: Poetic Justice – Muslim Hip Hop

http://www.ocf.berkeley.edu/~sfhh/2005/11/french-islamic-hip-hop.html

French rapper Médine, whose first CD was entitled September 11, and his second Jihad, is, in fact, passionate in his denunciations of extremists and eager to reach Muslim youth to promote tolerance. Britain's Mecca2Medina also began rapping at the suggestion of an imam of their mosque. "Suicide bombing is not the answer!" they chanted to a Muslim crowd at a concert staged after the 7 July 2005 London bombings. Muslim hip hop has even made its way into international political forums. For example, the Dutch group Outlandish performed a live percussion version of "Look Into My Eyes" at the Islamophobia conference held in Copenhagen, Denmark in May 2006, at which many religious leaders, politicians and community leaders were present.

Benefiting from exhibitions

Visitors can get first-hand experience of different cultures through exhibitions. They obtain a glimpse of how people think, live and believe in different religions, and see each religion in its various dimensions – including aesthetic, moral, organizational, theological – and in relation to current social issues.

The Intercultural Museum in Oslo, Norway
http://www.visitoslo.com/en/intercultural-museum-interkulturelt-museum-ikm.49115.15723r663.tlp.html
This museum works from a multicultural standpoint, and its focus is on the history of immigration and cultural change in Norwegian society. One of the areas is a long-term exhibition entitled "Holy Rooms", displaying information about religious minorities in Norway. Over two floors, visitors can see reconstructions of sacred spaces from six of Oslo's religious traditions: a Roman Catholic church, an Orthodox Jewish synagogue, a Pakistani Muslim mosque, a Tamil Hindu temple, a Vietnamese Buddhist temple and a Sikh gurdwara. Trained guides take visitors, primarily school groups, through the museum and explain the different traditions.

Exhibition "Islam, the Heritage of All Human Beings" from Spain
http://translate.google.com/translate?client=tmpg&hl=en&u=http%3A%2F%2Fwww.webislam.com%2F%3Fidt%3D11977&langpair=es|en
In 2009, the Alava provincial government of Spain organized an itinerant exhibition, which toured the province of Alava and Spanish cities, inviting students to explore Islam in depth and confront their prejudices. The exhibition was called "Islam, Patrimony of Humanity", and was organized in co-operation with the Libyan Arab Basque Centre and the Foundation of Islamic Culture, with the aim of fighting racism and xenophobia in classrooms. The exhibition showed different aspects of the Islamic world, including differences between "Arab" and "Muslim".

Working with schools in other countries

Twinning and partnering arrangements can be set up with schools in other countries to work jointly on common themes of global interest, such as cultural diversity and climate change. In this way, students from different social and cultural backgrounds come together for more direct dialogue and to get to know each other better, learning about the differences and similarities in their views and experiences.

Euro-Arab Network for Sustainability
http://www.solarnet.tv/projects/dialogue/blog/4
This project brings together teachers and students (between 15 and 18 years

old) of the UNESCO Associated Schools from both Oman and Germany to work on the theme of sustainability. The project is aimed at acquainting students with each other's culture and traditions, initiating them in each other's language, and helping them learn more about global concerns, such as the importance of water conservation and of biodiversity in general, and to take appropriate action. Students develop questionnaires for interviews, produce campaign materials and discuss research findings. Their motivation for learning is enhanced by these direct exchanges with other cultures. Interest in knowing "others" and appreciation towards different cultures is increased through their exchanges.

5. POTENTIAL CHALLENGES

Promoting diversity and countering intolerance and discrimination is a challenging and multi-faceted undertaking. Teachers and educators need to be aware of the potential pitfalls that can derail or complicate efforts to address prejudices in a school setting. Some of the issues to keep constantly in mind are:

→ *the need to communicate effectively and regularly with parents, in order to prevent any negative reaction to policies or activities;*

→ *the importance of exercising care when taking new types of action, of being patient, and of remembering that change takes time;*

→ *the danger of singling out one identifier – Muslim – rather than recognizing intolerance and discrimination as a very complex set of issues;*

→ *the value of looking at the larger picture in regard to exclusion, prejudice and discrimination, recognizing that, while intolerance against Muslims is a problem, it is part of a larger web of problems, including intolerance or discrimination on the basis of "race", gender, disability or other factors;*

→ *the benefits of a holistic approach that includes the broader community beyond the school. Some of the suggestions presented in these Guidelines can be most effectively implemented in parallel with supportive national or regional educational policies. In addition, initiatives by individual teachers or schools often work best when they enjoy the active support of a school community;*

→ *Teachers' professional development is essential to building core teaching competences for tackling intolerance and discrimination against Muslims and for addressing other diversity issues in the classroom. This requires pre-service and in-service training of teachers, which will better equip them to address sensitive issues concerning mutual understanding and respect for diversity; and*

→ *Teachers may also need to have practical resources and materials to use in classrooms to counter anti-Muslim stereotypes and prejudices. Beyond any local resources that may be available, many international organizations also maintain websites where information is accessible. These include the websites of ODIHR's Tolerance and Non-Discrimination Information System (TANDIS), the Council of Europe, and the United Nations Economic, Social and Cultural Organization (UNESCO), particularly the UNESCO Associated Schools Network (ASPnet). Moreover, there are many non-governmental initiatives that have provided online educational resources and tools to deal with intolerance and discrimination against Muslims.*

Information on these resources and materials is provided in Chapter 6.

