Anti-Muslim Racism Beyond Islamophobia

Resource Guide

CIARS
Centre for Integrative Anti-Racism Studies

Acknowledgments and Contributions

The webinar, *Anti-Muslim Racism Beyond Islamophobia: Examining the Intersections of Anti-Blackness and Anti-Muslim Racism*, can be viewed **here**, and used as a complementary guide to deepen and extend understanding and critical engagement.

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INTRODUCTION

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Understanding Islam

Islam is the second-largest religion globally, that continues to guide the lives of over 1.9 billion people around the world. Followers of Islam, known as Muslims, constitute roughly a quarter of the world's total population. With over fourteen centuries of history, cultural legacy, and geographical identity, Islam and Islamic heritage have played a significant role in developing various civilizations. While Muslims are monotheistic in belief as they worship one God, known as Allah, and believe Muhammad (Peace Be Upon Him) is His messenger, they are rich in heritage and heterogenous in identity. Islam is partially based on Judeo-Christian religions and is generally believed to be the fastest-growing religion in the world today. The global Muslim ummah reflects a multi-ethnic population of converts alongside naturalized Arab, Asian, Black, and European Muslim peoples. As such, Muslim peoples and communities must be analyzed within and through their multiple, intersectional identities. While building an understanding of the continued dehumanization of Muslim peoples will support in conceptualizing the socio-political context of societal values, it is essential to honour the historical legacy, affirm the contributions and excellence, and advance the resistance and liberation of Muslim peoples and communities around the world.

History of Islam and Muslim Communities in Canada

The history of Islam and Muslim communities in Canada is one that is erased from curriculum and general discussion. The long historical presence of Muslims in Canada is as nuanced and complex as the non-Muslim Canadian population. The first documented Muslims to have arrived in Canada are a Scottish couple by the name of James and Agnes Love in 1851 who had converted to Islam years prior. A few years later, a West African enslaved Muslim man in Brazil made his way to Canada through the Underground Railroad settling in Chatham in 1854 as he orally documented his experiences and journey, which later turned into an autobiography.. Born that same year, James Love Junior, son of James and Agnes Love was the first recorded 'native-born' Muslim (Zine, 2012, p. 4). The Canadian Muslim population is very diverse, with the majority foreign-born from over 30 countries, including but not limited to areas in South Asia, the Caribbean, the Middle East, Africa, Europe, Iran, Turkey, and China (as cited in Khelifa, 2017, p. 3; see also Hanniman, 2008; Zine, 2012). Furthermore, Canadian Muslims come from a variety of religious sects and spiritual connections to the faith, which include, but are not limited to Shia, Sunni, Ismaili, Sufi and Ahmadiyya, with Sunni Muslims making up the largest Islamic denomination of Muslim backgrounds (Zine, 2012, p. 6).

For greater historicization and deeper analysis of key areas mentioned in this introduction, please see: Mohamed, R. (2021). Ain't I A Muslim: Counter-visioning Muslim Blackness [Unpublished Major Research Paper]. Department of Social Justice Education, OISE, University of Toronto.

Anti-Muslim Racism beyond Islamophobia

Islam is often presented as being counter to Western practices and values. Pre-dating September 11th, 2001, anti-Muslim racism continues to be fuelled by ongoing refugee crises, cultural imperialism, the global 'War on Terror', and the political landscape of fear. Muslim communities continue to be disproportionately affected by discriminatory practices, police violence, and repressive "counter-terrorism" surveillance models. This introduction is being written during a period in time where Muslims are being murdered as they pray in mosques, and during walks with friends and family, where visibly-identifying Muslim womyn are afraid to be in public due to targeted verbal and physical assaults, historical sites are being vandalized and misrepresentations (stereotypes and prejudices) are being highlighted through media and politics through discriminatory institutional and employment practice, and the denial of religious freedoms.

