



Overcoming the Fear of the “Other”: Building Trust Between British Muslims and the Wider Community

Emily Knox, Asam Latif, Somaiyeh Mohammadian, Abida Malik & Musharraf Hussain

To cite this article: Emily Knox, Asam Latif, Somaiyeh Mohammadian, Abida Malik & Musharraf Hussain (2017): Overcoming the Fear of the “Other”: Building Trust Between British Muslims and the Wider Community, *Journal of Muslim Minority Affairs*, DOI: [10.1080/13602004.2017.1405505](https://doi.org/10.1080/13602004.2017.1405505)

To link to this article: <https://doi.org/10.1080/13602004.2017.1405505>



Published online: 27 Nov 2017.



[Submit your article to this journal](#)



Article views: 54



[View related articles](#)



[View Crossmark data](#)

Overcoming the Fear of the “Other”: Building Trust Between British Muslims and the Wider Community

EMILY KNOX, ASAM LATIF, SOMAIYEH MOHAMMADIAN,
ABIDA MALIK and MUSHARRAF HUSSAIN

Abstract

Initiatives that seek to build community trust are timely given the increasing focus on terror-related attacks and the rise in associated hate crimes as well as scrutiny of the way Muslim leadership is responding to such incidents. This paper details a novel and proactive model that aims to improve and build trust between Muslims and the wider community. The Trust Building Project was found to accomplish its two objectives. Not only was there an improvement in participant knowledge of Islam scores but there was also evidence suggesting trust had improved through engagement, understanding and through getting to know one another. Listening and learning sought to dispel myths and highlight shared morals and values. We propose that through these interactions the basis to building a more trusting society can be formed. It is unclear to what extent this could reduce incidents of hate crime and discrimination, however social change has been shown to occur where there are grass roots initiatives and suggestions are made to examine how this work can be rolled out nationally in order to address the trust deficit seen within our society today.

Introduction

The term “Islamophobia” refers to dread or hatred of Islam manifested as fear or dislike of Muslims.¹ It was first used in a United States periodical in 1991 but its heavy usage since then has meant the term has become common-place and has even been included in the Oxford English dictionary since 1997.² It has been suggested that Islamophobia is more than simply religious intolerance; rather, it is a form of racism in recognition that the target group is identified in terms of their non-European descent, being non-white and in terms of their culture.³

Research suggests that there is continuing scepticism about British Muslims leading to a rise in Islamophobia across Western countries. Surveys conducted in eight European countries in 2011 found that 27–61% of people believed there were too many Muslims in their countries, while more than half of respondents reported feeling threatened by Muslims and viewed the religion of Islam as intolerant.⁴ Research conducted by Bleich

Emily Knox is a Research Fellow and behavioural scientist at the School of Health Sciences, University of Nottingham, UK.

Asam Latif is a Clinical-Academic Lecturer and Senior Research Fellow, School of Health Sciences, University of Nottingham, UK.

Somaiyeh Mohammadian has been the Trust Building Project Manager from 2015–2017.

Abida Malik is a tutor of Sociology in the School of Sociology, University of Nottingham and Director of Research at the Bridge Institute, London.

Musharraf Hussain is the Chief Executive of Karimia Institute and senior trustee of Muslim Hands, and trustee of National Centre for Citizenship and Law.

in Britain and France,⁵ by Larsson in Sweden,⁶ and by Poynting and Mason in Britain and Australia are just some of the examples of evidence of a growing fear of the “other”—in this case Muslims—across the Western world.⁷ In turn, evidence suggests that British Muslims may feel discrimination, reduced equal status and reduced access to opportunities within the UK.