The problems of intolerance and discrimination are dynamic and are constantly shifting as a result of political events, migration, economic trends and other factors. The rapid increase of anti-Muslim sentiment in many countries in recent years is just one example of this and poses a challenge to all. Muslims contribute to their societies in a multitude of ways, playing an increasingly visible role in public life. Muslims, especially the young, infuse new energy into existing models of social interaction, highlighting the benefits of cultural and religious diversity. However, stereotypes, misunderstandings and fears with regard to Islam are also typical symptoms of a widespread lack of adequate knowledge. Teachers and schools are the first line of defence against intolerance and discrimination, and they have a central role in shaping the behaviours and attitudes of their pupils.

These Guidelines addressed to educators are meant as a resolute response to combating intolerance against Muslims in the school environment and are intended to help teachers lay the foundation for more just and peaceful societies.

6. RESOURCES AND INFORMATION TOOLS

6.1 Useful Websites

There is a wealth of information available on the Internet for teachers and teacher educators on challenging and preventing intolerance and discrimination against Muslims.

A INTERNATIONAL ORGANIZATIONS

The websites of intergovernmental organizations provide useful sources of information on combating intolerance and discrimination against Muslims. In addition to various educational tools, materials and publications, they contain documents concerning the relevant normative framework and policy recommendations.

1. OSCE Office for Democratic Institutions and Human Rights (ODIHR)
   http://www.osce.org/odihr
   ODIHR is OSCE's main institution dealing with the human dimension of security. It has been active in various areas including election observation, democratic development, human rights, rule of law, and tolerance and non-discrimination. ODIHR's activities in the field of tolerance and no-discrimination cover the following issues: hate crimes, racism, xenophobia, anti-Semitism and intolerance against Muslims, and freedom of religion or belief. Through its website, the Tolerance and Non-Discrimination Information System (http://tandis.odihr.pl/), ODIHR provides information on these issues for 56 OSCE participating States and NGOs.

   a) TANDIS Education Corner on Combating Intolerance and Discrimination against Muslims
   http://tandis.odihr.pl/?p=ki-mu,toolsmuedu
   ODIHR's Tolerance and Non-Discrimination and Information System (TANDIS) offers a webpage on Intolerance and Discrimination against Muslims, which includes a corner on education. This provides links to tools, guides, teaching materials, reports and other documents. Many of the illustrative practices and initiatives presented in this book are drawn from TANDIS Education Corner on Combating Intolerance and Discrimination against Muslims.

2. Council of Europe
   The 47 member countries of the Council of Europe now cover virtually the entire European continent. The Council seeks to develop common and democratic principles throughout Europe, based on the European Convention on Human Rights and other reference texts on the protection of individuals.

a) European Commission against Racism and Intolerance (ECRI)
http://www.coe.int/t/dghl/monitoring/ecri/default_en.asp
ECRI is the Council of Europe's independent human rights monitoring body specialized in combating racism, racial discrimination, xenophobia, anti-Semitism and intolerance. ECRI's activities cover all measures needed to combat violence, discrimination and prejudice against persons or groups of persons on the grounds of their "race", colour, language, religion, nationality or national or ethnic origin. Its website provides access to its various thematic general policy recommendations and regular country reports.

b) Council of Europe Webpage on Education
http://www.coe.int/education/
The Council of Europe programme "Learning and Living Democracy for All" reflects a growing worldwide consensus that education has a key role in promoting democracy and human rights, and is one of society's strongest bulwarks against discrimination and intolerance. The programme draws on the good practice in the Council of Europe member states, and facilitates exchange and co-operation. This webpage is devoted to the organization's activities in the field of education, including the "Learning and Living Democracy for All" programme. It provides access to relevant legal texts and publications for decision makers, education professionals, NGOs and other target audiences.

3. European Union
The EU's main human rights body is the Fundamental Rights Agency. It was established in 2007 by a legal Act of the European Union and is based in Vienna, Austria.

a) Fundamental Rights Agency (FRA):
http://www.fra.europa.eu/fraWebsite/
FRA, as an advisory body, helps to ensure that the fundamental rights of people living in the EU are protected. It collects evidence about the situation of fundamental rights across the European Union and provides advice, based on evidence, about how to improve the situation. The FRA also informs people about their fundamental rights, including in relation to combating intolerance and discrimination against Muslims. It has issued several reports on intolerance and discrimination against Muslims in the EU.

4. United Nations
At the UN level, UNESCO (http://www.unesco.org/new/en/unesco/) and the Alliance of Civilizations initiative (http://www.unaoc.org/) have been dealing with combating intolerance and discrimination through educational awareness-raising.

a) UNESCO Website on Human Rights Education

http://www.unesco.org/new/en/education/themes/leading-the-inter-national-agenda/human-rights-education/

UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. UNESCO's mission is to contribute to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information. UNESCO's website on education presents UNESCO's work in human rights education, guided by the World Programme for Human Rights Education. It provides various online resources, including publications, projects and legal instruments.

b) AoC Clearinghouse: Education about Religions or Beliefs

http://www.aocerb.org/

This site focuses on primary and secondary education about religions and beliefs. It features material on civic education, mutual respect and understanding, ethics education and other forms of education aimed at enabling people to learn to live together. It is intended to be useful to policymakers, educators and researchers in these fields.

5. Organisation of Islamic Cooperation (OIC)

http://www.oic-oci.org/index.asp

The Organisation of Islamic Cooperation, established in 1969, is an intergovernmental organization consisting of 57 member states, spread over four continents. It has recently established the "Islamophobia Observatory", in order to regularly monitor and report about manifestations of intolerance and discrimination against Muslims across the world. Moreover, the Islamic Educational, Scientific and Cultural Organization, as a specialized OIC institution, helps to strengthen co-operation among member states in the field of education, science and culture.

a) Islamophobia Observatory

http://www.oic-oci.org/page_detail.asp?p_id=182

This website includes annual reports on manifestations of Islamophobia and responses since 2008 and a monthly bulletin based on the collection of news reports on Islamophobia from a range of online media resources.

b) ISESCO Webpage on Dialogue among Civilizations

http://www.isesco.org.ma/english/dialogue/dialogue.php?idd=TDD_REF_SP

This webpage provides access to the reports of various conferences and symposiums organized by ISESCO since 1999, in relation to promotion of dialogue among civilizations.