Throughout this resource, the term anti-Muslim racism is being used to address targeted attacks against Muslim peoples and communities instead of the language of Islamophobia. In 1997, the Runnymede Trust report presented the term Islamophobia as the "dread or hatred of Islam", therefore "to fear or dislike all or most Muslims" (Runnymede Trust 1997, p. 1). This report documented the prevalence of Islamophobic attacks that were indiscriminately targeting Muslims for simply being Muslim. Allen (2010) notes that the degree to which individuals experienced these attacks on their Islamic practices and Muslim cultures were heavily influenced by the perception of their Muslimness and the stereotypes associated to their beliefs and identities. These experiences have also been shared by individuals who exhibit a close resemblance to an imposed Muslim identity but do not identify as Muslim themselves, highlighting the importance of examining the "nuances of racialization, and the treatment of peoples based on differences of culture or religion" (Mohamed, 2021, p. 28). Put plainly, the term Islamophobia centred on the fear of non-Muslim peoples, rather than focusing on the real material, emotional, physical, and psychological effects of the violence perpetuated on and against Muslim communities due to anti-Muslim attitudes, beliefs, policies and practices.

History and social context are essential to understanding race and racism. Anti-Muslim racism operates simultaneously on and through various markers of difference "including race, culture and belonging" (Meer & Modood 2010, p. 83) based on perceived levels of one's Muslimness. Many scholars recognize that Muslims are not a race, but they experience heightened levels of racism and are racialized into being the 'Other'. By moving toward the use of anti-Muslim racism as a distinct manifestation of racist beliefs and practices toward Muslim peoples and communities, an opportunity for deeper and more thorough analyses of Muslim peoples diverse and intersectional experiences is provided. Acknowledgement of the ongoing presence of anti-Muslim racism rooted in the legacy of colonialism and Christian-centric societal values is necessary if communities are to bring to the forefront of public attention the knowledge systems, cultural legacies and experiences of diverse Muslim communities.

Purpose and Intention of the Resource

This resource booklet developed by the Centre for Integrative Anti-Racism Studies (CIARS) has three purposes:

1. This resource encourages individuals who use it to explore Islam and Muslim Cultures in order to appreciate the diversity of Muslim peoples and communities truly.

2. This resource examines the multiple and intersectional nature of Muslim identities.

3. This resource seeks to deepen an understanding of the historical and present-day manifestations of anti-Muslim racism.

The following chapters organize this resource guide:

Understanding Islam and Muslim cultures

Examining the historical and present-day manifestations of anti-Muslim racism

Unpacking the compounding experiences of being Muslim and Black

Various resources have been provided through print, audio and visual to support educators in building their understanding of Muslim peoples and communities and engaging in conversations about Muslim identities in ethical and responsive ways.

Critical and Intentional Use of the Resource

This Anti-Muslim Racism Beyond Islamophobia Resource Guide is a non-exhaustive list of resources intended to help educators develop a deeper understanding of anti-Muslim racism and its intersections. We hope that this serves as a tool for educators and other practitioners to engage in anti-racism work across school boards and communities.

The critical and intentional use of the resource is necessary. Educators are encouraged to enhance their knowledge about Islam, anti-Muslim racism and the intersecting points. We must begin with ourselves. Critical self-reflection can include:

1. How do I understand Islam and Muslim cultures? Where and how have I developed this understanding?

2. How have I developed my understanding and relationship with Muslim-identifying students, families and communities?

3. What partnerships have I established to support wholistic engagement with Muslim peoples and communities?

4. In what ways am I implicated (thoughts, feelings, behaviours, etc.) in contributing to or up holding systems of oppression that further marginalize Muslim-identifying students, caregivers and communities?

5. How might I engage in educational practices that honour and affirm the nuanced and inter sectional identities and experiences of Muslim-identifying students?