There has been a steady rise in fear of Muslims, particularly following the terrorist attacks in the US on the World Trade Center and the Pentagon on 11 September 2001, which stoked an increase in perceived and real anti-Muslim sentiment, and has spread beyond the United States and throughout much of the Western World.⁸ More recently, the ongoing conflict with ISIL in Syria and the attacks against targets in the UK and Europe (significant examples include London, Manchester, Paris and Barcelona) conflates the notion of terrorism and Muslims together, resulting in moderate Muslims having to defend their faith because of the blame being attributed to their community. Other factors that may contribute to Islamophobia include tensions created by the increasing Muslim population in Europe due to global conflict,⁹ media misrepresentation of the Muslim community and the extent to which the population of Muslims has been increasing,¹⁰ Islamophobic discourse and reference to Muslims as the negative “other” appearing in the national media,¹¹ and frustrations stemming from a challenging economic climate.

The UK has the third largest Muslim population in Europe. Census data from 2011 places the Muslim population in the UK at 2.7 million,¹² though statistics reported in the *International Business Times* in 2016 suggest it is now above 3 million.¹³ At around 5% of the UK population, Muslim communities have an important role both economically and socially in society. Overseas and at home, terror events have led to a significant spike in the number of reported hate crimes.¹⁴ Data on the number of hate crimes born out of Islamophobia specifically has not been previously collected but there are signs that it is a significant problem. For instance, reporting of hate crimes changed at the end of 2016, requiring British police to record the number of hate crimes committed against individuals on the grounds of those who follow the religion of Islam, separately from other types of hate crimes. This suggests it is an important contemporary issue with significant policy implications. Further, this paper is being written at a time when the United Kingdom has recently suffered a fifth terrorist attack in less than one year. One of these attacks was perpetrated against Muslim worshippers during Ramadan, providing perhaps the most obvious evidence yet that these are times of high tension and rising Islamophobia. The fear and anxiety which follows such events and grows in climates of distrust not only affects Muslims but non-Muslims too. In this context, community cohesion and trust building between Muslims and the wider community is urgently needed.

The consequence of Islamophobia and rise in related hate crime is making many Muslims fearful of their personal safety, of verbal abuse and being discriminated against. This fear extends beyond themselves but also to their loved ones.¹⁵ Livengood and Stodolska have reported that Muslims have curtailed leisure behaviour because of this climate of uncertainty with subsequent implications on their quality of life.¹⁶

Community cohesion is one strategy that could be used to reduce Islamophobia and fear between citizens, fitting current public policy agenda and bringing benefits to both Muslim and non-Muslim populations.¹⁷ According to Modood,¹⁸ modern prejudice against Muslims is born out of anxiety about what are perceived to be features of values and practices derived from Islam. It, therefore, follows that a potential strategy

to reduce such prejudice could be to improve awareness and knowledge of Islam within non-Muslim communities.

The Karimia Institute is a national charity working across England. It has developed centres for worship, education, training and self-development around the UK. The scope and variety of its activities are focused on bringing about a personal, spiritual and moral awakening in individuals to improve community relations. In April 2016, the Institute began work on a local self-funded initiative to “build trust” between Muslims and the wider community in response to the rise of Islamophobia and hate crimes against the Muslim community.

The Trust Building Project

The Trust Building Project was launched in the summer of 2016 and is conceptualised as an initiative to build trust through one-to-one engagement and interaction. Through discourse, shared values and knowledge of Islam, it was envisaged that fear of the unknown and misconceptions could be addressed. The Trust Building project is about raising awareness of British Muslims in order to build stronger neighbourhoods and friendships amongst the Muslims and the wider society. The Trust Building Project, therefore, aims to build trust and community cohesion between Muslims and the wider community in order to promote the shared British values of mutual respect, individual liberty, care and love for ones neighbour. It is envisaged that this would promote peace by trust in one’s neighbour leading to a society that is free from “fear of the other” in order to improve a sense of security for all citizens within the community.

The project aims are operationalised by recruiting a network of people including those who are Muslim, from various ethnic, faith and no faith backgrounds. These people were trained as “ambassadors” in the sense that they would be proactive and engage and inform the local community about the religion of Islam, to “myth-bust” and to respond to misconceptions. To promote ownership, Trust Building ambassadors were also encouraged in the recruiting process and suggested organisations within their communities. Further recruitment of ambassadors was also encouraged in a snowball recruiting methodology. When new individuals were highlighted, the ambassador arranged for them to attend a training session.