B. EDUCATIONAL CENTRES AND RESEARCH INSTITUTIONS

1. Anna Lindh Foundation

http://www.euromedalex.org/Home/EN/Home.aspx

The purpose of the Anna Lindh Foundation is to bring people together from across the Mediterranean to improve mutual respect between cultures and to support civil society working for the common future of the region. It provides access to educational resources and materials from over 40 Euro-Mediterranean countries.

2. Anne Frank House

www.annefrank.org

Anne Frank House is a museum and educational centre. It provides substantial guidance on teaching about anti-Semitism and racism and, more generally, tolerance and anti-bias education.

3. Facing History and Ourselves

www.facinghistory.com

This organization engages teachers and students from diverse backgrounds in the examination of racism, prejudice and intolerance, in order to promote the development of a more humane and informed citizenry. Its resources for teachers include stories about identity, religion, migration and belonging in a changing world. It also provides information about relations between different religious or non-religious belief groups, including Muslims, Christians, Jews and others.

4. Gallup Center for Muslim Studies

http://www.gallup.com/se/127907/gallup-center-muslim-studies.aspx

The Gallup Center for Muslim Studies is a non-partisan research centre dedicated to providing data-driven analysis, advice and education about the views of Muslim populations around the world. The research centre informs the global community about Muslims' opinions and beliefs, often correcting common public misperceptions, on such topics as employment and entrepreneurship, global coexistence, education, religion, culture, democracy and the media.

5. Georg Eckert Institute 1001 Ideas Project

http://www.1001-idee.eu/

The Project provides teaching materials online to expose teachers to new perspectives on Islam and Muslim communities. Its goal is to introduce a pluralistic perception of Muslims and Islamic traditions, cultures and history into European teaching. The project focuses mainly on Germany, Austria and the German-speaking regions and cantons of Switzerland, but several items are also available in English translation.

6. Institute on Religion and Civic Values

http://www.ircv.org

IRCV is a national, non-profit research institute in the United States that aims at strengthening civil society by exploring issues at the intersection of faith, citizenship and pluralism, and to serve as a catalyst to align public policy-making with the core values of the country. It provides materials for teachers, including lesson plans, handbooks, essays and guidelines. Topics covered include Europe and the Islamic world, and Muslim women throughout the centuries.

7. Morningside Center for Teaching Social Responsibility

http://www.morningsidecenter.org/

The Morningside Center for Teaching Social Responsibility was founded by teachers in 1982. Its aim is to help people develop the skills and convictions they need to shape a just, peaceful and democratic society. Its website includes lesson plans and ideas for classroom activities to do with current affairs, focusing mainly on social awareness, conflict resolution and diversity.

8. Muslim Educational Network, Training and Outreach Service (MENTORS)

http://www.mentorscanada.com

MENTORS is a not-for-profit Muslim organization that provides professional support to Muslim schools, teachers and students, and seeks accommodation for Muslim students within the Canadian public school system. MENTORS has produced anti-Islamophobia resource kits (for both primary and secondary schools), which aim to empower young Muslim girls and boys to counter intolerance and discrimination. The kits include multimedia resources, such as posters and videos, and interactive activities that help students understand and challenge racism and Islamophobia. The first component in the kits focuses on Muslim girls in seven secondary schools in the greater Toronto area. The second component focuses on young Muslim men and identity formation. MENTORS has also developed a guide of frequently asked questions about Islam and Muslims and an original video entitled "At First Glance: Challenging Islamophobia".

9. Show Racism the Red Card

http://www.srtrc.org/

The aim of Show Racism the Red Card is to produce anti-racist educational resources, which harness the high profile of professional footballers to combat racism. The organization has produced an anti-Islamophobia educational pack, accompanied by a film about intolerance against Muslims intended for use in schools and youth work settings.

10. Tanenbaum Center

http://www.tanenbaum.org

The Tanenbaum Center is a secular, non-sectarian organization providing education and tools to resolve religious tensions in schools, at work and in war zones. Its website stores resources for training educators to prepare students to thrive in multicultural, multi-religious societies.

11. Teaching Tolerance

http://www.tolerance.org/teach/index.jsp

Teaching Tolerance is a project of the Southern Poverty Law Center in the United States. It provides online lesson plans and ideas, with a particular, but not exclusive, emphasis on issues to do with ethnicity and religion.

12. World of Difference Institute

http://www.adl.org/education/edu_awod/awod_classroom.asp

The World of Difference Institute conducts classroom activities and develops lesson plans for anti-bias and mutual respect and understanding across the whole age-range in schools.

C. NON-GOVERNMENTAL ORGANIZATIONS

1. CEJI

http://www.ceji.org/

CEJI - A Jewish Contribution to an Inclusive Europe works with individuals and organizations of all religious and cultural backgrounds to promote a diverse and inclusive Europe. Its diversity-education programme focuses on combating anti-Semitism, Islamophobia, gender-based discrimination and homophobia.

2. Change the Story

http://www.changethestory.net

This website is part of Intersections, a United States-based initiative dedicated to building respectful relationships among diverse individuals and communities, in order to forge common ground and to develop strategies that promote justice, reconciliation and peace. Its online resource aims to transform harmful stereotypes about Muslims and apply techniques of interfaith dialogue and action to local communities.