This resource guide is not an all-encompassing list of areas of exploration as it relates to understanding Islam and Muslim cultures and identifying and addressing anti-Muslim racism. We recognize and acknowledge that our collective work must be more expansive than what has been shared. Educators are encouraged to review these resources, reflect on their roles, identities and experiences and engage in critical conversations about classroom practices (climate and instruction) and school cultures. Ongoing commitment to identifying, addressing and disrupting anti-Muslim racism within school communities is required to ensure cultivating greater experiences of belonging and achievement of Muslim-identifying students.

References

Allen, C. (2010). Islamophobia. Farnham: Ashgate Publishing.

Hanniman, W. (2008). Canadian Muslims, Islamophobia and national security. International Journal of Law, Crime and Justice, 36, pp. 271-286.

Khelifa, S. (2017). A Delicate Mosaic: The Future of Muslims in Canada. University of Saskatchewan Undergraduate Research Journal, 3(2), 1-13.

Meer, N. and Modood, T. (2010) "The Racialisation of Muslims." In Sayyid, S. and Vakil, A. (eds), Thinking Through Islamophobia: Global perspectives. London: Hurst, 69–85.

Mohamed, R. (2021). Ain't I A Muslim? Counter-visioning Muslim Blackness [Unpublished Major Research Paper]. Department of Social Justice Education, OISE, University of Toronto.

Runnymede Trust (1997). Islamaphobia: A challenge for us all. Retrieved from: https://www.runnymedetrust.org/uploads/publications/pdfs/islamophobia.pdf. Accessed Jan. 2021.

Zine, J. (2012). "Introduction: Muslim Cultural Politics in the Canadian Hinterland." Islam in the Hinterlands: Muslim Cultural Politics in Canada. UBC Press, pp. 1-37.

Chapter 1: Understanding Islam and Muslim Cultures

Islam is the second-largest religion after Christianity; it has approximately 1.9 billion followers, also known as the fastest-growing religion globally. Islam is partially based on the Judeo-Christian religions; it is a monotheistic faith, believing in the oneness of God. The followers of Islam, Muslims, believe in One God and believe Muhammad (Peace Be Upon Him) is His messenger. Muslims come from various cultures and ethnicities. Thus Muslim culture refers to the cultural practices common to Muslims and Islamic societies historically. Islam is the dominant religion in several countries, with many Muslims residing in Africa, the Middle East, and Asia. Although the Islamic world includes Muslim countries stretching from the Middle East to North Africa to Southeast Asia, significant numbers of Muslims may be found worldwide.

The Muslim population in Canada has increased exponentially in the last 20 years towards 1 053 945 Muslims in Canada, accounting for 3.2% of the population. By 2030, it is expected to increase to 2.7 million, or a projected 6.6% of the total population (Pew, 2011). The majority of the Muslims, approximately 60%, live in Ontario, Canada. (Adams, 2007).

Common misconceptions about Islam often include a tendency to homogenize the Muslim experience. Uncovering dominant ideologies of what it means to be Muslim, the resources in this chapter seek to illuminate the diverse range of Muslim identities that exist. Although not comprehensive of all Muslim identities, this section invites educators to learn about the intersections and nuances of being Muslim.

The guiding questions for this chapter are:

1. What is the foundational knowledge necessary to build an intersectional understanding of Islam and Muslim cultures?

2. What does it mean to be a 'Muslim'? How do experiences in the Canadian Muslim diaspora shape Muslim identities?

3. How do we recognize the multiple and intersectional nature of Muslim identities?

ISLAMIC HERITAGE MONTH RESOURCE GUIDEBOOK FOR EDUCATORS
TDSB ISLAMIC HERITAGE MONTH COMMITTEE | 2017 | RESOURCE GUIDE
Citation: TDSB (2017). *TDSB Islamic Heritage Month Resource Guidebook*. TDSB.

The Islamic Heritage Month Committee at the Toronto District School Board published this resource guide for educators, students, families and communities in 2017. The compilation of resources utilized within the guide reflects the culture, history and contributions of Muslims and Islam throughout the world and Canada and can be used as an educational tool for individuals and classrooms alike.