The Trust Building Project Manager contacted a variety of key public and private sector organisations to see whether their staff would be interested in a visit from the ambassadors. It was envisaged that this would contribute to the organisation’s diversity and inclusivity training. Suggestions on which organisations should be approached were also welcomed from the ambassadors. Organisations were contacted and once they agreed, a time and venue was fixed. A pair of ambassadors, one Muslim and one non-Muslim, would then travel and deliver a pre-prepared presentation on the religion of Islam followed by an open question and answer session with the audience. A self-completion questionnaire was used to collect data before and after the presentation. The purpose of the visit was to promote mutual understanding and build community relations.

The present research reports on the effectiveness of the Trust Building Project in achieving its two principal aims to:

1. Improve knowledge of Islam within presentation attendees.
2. Improve self-reported levels of trust of Muslims from attendees.

Methods

Trust Building: Theoretical Framework

The Trust Building Project draws on the works of social movement theorists to understand how collective action through grassroots involvement and a common understanding of a need for change can challenge established orthodoxies. Benford and Snow describe how the construction of a “collective action frame” is important for establishing both a common understanding of a social issue and the route through which the issue should be challenged.¹⁹ This includes diagnostic framing (of the problem), prognostic framing (of the desired future) and motivation framing (how working together, the future can be realised). Lessons can be drawn from social movement theories with particular attention to the processes by which “ordinary people make sense of public issues”.²⁰ Mass movements are said to be successful when the frames projected align with the frames of actors to produce what is known as frame resonance between parties. Benford and Snow propose that once frames are constructed for a particular cause, large-scale changes in society such as those necessary for social movement can be achieved through frame alignment.²¹ Relating this to address the issue of Islamophobia, if we are to achieve frame resonance (to build trust between communities), more effective or novel strategies are needed to educate and inform people about Muslims and the religion of Islam.

Recruitment and Training of Ambassadors

The Trust building Project involved various communities throughout Nottingham in the United Kingdom. The Karimia Institute advertised its Trust Building initiative at a number of community events and gatherings, by distributing leaflets, through its websites and on social media where the opportunity to volunteer as a Trust Building ambassador was outlined. Interested individuals were invited to complete an expression of interest form which was then followed-up by the Trust Building Project Manager via phone calls, emails, online social media channels and at face-to-face meetings. Following a brief of what would be involved, interested parties were asked to attend a preliminary recruitment and training meeting in order to assess their skillset and determine what additional training was needed.

Ambassadors received approximately 10 hours of training which enabled them to be “signed-off” as Trust Building ambassadors. The training included a 2-hour session on the project and its aims and objectives, a 3-hour session on presentation skills and a 3-hour workshop where the presentation was delivered to the Trust Building ambassadors along with the questionnaire. Feedback was used to modify the presentation and questionnaires following each workshop (i.e. improved readability of slides and rewording of questions). Following this, further presentation skills training was undertaken with one-to-one practice sessions tailored according to individual need. The training aimed to ensure the Ambassadors had the right skillset, knowledge and expertise to be able to field questions that might arise. Ambassadors were reassured that the focus was on building trust rather than providing detailed technical answers to religious questions or debating political positions. This enabled all ambassadors to be confident when presenting. Nevertheless, if during the session any challenging questions arose, Ambassadors were instructed to keep notes and to let the questioner know that a full response would be subsequently provided by the local Imam at a later time.

Trust Building Presentation

The Trust Building session consisted of a pre-prepared presentation aimed at increasing knowledge of the Islamic faith and providing a safe environment to ask challenging questions. This was developed through a review of the literature and with input from the Trust Building ambassadors.

The presentation aims were to:

- Provide an introduction about the Karimia institute and aims of the Trust Building project
- Set out “ground rules” such as encouraging open dialogue, but at the same time avoid focusing on excessive political issues
- Explain why there is mistrust (i.e. Lack of accurate knowledge about Islam, Media “sensationalism”, lack of interaction between communities and lack of opportunities to ask questions)
- Build trust through listening to and attending to people’s concerns about Islam and addressing myths and misconceptions
- Provide an overview of how Muslims have historically contributed towards British society (including their economic, scientific, social and cultural contributions)
- Emphasise the diversity that exists within the Muslim community
- Explain the main religious practices of Islam (5 pillars)
- Provide a space where people can meet and discuss their grievances that drive fear and conflict.
- Encourage people to promote better mutual understanding of one another.