3. Cohesion Bradford

http://www.cohesionbradford.org/

This website explains and explores national and local initiatives in community cohesion in schools and provides a forum for teachers and others to share experiences.

4. **European Muslim Union**

www.emunion.eu

The European Muslim Union website offers news, documents and reports from the perspective of Muslims in Europe, both indigenous and immigrant, committed to the welfare, prosperity and stability of their European societies. The European Muslim Union integrates Muslim bodies, mosques and organizations from across the continent that share a positive understanding of Islam as part of Europe. It promotes diverse programmes to support integration, mutual understanding and correct knowledge of Islam in Europe.

5. **Insted: British Muslims and Islamophobia**

www.insted.co.uk/islam.html

Inservice Training and Educational Development (Insted) provides consultancies for schools, local authorities and government departments, and for the community and voluntary sector. Its specialist interests include cultural diversity and racial equality, stories and story-telling, multi-faith education, Islamophobia and anti-Semitism. Its webpage on Islamophobia provides access to reports and articles on aspects of intolerance against Muslims in the United Kingdom.

6. **Global Connections**

http://www.pbs.org/wgbh/globalconnections/

Global Connections is an online resource that hosts a family of websites created to help teachers, students and the general public learn more about events around the world through readings, lesson plans, links, timelines and maps. The resource has a special section on the Middle East.

7. **International Association for Intercultural Education (IAIE)**

http://www.iaie.org/

The IAIE brings together both academics and classroom teachers from a variety of disciplines by organizing workshops, seminars and conferences, and by the publication of the academic journal Intercultural Education.

8. **Islamic Networks Group**

http://www.ing.org/

This initiative aims to promote religious literacy, interfaith dialogue and mutual respect in schools and communities of all faiths or none throughout the United States.

9. **Islam Project**

http://www.islamproject.org

The Islam Project is a multimedia outreach campaign aimed at schools, communities and individuals who want to have a better understanding of Muslims and Islam. It provides ideas for teaching about Islam and Muslims, including a series of lesson plans on challenging and removing stereotypes.

10. Our Shared Europe

http://www.oursharedeurope.org/

Our Shared Europe is a non-governmental initiative, supported by the British Council. It seeks to find common ground and build shared values, perspectives and behaviours that are based on mutual respect and trust. In particular, it is about how to acknowledge the contribution of Muslim communities and cultures – both in the past and present – to the shaping of contemporary European civilization and society. Its projects also deal with education and youth.

11. Ontario Consultants on Religious Tolerance (OCRT)

http://www.religioustolerance.org

OCRT is a Canadian initiative seeking to provide online resources about religions and belief systems, as well as explanations of controversial topics in which religious groups are in conflict.

12. This is Where I Need to Be

http://www.thisiswhereineedtobe.com

This website is the companion to the curriculum guide and the book, This is Where I Need to Be: Oral Histories of Muslim Youth in NYC. It includes personal moments and memories from the lives and identities of ordinary Muslim teenagers.

13. 1001 Inventions

http://www.1001inventions.com

1001 Inventions is a global educational initiative exploring Muslim contributions to the foundations of modern civilization, through touring exhibitions and accompanying materials, including a downloadable handbook for teachers.

14. Young, Muslim and Citizen

http://youngmuslimcitizens.org.uk/

This is an online resource pack for parents, teachers and youth workers who work professionally with young people of Muslim background.

6.2 Educational Networks

■ UNESCO Associated Schools Project Network (ASPnet) for Euro-Arab Dialogue
http://www.un.org/durbanreview2009/pdf/Contribution_by_UNESCO_Advance_unedited_version.pdf

The Euro-Arab Dialogue promoted by National Commissions for UNESCO in both regions is designed to address Islamophobia and any other xenophobia through education. Many ASPnet schools participate in these dialogue projects in close co-operation with the National Commissions, as well as with NGOs. They include schools in Germany, Sweden, Slovenia, United Arab Emirates and Oman. Projects include the Connecting Cultures initiative, which is designed to bring together young people from the United Kingdom, Jordan, Oman and other countries, enhance cultural awareness, and promote mutual and environmental understanding. The Swedish NGO Life-Link, financed by the Swedish International Development Agency (SIDA), promotes Euro-Arab dialogue through experimentation with learning materials on water and the culture of peace.

■ Human Rights Education Associates (HREA)
http://www.hrea.org/

HREA is an international non-governmental organization that supports human rights learning; the training of activists and professionals; the development of educational materials and programming; and community-building through on-line technologies. It works with individuals, NGOs, intergovernmental organizations and governments interested in implementing human rights education programmes. The services provided by HREA are: assistance in curriculum and materials development; the training of professional groups; research and evaluation; a clearing house of education and training materials; and facilitating networking for human rights defenders and educators.

■ Anti-Bullying Alliance (ABA)
http://www.anti-bullyingalliance.org

The Anti-Bullying Alliance (ABA) brings together over 70 organizations across England and Wales into one network. It seeks to develop a consensus around how to stop and prevent bullying. The network aims to influence policy and work to develop and disseminate good practice. Its members come from the voluntary, statutory and private sectors and bring with them a wealth of expertise and experience.

6.3 Publications and Reports by International Organizations

A. OSCE/ODIHR

1. *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice*
   http://tandis.odihr.pl/documents/hre-compendium/
   This is an interagency initiative by ODIHR, the Council of Europe, the UN Office of the High Commissioner for Human Rights and UNESCO. The publication was launched in 2009. It is a compilation of 101 examples of good practice in human rights education, citizenship education and education for mutual respect and understanding. Designed for primary and secondary schools, teacher-training institutions and other learning settings, the publication includes exemplary practices related to: laws, guidelines and standards; the learning environment; teaching and learning tools; professional development for educators; and evaluation.