WE RESIST: A Queer Muslim Perspective
EL-FAROUK KHAKI - TEDxUTSC | 2018 | VIDEO
Citation: Khaki, E. (2018). *WE RESIST: A Queer Muslim Perspective*. TEDxUTSC.

During his TEDxUTSC speech, El-Farouk Khaki speaks to the challenges and "spiritual violence" experienced by many Muslims who occupy queer identities. He asserts that religion has, in many cases, been used to dehumanize women, queer people, and other marginalized people. His vision and practise of "queering" Islam strives to create spaces that affirm the dignity of queer people and offer healing (e.g., Toronto Unity Mosque).

ISLAM: ISLAM IN THE AMERICAS
AMINAH BEVERLY MCCLOUD | 2005 | ARTICLE
Citation: McCloud, A.B. (2005). *Islam: Islam in the Americas. Encyclopaedia Of Religion Second Edition. MacMillan Reference,* pp. 4682-469.

This article accounts for the transhistorical and contemporary factors that have shaped and been influenced by Islam in the Americas. The article traces the experiences of Muslims throughout slavery and beyond into 19th-century immigration, exile and refuge. It centres on the ongoing hardships faced by Muslim people, as well as the perseverance of Islam.

INTRODUCTION: MUSLIM CULTURAL POLITICS IN THE CANADIAN HINTERLAND.
ISLAM IN THE HINTERLANDS: MUSLIM CULTURAL POLITICS IN CANADA
JASMINE ZINE | 2012 | BOOK
Citation: Zine, J. (2012). *Introduction: Muslim Cultural Politics in the Canadian Hinterland. Islam in the Hinterlands: Muslim Cultural Politics in Canada*. UBC Press, pp. 1- 37.

The book aims to articulate understandings of the Canadian Muslim diaspora through social, cultural, and political realms in Canada. It is an academic piece that includes topics such as gender, citizenship, media representation, education, and security. The book highlights the complexities of Canadian Muslim identities and communities, filled with both possibilities and tension.

NATIONAL COUNCIL OF CANADIAN MUSLIMS
MUSLIM PROFESSIONALS | 2021 | WEBSITE
Citation: *National Council of Canadian Muslims (NCCM)*.

The NCCM (National Council of Canadian Muslims) is a federally incorporated, independent, non-partisan and non-profit organization that is a leading voice for Muslim civic engagement and the promotion of human rights. The NCCM works to defend and protect civil liberties, challenge discrimination and anti-Muslim racism, and promote the public interests of Canadian Muslims. NCCM also provides a platform for reporting any Anti-Muslim hate crimes and provides educators resources to engage in conversations about current events of the experiences of Canadian Muslims.

Chapter 2: Examining the Historical and Present-Day Manifestations of Anti-Muslim Racism

This section explores historical and present-day manifestations of anti-Muslim racism through a wide range of resources. The resources frame anti-Muslim racism as structural violence, questioning who defines violence and what the implications are for Muslim communities. Anti-Muslim racism positions Muslim individuals and communities as racialized Others at the local, national, and transnational levels. Implicit and explicit manifestations of anti-Muslim racism continue to harm Muslim peoples and divide our shared communities.

The guiding questions for this chapter are:

1. What are some of the historical and contemporary experiences of anti-Muslim racism from a local, national, and transnational lens?

2. In what ways are the manifestations anti-Muslim racism representative of structural violence and systemic oppression? How have Muslim communities continued to resist these representations?

3. How have questions of "solidarity" been positioned among community and faith groups to address anti-Muslim racism?

ISLAMOPHOBIA IS... EDUCATORS' GUIDE
ISLAMOPHOBIA IS... | 2021| VIDEO SERIES
Citation: Kanji, A & Kanji, K. (2021). *Islamophobia Is: Educator's Guide.*

The Educators' Guide video series reflects the lives realities of Muslim individuals and communities in Canada. There is a gap that exists in mainstream conversation about anti-Muslim racism. Using accessible and concise videos, this series brings knowledge and analysis of anti-Muslim racism to mainstream audiences. It is geared towards students (Grades 6+) and adult audiences.