Alongside this, the Muslim ambassador was encouraged to talk about what it meant for him/her to be a Muslim, its spiritual significance and what it felt like being a Muslim in the UK.

Questionnaire Development and Administration. In order to address study aims, Ambassadors administered a self-completion questionnaire to all attendees at both the beginning and end of the presentation. To improve face validity, the questionnaire had been previously piloted at a practice demonstration (with ambassadors present) and included the following for examination:

Knowledge

Both questionnaires included the same eight questions on Islamic culture, religion or history. Examples include “Contribution of Muslims to Science is minor” and “Allah is the Arabic name for God” (see Table 1). Three response options were provided: “True”, “False” or “Don’t know”. Questions were checked by the lead author for accuracy and recoded as being answered correctly or not correctly (“Don’t know” responses coded as being answered not correctly). Change in knowledge over the course of the presentation was analysed in two ways. Chi-square analysis using the McNemar Test examined whether the proportion of participants correctly answering each knowledge-question changed. Related-samples Wilcoxon signed rank analysis was used to examine whether the number of correctly answered questions at the beginning of the presentation was significantly different to those correct at the end.

Table 1. Change in proportion of respondents to correctly answer eight questions asked both before and after delivery of a community-led Trust Building initiative presentation.

Knowledge question	Answered correctly before	Answered correctly after	<i>P</i>
	presentation <i>N</i>	presentation %	
Contribution of Muslim's to science is minor	60.5 (<i>n</i> = 147)	83.8 (<i>n</i> = 142)	0.000
Allah is the Arabic name of God	89.8 (<i>n</i> = 147)	90.3 (<i>n</i> = 144)	1.000
Zakat is a compulsory form of charity	32.7 (<i>n</i> = 147)	91.7 (<i>n</i> = 144)	0.000
A Muslim is required to pray seven times a day	54.7 (<i>n</i> = 161)	94.4 (<i>n</i> = 162)	0.000
Muslims believe in Jesus Christ (may peace be upon him)	55.2 (<i>n</i> = 163)	85.7 (<i>n</i> = 161)	0.000
Fasting for Muslims is unconditional	56.8 (<i>n</i> = 146)	68.1 (<i>n</i> = 141)	0.024
Hijab is a practice that exists only in religion of Islam	55.8 (<i>n</i> = 147)	58.7 (<i>n</i> = 138)	0.636
Women have less value than men in Islam	72.8 (<i>n</i> = 147)	93 (<i>n</i> = 143)	0.000

Trust

Both questionnaires included the same trust item. Likert scales are fixed-choice response formats designed to measure attitudes or opinions. Participants responded on a 10-point Likert scale from “I have complete trust in Muslims” (1) to “I very much distrust Muslims” (10).²² The trust measure was set to be counter-intuitive i.e. the lower the score the higher the level of trust. Change in trust of Muslims following the presentation was analysed using related-samples Wilcoxon signed rank test.

Perception of Muslims

The questionnaire administered at the end of the presentation only, included an additional item on influence of the presentation on perception of Muslims. The question had the stem “The Trust building presentation has ...” with the response options “Significantly improved ...”, “Slightly improved ...”, “Not affected ...”, “Slightly worsened ...” and “Significantly worsened my view of Muslims”. Non-parametric one-sample binomial analysis was utilised to identify whether participants were more likely to rate the presentation as having improved their view of Muslims than not.

This was an optional self-completion questionnaire, so few ethical issues were expected to arise, and none were encountered. Completion of the questionnaire was taken as implied consent to participate in this study. It was emphasised that all responses would be anonymous (with no collection of demographic data) and that responses to questions should not be shown to or shared with colleagues. A non-transparent envelope was circulated at the end of the session to collect questionnaires.