2. *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*
   http://www.osce.org/odihr/29154
   This publication is designed to assist educators, legislators, teachers and officials in education ministries and in private or religious schools to ensure that teaching about different religions and beliefs is carried out in a fair and balanced manner. The Guiding Principles were developed by the ODIHR Advisory Council on Freedom of Religion or Belief, together with other leading experts. They list procedures for assuring fairness in the development of curricula, as well as in treatment of pupils from many different faith backgrounds.

B. COUNCIL OF EUROPE

1. "Blasphemy, Insult and Hatred – Finding Answers in a Democratic Society" (Science and Technique of Democracy No. 47) (2010)
   Author: Venice Commission
   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&produit_
   aliasid=2474lang=EN
   The publication deals with a series of pertinent and poignant questions arising from these issues, such as whether it is still possible to criticize ideas when this may be considered hurtful to certain religious feelings; whether society is hostage to the excessive sensitivity of certain individuals; or what legal responses there may be to these phenomena and whether criminal law is the only answer.

2. **"Intercultural Dialogue in the Framework of European Human Rights Protection" (White Paper Series – Volume 1) (2010)**
   Author: Patricia Wiater
   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2483
   This report analyses the jurisprudence of the European Court of Human Rights in terms of the promotion of cultural diversity, as championed by the Council of Europe, particularly through its White Paper on Intercultural Dialogue (2008). The Court's views on the governance principles and preconditions for intercultural dialogue – and particularly the case law on freedom of thought, conscience and religion; freedom of expression; and freedom of association and assembly – provide guidelines for politicians, academics and practitioners.

3. *Policies and Practices for Teaching Sociocultural Diversity – Concepts, Principles and Challenges in Teacher Education* **(2009)**
   Authors: Anne-Lise Arnesen, Pavlina Hadzhitheodoulou-Loizidou, Cézar Bîrzéa, Miquel Angel Essomba and Julie Allan
   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36%E2%8C%A9=EN&produit_aliasid=2424
   This publication is aimed at all staff in teacher-education institutions. It intends to promote discussion about how teacher education, particularly in-service training, can prepare student teachers to become reflective professionals responsive to diversity in schools and classrooms. It addresses the urgent need to develop courses and practical training that stimulate the competence and reflection necessary to enhance inclusive environments, where children and young people can learn to live together while respecting differences. It also introduces some key concepts related to socio-cultural diversity in education while analyzing challenges in teacher education and development. It identifies policy measures and guidelines for teachers' pre-service training institutions.

4. *How All Teachers Can Support Citizenship and Human Rights Education: A Framework for the Development of Competences* **(2009)**
   Authors: Peter Brett, Pascale Mompoint-Gaillard and Maria Helena Salema
   Edited by Sarah Keating-Chetwynd
   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2391
   This publication sets out the core competences needed by teachers to put democratic citizenship and human rights into practice in the classroom, throughout the school and in the wider community. It is intended for all teachers – not only specialists but teachers in all subject areas – and teacher educators working in higher-education institutions or other settings, both in pre- and in-service training. Some 15 competences are presented and grouped into four clusters. Each cluster of competences corresponds to one chapter, within which the competences are described in detail and exemplified. The reader

will find progression grids and suggested developmental activities for each competence.

5. *Religious Diversity and Intercultural Education: A Reference Book for Schools* (2007)

   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2191

   This reference book is intended to help teachers, teacher administrators, policymakers and others deal with the important issue of religious diversity in Europe's schools. The reference book is the main outcome of the project "The Challenge of Intercultural Education Today: Religious Diversity and Dialogue in Europe", developed by the Council of Europe between 2002 and 2005. It is set in four parts, which cover: some of the theoretical perspectives that teachers and others need to be aware of as they consider issues of intercultural education; some key conceptual elements of intercultural education on various approaches to teaching and learning; some aspects of religious diversity in schools in different settings; and examples of current practice in some member states of the Council of Europe.

6. *Democratic Governance of Schools* (2007)

   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2157

   Democratic and human rights values and practices are learned not only through formal teaching, but also through the experience of living and working in a community that respects them. Yet, educational institutions are often unaware of the benefits of becoming more participatory communities. This Council of Europe manual provides school leaders with a clear explanation of the advantages of developing a more democratic school culture, and ideas and advice on how such a culture may be created and sustained.

7. *School-Community-University Partnerships for a Sustainable Democracy: Education for Democratic Citizenship in Europe and the United States of America* (2010)

   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2570

   Education for democratic citizenship and human rights is too broad and too important to be left to the state alone. Yet NGOs, foundations, trade unions, community groups, parents' associations, universities and colleges, and similar organizations are not always aware of what they might achieve through closer co-operation with public or other bodies working in this field. This Council of Europe tool provides guidance for civil society organizations on creating and sustaining educational partnerships capable of delivering high quality citizenship and human rights education.

8. *Crossroads of European Histories – Multiple Outlooks on Five Key Moments in the History of Europe* **(CD + Book) (2009)**
   http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2416
   How can history teaching contribute to a spirit of tolerance with respect to promoting different points of view and respect for the other, and developing the critical and autonomous judgement of future active citizens within democratic societies? This book is a contribution to the implementation of a methodology based on "multiperspectivity", and allows teachers to present numerous examples of various approaches in their practical teaching, as well as different points of view or ideas on the same events in recent European history.