RADICAL REJECTIONS OF VIOLENCE: RESISTING ANTI-MUSLIM RACISM
UMAYMAH MOHAMMAD, ISA NAVEED & DENNIS L. RUDNICK | 2019 | ARTICLE
Citation: Mohammad, U., Naveed, I. & Rudnick, D. (2019). *Radical Rejections of Violence: Resisting Anti-Muslim Racism.* Journal of Critical Thought and Praxis, 8(1), pp. 46-66

This article focuses on the systemic and covert forms of anti-Muslim racism. In centring young Muslim organizers and their experiences, the article seeks to disrupt anti-Muslim racism by deconstructing the myth of the Muslim monolith and ways to confront violence against Muslim people.

WEBS OF RELATIONSHIPS: PEDAGOGIES OF CITIZENSHIP AND MODALITIES OF SETTLEMENT FOR "MUSLIMS" IN CANADA
LUCY EL-SHERIF | 2019 | ARTICLE
Citation: El-Sherif, L. (2019). *Webs of relationships: Pedagogies of citizenship and modalities of settlement for "Muslims" in Canada.* Lateral, 8(2).

This peer-reviewed article traces the effects of citizenship processes for non-Indigenous Muslim solidarity with Indigenous people in Canada. The article seeks to unpack the ways racialization and colonization work in tandem to create white supremacist narratives about Canada. This article is valuable for outlining how Indigenous knowledges are necessary for solidarity across Canada.

ANTI-RACIST EDUCATOR READS FOCUS ON ISLAMOPHOBIA
COLINDA CLYNE | 2021 | PODCAST
Citation: Clyne, C. (Host). (2021). *Anti-Racist Educator Reads Focus on Islamophobia (No. 36)*. In Anti-Racist Educator Reads. voicEd Radio.

Colinda Clyne hosts a diverse panel of Muslim activists to discuss the impact of Islamophobia in the media, education, and policies on Muslim communities. The panel offers insight into the critical role educators can take as co-conspirators to dismantle Islamophobia and humanize Muslim communities. Panelists include: Nada Aoudeh, Ayesha Syed, Gilary Massa and Zohrin Mawji.

ISLAMOPHOBIA AND THE POLITICS OF EMPIRE.
DEEPA KUMAR | 2012 | BOOK
Citation: Kumar, D. (2012). *Islamophobia and the politics of empire*. Chicago, Ill: Haymarket Books.

This book is a historical analysis of the changing views of Islam and Muslims in the West. Deepa Kumar traces the history of anti-Muslim racism from the early modern era to the "War on Terror." An innovative analysis of anti-Muslim racism and empire, Kumar argues that empire creates the conditions for anti-Muslim racism and that Islamophobia sustains empire. Importantly, Kumar contends that Islamophobia is best understood as racism rather than as religious intolerance.

Chapter 3: Unpacking the Compounding Experiences of Being Muslim and Black

Black Muslims in Canada have a sustained presence as diverse and intersectional as the groups that comprise Black and Muslim communities across the landscape. Comprising of a variety of religious sects and spiritual connections to the faith, which include but are not limited to Shia, Sunni, Ismaili, Sufi and Ahmadiyya, along with connections to the North, West, South and East Africa, the Caribbean, the United States and Central and South Americas, the experiences of Black Muslims shed light on the criticality of recognizing the heterogeneity of Black Muslim communities living in Canada and acknowledging the diversity of thought, history, experiences and culture.

Black Muslims face combined oppressions of anti-Black racism and anti-Muslim racism. The intersection of anti-Muslim racism and anti-Blackness leads to a heightened level of violence experienced by Black Muslims. Frequently, it leads to an absentation of the Black Muslim individuals within societies and policies emplaced by systems and structures of oppression. This chapter explores the uniqueness of their histories and unpacks the compounding experiences of being Black and Muslim.