Results

Thirty-five initial expressions of interest to calls for volunteers were received. From this, 20 people completed sufficient elements of training (approximately ten hours each) to be signed-off as a Trust Ambassador and 12 Ambassadors ultimately delivered at least one

presentation in their community (each presentation was delivered by two Ambassadors). Fourteen organisations agreed for their staff to participate in a session and receive the Trust building presentation. All 14 of these community organisations received a session; however, only 11 of these were assessed to address the objectives of this research paper. In the other three organisations, PowerPoint facilities were absent or sufficient time was not available to be able to undertake a full session. Details of the 11 organisations (anonymised) who were receptive to receiving the Trust Building presentation when approached are presented in Table 2 below.

Ambassadors administered a self-report questionnaire to all attendees at both the beginning and end of the presentation. From the 11 presentations delivered, 166 participants returned at least partially completed questionnaires. Samples for each analysis ranged from $n = 128$ to $n = 158$.

The proportion of participants providing correct responses at the end of the presentation was significantly higher than at the start of the presentation for six out of eight of the knowledge questions (see Table 1). The questions with the greatest increase in correct responses were "Zakat is a compulsory form of charity" for which correct answers increased by 59% ($P = 0.000$) and "A Muslim is required to pray 7 times a day" for which correct answers increased by 39.7% ($P = 0.000$). The only two questions

Table 2. Organizations receptive to the trust building presentation.

Organisation Category	Description of Organisation
Community Organisation	Organisation aimed at transforming communities by enabling them to share their authentic views and to amplify their voices. To provide a simple, accessible and suitable platform whereby communities link and engage by sharing what matters to them and by addressing social issues affecting them.
Community Organisation	National social enterprise not-for-profit organisation seeking to challenge inequalities, discrimination and deprivation in an environment of ever decreasing resources.
Community ongoing project	Health outreach project raising awareness of health inequalities within BAME (Black, Asian and Minority Ethnic) communities and encouraging joint working and take-up of services.
Community Project	Helping victims recover from crime. Ongoing service is designed following feedback from victims who have not reported crime to the police.
Public service	Part of the police service in which volunteers from different age groups have the opportunity to complete cadet training and become Specials/Police Support Volunteers.
Public Service	Organisation protecting the public and creating safe places for people to live, work and visit.
Public service	Group with links to the Crown Prosecution Service (CPS)
Public service	Group with links to the British Army.
Charity organisation	Charity working hand-in-hand with children's services to link families in need with a network of local volunteers who can offer them support.
Charity organisation	A registered charity aiming to tackle the causes and consequences of homelessness.
Private organisation	A project helping women gain constructive skills

for which knowledge did not improve were “Allah is the Arabic name of God” and “Hijab is a practice that exists only in the religion of Islam”. At the beginning of the presentation, attendants answered an average of 4.8 out of 8 questions correctly. This rose to 6.7 out of 8 at the end of the presentation, which was a significant increase ($P < .000$).

Mean trust in Muslims was 3.69 at the start of the presentation. At the end of the presentation, this had decreased to 3.32 showing a significantly positive shift in trust (lower score indicating greater trust [$P = 0.000$]).

At the very end of the presentation, 70.2% of respondents rated the presentation to have “improved their view of Muslims”, 29.8% stating it had “not improved their view of Muslims” and none stating that the trust building presentation had worsened their view of Muslims.

Discussion

This study demonstrates that the trust building presentation was successful at improving recipients’ knowledge of Islam and building trust between Muslims and the wider community. Improving knowledge has been shown as a means to reducing misconceptions, and trust building as a means to influencing the way we perceive and understand the people around us. For example, according to Markova and colleagues, there are various strategies of ‘trust-binding’ in which developing trust can play a crucial role in both the formation of or changing of trust (e.g. when mistrust exists within a particular group in society);²³ the effect of these factors needs to be given attention. Moreover, work by Jason and colleagues suggest that various forms of conflict and injustice arise from lack of trust.²⁴