C. EU FUNDAMENTAL RIGHTS AGENCY

1. *Muslims in the European Union: Discrimination and Islamophobia* **(2006)**
   http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/previous_publications/pub_tr_islamophobia_en.htm
   This report presents available data on discrimination affecting Muslims in employment, education and housing in the EU. It stresses that the extent and nature of discrimination and Islamophobic incidents against European Muslims remain under-documented and under-reported. The report also includes initiatives and proposals for policy action by EU member countries governments and the European institutions to combat Islamophobia and to foster integration.

2. *Perceptions of Discrimination and Islamophobia* **(2006)**
   http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/previous_publications/pub_tr_islamophobia_en.htm
   The report „Muslims in the European Union: Discrimination and Islamophobia" is accompanied by this study, "Perceptions of Discrimination and Islamophobia", which is based on in-depth interviews with members of Muslim communities in ten EU member countries. This study provides a snapshot of the opinions, feelings, fears and frustrations, and also the hopes for the future, shared by many Muslims in the EU.

3. *Community Cohesion at Local Level: Addressing the Needs of Muslim Communities* **(2008)**
   http://fra.europa.eu/fraWebsite/research/publications/publications_per_year/2008/pub_tr_communitycohesion_08_en.htm
   This report brings together experiences from a number of cities across Europe. It focuses on education, employment and the provision of public services, which all remain critical for the success of building cohesive communities.

4. *EU-MIDIS Data in Focus Report 2: Muslims* (2009)
http://fra.europa.eu/fraWebsite/research/publications/publications_per_
year/2009/pub_dif2_en.htm
The report focuses on respondents who identified themselves as Muslims, and
is the second in a series of EU-MIDIS "Data in Focus" reports exploring diffe-
rent results from the survey. The main results highlight that, on average, one
in three Muslim respondents was discriminated against in the past 12 months,
and 11 per cent experienced a racist crime.

5. *Experience of Discrimination, Social Marginalisation and Violence:*
A Comparative Study of Muslim and Non-Muslim Youth in Three EU
Member States (2010)
http://fra.europa.eu/fraWebsite/attachments/Pub-racism-marginalisation_
en.pdf
The results indicate that, in the three member countries where the survey
took place (France, Spain and the United Kingdom), most young people – re-
gardless of their religious background – do not support violence. On the other
hand, young people who have been victims of discrimination or violence are
at greater risk of engaging in violence themselves.

D. UNESCO

1. *Learning to Live Together: An Intercultural and Interfaith Programme for*
Ethics Education
http://unesdoc.unesco.org/images/0016/001610/161059E.pdf
Available in English, French, Spanish, Arabic, Portuguese and Japanese
UNESCO, UNICEF, the Arigato Foundation and the Global Network of Reli-
gions for Children published this toolkit for educators in 2008 to teach child-
ren about respecting and understanding diverse faiths, religions and ethical
beliefs. The toolkit aims to help young people and children develop ethical
decision-making skills and nurture a sense of belonging, community and va-
lues. Its aim is to forge attitudes conducive to building peace through teaching
tolerance and mutual understanding.

2. *Arab-Muslim Civilization in the Mirror of the Universal: Philosophical*
Perspective – Production of Pedagogical Tools for the Promotion of
*Dialogue among Culture*s
http://unesdoc.unesco.org/images/0019/001917/191745e.pdf
This tool aims at fostering dialogue based on mutual respect and understan-
ding as a means of combating ignorance and promoting tolerance and peace.
It creates synergy in an original way, drawing on both philosophical and edu-
cational resources promoting knowledge and combating ignorance. The pu-
blication portrays the extensive contribution of Arab-Muslim civilization –
which embraces many traditions, languages and continents, from Persian to
Arabic and from Africa to the Arabian Peninsula – to human thought and the

wealth of knowledge it has accumulated over the centuries.

3. *UNESCO Guidelines on Intercultural Education*
http://unesdoc.unesco.org/images/0014/001478/147878e.pdf
The Guidelines have been prepared to help policymakers understand the key issues concerning intercultural education. Drawing from the key standard-setting instruments and the results of numerous conferences, they present concepts and principles that may be used to guide future activities and policy-making.

4. *UNESCO Guidebook on Textbook Research and Textbook Revision*
http://unesdoc.unesco.org/images/0011/001171/117188E.pdf
UNESCO has assisted in the planning and implementation of two inter-regional textbook revision programmes: The Revision of Textbooks Project and Comparative Studies on School Textbooks. Each focuses on increasing mutual understanding through the provision of accurate information and views of "the other" in history and social studies textbooks and media of Europe and the Arab states.

5. *Stopping Violence in Schools: A Guide for Teachers*
http://unesdoc.unesco.org/images/0018/001841/184162E.pdf
This practical tool, designed for teachers and published in 2009, examines various forms of violence that take place in schools and offers practical suggestions as to what teachers can do to prevent them. Ten action areas are proposed, each with specific examples that teachers can adapt to address and prevent violence. Excerpts from relevant international normative instruments, as well as a list of links to online resources for stopping violence in schools, are annexed at the end of the book.

6. *A Human Rights-Based Approach to Education for All*
http://unesdoc.unesco.org/images/0015/001548/154861E.pdf
This publication is a UNESCO and UNICEF joint framework for the realization of children's rights within education, and brings together the current thinking and practice of rights-based approaches. It presents key issues and programme development fsrom school level to national and international policy levels.

E. ISESCO

1. *The Image of Islam and Muslims in Educational and Cultural Policies in Italy, France, Germany, UK and Spain (2010)*
http://www.isesco.org.ma/english/publications/The%20Image%20Of%20Islam/Menu.php
The report propounds the issue of religious education in the EU countries and reviews the image of Islam and Muslims in the culture and education policies

of five European countries (Italy, France, Germany, the United Kingdom and Spain).