The guiding questions for this chapter are the following:

1. How might the exploration of the cultural legacies, contributions and excellence of Black Muslims counter deficit narratives of Black Muslims peoples and communities?

2. In what ways do the identities and cultures of Black Muslims impact their experiences of anti-Muslim and anti-Black racism within and out of Black and Muslim communities?

BLACK MUSLIMS IN CANADA: A SYSTEMATIC REVIEW
FATIMA JACKSON-BEST | 2019 | LITERATURE REVIEW
Citation: Jackson-Best, F. (2019). *Black Muslims in Canada: A Systematic Review*. Tessellate Institute

This literature review consolidates published and unpublished texts about Black Muslim communities in Canada. The overall aim of the literature review is to explore the lived experiences of Black Muslim groups in Canada, with a focus on the experiences of first and second-generation Somalis in Canada. The review outlines that being Black and Muslim in Canada impacts people's lived experiences, and there is more literature required to have in-depth documentation of historical and contemporary contexts of being Black and Muslim in Canada.

MUSLIM COOL: RACE, RELIGION AND HIP HOP IN THE UNITED STATES
SU'AD ABDUL KHABEER | 2016 | BOOK
Citation: Abdul Khabeer, S. (2016). *Muslim Cool: Race, Religion and Hip Hop in the United States.* New York: New York University Press.

This book provides an ethnographic analysis of race, religion and popular culture in the 21st century USA. It articulates ways of being by defining the term 'Muslim Cool'. By placing Blackness at the centre of the study, the book highlights that young and multiethnic US Muslims draw on Blackness to create their own Muslim identity and bring forward race, class, gender, and nationality questions.

THE TRIPLE CONSCIOUSNESS OF BLACK MUSLIM WOMEN: THE EXPERIENCES OF FIRST GENERATION SOMALI-CANADIAN WOMEN ACTIVISTS
HODAN MOHAMED | 2017 | ARTICLE
Citation: Mohamed, H. (2017). *The Triple Consciousness of Black Muslim Women: The Experiences of First Generation Somali-Canadian Women Activists*. Journal Of Somali Studies, 4. 9-42.

This article examines the diaspora identity formation together with the lived experiences of Somali Muslim women in Canada. 'Triple consciousness' is highlighted as being Black, Muslim and a woman. By doing this, the accepted narratives of Blackness are challenged, which often ignores Somali women's experiences. She also critiques the prevalent discourse, which tends to silence the voices of Black Muslims.

BLACK CRESCENT: THE EXPERIENCE AND LEGACY OF AFRICAN MUSLIMS IN THE AMERICAS
MICHAEL A. GOMEZ | 2005 | BOOK
Citation: Gomez, M.A. (2005). *Black Crescent: The Experience and Legacy of African Muslims in the Americas*. Cambridge University Press.

This book documents the social history of the experiences of African Muslims within the Americas and the Caribbean. It explores experiences under slavery, post-slavery and the twentieth century. It brings to the forefront the significance of the Islamic faith in the twentieth century amongst African descendants in the United States. Prominent figures are mentioned, including Noble Drew Ali, Elijah Muhammad and Malcolm X, in the hope of explaining how numerous unorthodox roots sprung into orthodoxy.

THE WHITE GAZE VS. THE BLACK SOUL. RACE, GENDER, & CLASS
AHMED ALI ILMI | 2011 | ARTICLE
Citation: Ilmi, A. (2011). *The White Gaze vs. the Black Soul. Race, Gender & Class,* 18(3/4), 217-229.

This article aims to interrogate Black youth sub-culture as a necessary form of resistance in the school system. The author shares his own lived experience and his struggle with the colonial education system within the Canadian context. The author seeks to examine how instrumental Black/African male role models were in his upbringing and life as a Black male. The author challenges the myth of Black communities not getting involved in the lives of Black youth; he demonstrates that by speaking of his own positive lived experiences in the Somali community.

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