They further surmise that communication and engagement are crucial factors to understanding and facilitating trust, leading to a more peaceful coexistence. Society is responsible in building trust and tackling trust deficits within its communities.²⁵ Reminiscent of Nazi behaviour, the Srebrenica massacre/genocide in 1995 was the worst mass killing in Europe since the Second World War, which saw 8000 Bosnian Muslims, mostly men and boys murdered by Bosnian Serbs in and around the town of Srebrenica. Mass atrocities do not normally unfold at random but begin with a period of polarisation and attacking a weak perceived enemy who can no longer resist.²⁶

The Trust Building initiative aimed to improve knowledge and promote trust and our findings suggest both of these intended aims were met. Given that there has been a rise in hate crimes globally, for example abuse and vandalism at mosques,²⁷ this work demonstrates that it is feasible for a community-led grassroots initiative to bring about the start of a social movement aimed at reducing fear and mutual suspicion and so combating Islamophobia in the UK. The Trust Building model may also help improve the perception that organisations have of Muslims. This could help to address specific issues such as the troubling finding that some employers discriminate, whether implicitly or explicitly, against Muslim names on job applications.²⁸ Given that Muslims are estimated to contribute over £31 billion to the economy, there is a significant economic case to ensure British Muslims continue to feel they can participate fully in public life.²⁹ The Trust Building project is, therefore, essential if Muslims are not to become absent from public life, or increasingly classed as “missing Muslims” as one report suggests.³⁰

This study also showed the willingness of people to volunteer their time to the Trust Building Project. Volunteering offered Trust Ambassadors the opportunity to get involved with issues of interest to them, regardless of their employability status or levels of expertise. Further, as participation was unpaid, Ambassadors’ willingness to

commit their time and energy, particularly in the case of non-Muslims where the advantages of taking part are less overt, was noteworthy and demonstrated that building a more tolerant and trusting society is important to them. Research by Rochester and colleagues identifies four key sets of values that can define one's enthusiasm to act as a volunteer.³¹ These values describe a sense of morality for others, a sense of expressing the self as a form of solidarity towards an issue or another group in the society, believing in the idea of receiving help at some point in life in exchange for giving help to others and finally, to work towards social justice. The Ambassadors of the present research demonstrated these traits, which was hugely important in reducing the overall cost of the project.

The authors acknowledge the limitations of this work and the findings should be viewed with caution. The trust scale employed provided a pragmatic approach to measuring trust and has not been previously validated. It is, therefore, not known to what extent this self-reported measure can detect true changes in the trust of an individual, but its utility in identifying possible shifts in general responses of a group is useful for stimulating more sensitive further research. In addition, although an immediate improvement in trust was measured, it is not known whether this effect can be sustained over a longer period. Furthermore, it is not known to what extent the organisations that allowed the visit, and the people who attended the presentation, are representative of the wider community. Their willingness to accept a visit from the Ambassadors may indicate they are more amenable to engaging and providing a positive response.

Given the sensitive nature of the subject matter, we did not collect demographic data on those who filled in the questionnaire. We are, therefore, unable to further explore the findings in relation to descriptive characteristics of individuals. In addition, in order to minimise Ambassador burden, lengthy travel journeys were avoided by containing the initiative within just one geographical region. It is not known whether present findings can be replicated in other areas of the UK. Despite these limitations, the growing mistrust between the Muslim and wider community necessitates urgent initiatives to promote trust. Policy-makers and police commissioners could consider this work as a model for piloting further projects in other towns and cities with a view to future national rollout. The Karimia institute is currently taking steps to develop a Trust Building Forum to enable users to share experiences and work together on future directions.

Future research and projects should focus on building trust within the Muslim community. Muslims are at risk of becoming disenfranchised, looking in from the outside of wider society. Efforts should be made to highlight the positive aspects of living in the UK including British values of fairness and freedom to practice ones religion, laws to protect against discrimination and the array of social, educational and work opportunities. This may have the potential to reduce or reverse some of the more extreme views that may be held by a minority of Muslims and also offers an alternative option to combatting extremism (in all forms) than the current prevent strategy which has had questionable effectiveness.³²

Conclusion

Trust building work is both important and timely. The number of terrorist attacks perpetrated in the UK in 2017 is the highest recorded for the UK in recent history (up to 1996). The rise in islamophobia and related hate crimes necessitates urgent investment in initiatives to redress polarisation of societal views and trust deficits. The present research provides a model that could feasibly be applied to future pilot schemes in other areas with a view to being rolled out at a national level.