6.4 International Normative Instruments and Policy Documents

A. OSCE

1. Ministerial Council Decisions

- Decision No. 10/05 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 6 December 2005 (MC. DEC/10/05) Ljubljana
  http://www.osce.org/mc/17462

- Decision No. 13/06 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 5 December 2006 (MC. DEC/13/06) Brussels
  http://www.osce.org/mc/23114

- Decision No. 10/07 on Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding, 30 November 2007 (MC. DEC/10/07) Madrid
  http://www.osce.org/mc/29452

2. Declarations

- The Cordoba Chairperson-in-Office Declaration on Intolerance and Discrimination against Muslims, 9–10 October 2007 (CIO.GAL/155/07/Rev.1) Cordoba
  http://www.osce.org/cio/28033

- The Astana Chairperson-in-Office Declaration on Tolerance and Non-Discrimination, 30 June 2010 (CIO.GAL/111/10) Astana
  http://www.osce.org/cio/68972

B. COUNCIL OF EUROPE

1. Committee of Ministers Recommendations

- Dimension of Religions and Non-Religious Convictions within Intercultural Education – Recommendation CM/Rec(2008)12 and Explanatory Memorandum (2009)
  http://book.coe.int/EN/ficheouvrage.php?action=ajoute&idaction=2408&valueaction=101309&quantite=1&PAGEID=36&lang=EN&produitaliasid=2408

- Gender Mainstreaming in Education - Recommendation CM/Rec(2007)13 and Explanatory Memorandum (2009)

http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&pro
duit_aliasid=2451

- Recommendation CM/Rec(2010)7 on the Council of Europe Charter on
Education for Democratic Citizenship and Human Rights Education
http://www.coe.int/t/dg4/education/edc/Source/Pdf/Downloads/6898-
6-ID10009-Recommendation%20on%20Charter%20EDC-HRE%20-%20
assembl%C3%A9.pdf

2. Parliamentary Assembly of the Council of Europe (PACE) Recommendations and Resolutions

- Islam, Islamism and Islamophobia in Europe – PACE Recommendation
1927 (2010)
http://assembly.coe.int/Main.asp?link=/Documents/AdoptedText/ta10/
EREC1927.htm

- Islam, Islamism and Islamophobia in Europe – PACE Resolution
1743 (2010)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta10/
ERES1743.htm

- European Muslim Communities Confronted with Extremism – PACE
Resolution 1605 (2008)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta08/
ERES1605.htm

- European Muslim Communities Confronted with Extremism – PACE
Recommendation 1831 (2008)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta08/
EREC1831.htm

- Blasphemy, Religious Insults and Hate Speech against Persons on Grounds
of their Religion – PACE Recommendation 1805 (2007)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta07/
EREC1805.htm

- Freedom of Expression and Respect for Religious Beliefs – PACE Resolution 1510 (2006)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta06/
ERES1510.htm

- Education and Religion – PACE Recommendation 1720 (2005)
http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta05/
EREC1720.htm

- Women and Religion in Europe – PACE Resolution 1464 (2005)
  http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta05/
  ERES1464.htm

- Religion and Democracy – PACE Recommendation 1396 (1999)
  http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta99/
  EREC1396.htm

- Religious Tolerance in a Democratic Society – PACE Recommendation
  1202 (1993)
  http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta93/
  EREC1202.htm

- The Contribution of the Islamic Civilisation to European Culture – PACE
  Recommendation 1162 (1991)
  http://assembly.coe.int//Mainf.asp?link=http://assembly.coe.int/Docu-
  ments/AdoptedText/TA91/erec1162.htm

3. ECRI General Policy Recommendations

- ECRI General Policy Recommendation No. 5: Combating Intolerance and
  Discrimination against Muslims
  http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommen-
  dation_n5/Rec5%20en21.pdf

- ECRI General Policy Recommendation No. 10: Combating Racism and
  Racial Discrimination in and through School Education
  http://www.coe.int/t/dghl/monitoring/ecri/activities/gpr/en/recommen-
  dation_n10/eng-recommendation%20nr%2010.pdf

C. UNESCO

- Convention against Discrimination in Education (Paris, 14 December
  1960)
  http://portal.unesco.org/en/ev.php-RL_ID=12949&URL_DO=DO_
  TOPIC&URL_SECTION=201.html

- Recommendation against Discrimination in Education (14 December
  1960)
  http://portal.unesco.org/en/ev.php-URL_ID=13065&URL_DO=DO_
  TOPIC&URL_SECTION=201.html

- Recommendation concerning Education for International Understanding,
  Co-operation and Peace and Education relating to Human Rights and Fun-
  damental Freedoms (19 November 1974) http://www.unesco.org/web

- Declaration of Principles on Tolerance (16 November 1995) http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM

- Respect for Freedom of Expression and Respect for Sacred Beliefs and Values and Religious and Cultural Symbols (174 EX/42) http://unesdoc.unesco.org/images/0014/001449/144997E.pdf

- Decision 46, adopted by the Executive Board at its 174th Session (174 EX/Decision 46, March–April 2006) http://unesdoc.unesco.org/images/0014/001458/145890e.pdf

- Decision 23, adopted by the Executive Board at its 176th session (176 EX/Decision 23, April 2007) http://unesdoc.unesco.org/images/0015/001508/150871e.pdf world/peace_library/UNESCO/HRIGHTS/160-173.HTM

6.5 Additional Reading Material

Chris Allen, *Islamophobia* (Farnham: Ashgate Publishing, 2010).

An-Nisa Society, *British, Muslim or Wot? – An Exploration of What it Means to be Young, Muslim and British* (London: An-Nisa Society, 2008).

Louise Archer, Race, *Masculinity and Schooling: Muslim Boys and Education* (Maidenhead: Open University Press, 2003).

Matti Bunzi, *Antisemitism and Islamophobia: Hatreds Old and New in Europe* (Chicago: Chicago University Press, 2007).

Maurice Irfan Coles, *Every Muslim Child Matters: Practical Guidance for Schools and Children's Services* (Stoke-on-Trent: Trentham Books, 2008).

Liz Fekete, *A Suitable Enemy: Racism, Migration and Islamophobia in Europe* (London: Pluto Press, 2009).

Katarzyna Górak-Sosnowska, "Perception and Misperception of Islam in Polish Textbooks", *Rocznik Orientalistyczny* (Annual of Oriental Studies), Vol. 60, No. 1, 2007, pp 75-84.

Peter Gottschalk and Gabriel Greenberg, *Islamophobia: Making Muslims the Enemy* (Lanham: Rowman and Littlefield, 2006).

Julie Hollar and Jim Naureckas (eds), *Smearcasting: How Islamophobes Spread Fear, Bigotry and Misinformation.* (New York: Fairness & Accuracy In Reporting, 2008), <http://www.smearcasting.com/pdf/FAIR_Smearcasting_Final.pdf>.

Muhammad Imran and Elaine Miskell, *Citizenship and Muslim Perspectives: Teachers Sharing Ideas* (Birmingham: Islamic Relief and Birmingham Development Education Centre, 2003).

Gerdien Jonker and Shiraz Thobani (eds), *Narrating Islam: Interpretations of the Muslim World in European Texts* (London: I B Tauris, 2009).

Joe Kincheloe, Shirley Steinberg and Christopher Stonebanks (eds), *Teaching Against Islamophobia* (New York: Peter Lang Publishing, 2010).

Rabia Malik, Allyah Shaikh and Mustafa Suleyman, *Providing Faith and Culturally Sensitive Support Services to Young British Muslims* (Leicester: National Youth Agency, 2007).

Abdul Malik Mujahid, "Islamophobia and Muslim Children: Recognize It, Name It and Treat It", *Chicago Crescent*, 6 May 2011, <http://www.chicagocrescent.com/crescent/newsDetail2010.php?newsID=20599>.

Muslim Council of Britain, *Meeting the Needs of Muslim Pupils in State Schools: Information and Guidance for Schools* (London: Muslim Council of Britain, 2007), <http://www.mcb.org.uk/downloads/Schoolinfoguidance.pdf>.

Open Society Institute, *Muslims in Europe: A Report on 11 EU Cities* (New York, London and Budapest: Open Society Institute, 2009).

Jonas Otterbeck, "What is Reasonable to Demand? Islam in Swedish Textbooks", *Journal of Ethnic and Migration Studies*, Vol. 31, No. 4, 2005, pp. 795–812.

Adél Pásztor, "The Children of Guest Workers: Comparative Analysis of Scholastic Achievement of Pupils of Turkish Origin throughout Europe", *Intercultural Education*, Vol. 19, No. 5, 2008, pp. 407–419.

Martin Rose, *A Shared Past for a Shared Future: European Muslims and History-making* (London: Association of Muslim Social Scientists and British Council, 2009). <http://www.britishcouncil.org/canada-arts-and-culture-our-shared-europe-memorial-lecture-3.pdf>.

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SHM Consulting, *Engaging Young Muslims in Learning: Research Findings.* (Coventry: Learning and Skills Council, 2007).

Anne Sliwka, Anne "'Should the Hijab be Allowed in School?' – A Structured Approach to Tackling Controversial Issues with Older Students", in Hilary Claire and Cathie Holden (eds) *The Challenge of Teaching Controversial Issues* (Stoke-on-Trent: Trentham Books, 2007).

Berry Van Driel, (ed), *Confronting Islamophobia in Educational Practice* (Stoke-on-Trent: Trentham Books, 2004).
Volksschulamt Zürich, "Muslimische Schülerinnen und Schüler an der Volksschule: Empfehlungen" (Muslim Students at the Elementary School Level: Recommendations). <http://www.vsa.zh.ch/file_uploads/bibliothek/k_214_SchuleundMigration/k_242_Lehrerinnen-undBehrd/k_352_MuslimischeSchlerinn/1441_0_islamempfehlungen.pdf>.

Zentrum für Türkeistudien (ed), *Das Bild der Ausländer in der Öffentlichkeit: eine theoretische und empirische Analyse zur Fremdenfeindlichkeit* (Opladen: Leske und Budrich, 1995).

Intolerance and discrimination against Muslims are not new phenomena. However, they have evolved and gained momentum in recent years, particularly under conditions of the "war on terror", the global economic crisis, anxieties about national identity and difficulties in coping with the increased diversity in many societies. Such developments have contributed to a growth in resentment and fear of Muslims and Islam that often been fuelled by sections of the media and by some political discourse. Muslims are often portrayed as extremists who threaten the security and well-being of others.

These stereotypes have impact not only on young people but also on their parents, as well as on teachers and other education professionals. This presents a new challenge for educators. While teachers cannot be expected to resolve the political and social tensions among communities, they can play a central role in shaping the attitudes and behaviours of young people. The actions and approaches adopted by teachers and school administrators can be crucial in promoting respect for diversity and mutual understanding, both in schools and in society.

Developed by OSCE/ODIHR, the Council of Europe and UNESCO, these Guidelines aim to support educators in countering intolerance and discrimination against Muslims. They are intended for a wide audience, including teachers, principals and head teachers, education policymakers and officials, teacher trainers, teacher unions and professional associations, and NGOs. The Guidelines are relevant for both primary and secondary education and can also be used in non-formal education settings.