Within any society, every member has to live with the disruption caused by divisions or potential divisions, which can threaten the stability of that society if not managed. For this reason social cohesion is a priority for Europe.³³ Strategies such as the one examined here can increase the capacity of society to ensure the welfare of individuals, minimise disparities and polarisation, improve civil liberties and support democracy. The UK benefits from an increasingly cultural and ethnically diverse population, but a pitfall is that divisions can spread quickly, particularly in times of threat. Trust building is, therefore, essential in the current UK context.

NOTES

1. Runnymede Trust Commission on British Muslims and Islamophobia, *Islamophobia: A Challenge for us all*, London: Runnymede Trust, 1997.
2. *Ibid.*
3. T. Modood and P. Werbner, eds., *The Politics of Multiculturalism in the New Europe. Racism, Identity and Community*, London: Zed Books, 1997, p. 4.
4. A. Zick, B. Kupper, and A. Hovermann, *Intolerance, Prejudice and Discrimination – A European Report*, Berlin: Friederich Ebert Stiftung, 2011, p. 61.
5. Erik Bleich, “Where do Muslims Stand on Ethno-Racial Hierarchies in Britain and France: Evidence from Public Opinion Surveys, 1988–2008”, *Patterns of Prejudice*, Vol. 43, No. 3–4, 2009, pp. 379–400.
6. Goran Larsson, “The Impact of Global Conflicts on Local Contexts: Muslims in Sweden after 9/11 – the Rise of Islamophobia, or New Possibilities?”, *Islam and Christian-Muslim Relations*, Vol. 16, No. 1, 2005, pp. 29–42.
7. Scott Poynting and Victoria Mason, “The Resistible Rise of Islamophobia: Anti-Muslim Racism in the UK and Australia before 11 September 2001”, *Journal of Sociology*, Vol. 43, No. 1, 2007, pp. 61–86.
8. Larsson, “The Impact of Global Conflicts on Local Contexts”, *op. cit.*
9. The Pew Forum on Religion and Public Life, *Muslim Networks and Movements in Western Europe*, Washington, DC: Pew Research Center, September 2010, pp. 1–63.
10. Poynting and Mason, “The Resistible Rise of Islamophobia”, *op. cit.*
11. Christine Ogan, Lars Willnat, Rosemary Pennington, and Manaf Bashir, “The Rise of Anti-Muslim Prejudice: Media and Islamophobia in Europe and the United States”, *International Communication Gazette*, Vol. 76, No. 1, 2014, pp. 27–46.
12. The Muslim Council of Britain, *British Muslims in Numbers: A Demographic, Socio-economic and Health profile of Muslims in Britain drawing on the 2011 Census*, London: MCB, 2015, pp. 1–80.
13. International Business Times, *In 2016, UK Muslim Population Is More Than 3M, Expected To Rise With More Asylum-Seekers*, Manhattan, NY: IBTimes, February 2016.
14. CIVITAS, *Hate Crime: The Facts Behind the Headlines*, London: Civitas, October 2016.
15. Jennifer Livengood and Monica Stodolska, “The Effects of Discrimination and Constraints Negotiation on Leisure Behavior of American Muslims in the post-September 11 America”, *Journal of Leisure Research*, Vol. 36, No. 2, 2004, pp. 183–208.
16. *Ibid.*
17. David Robinson, “The Search for Community Cohesion: Key Themes and Dominant Concepts of the Public Policy Agenda”, *Urban Studies*, Vol. 42, No. 8, 2005, pp. 1411–1427.
18. Modood and Werbner, *The Politics of Multiculturalism in the New Europe*, *op. cit.*
19. Robert Benford and David Snow, “Framing Processes and Social Movements: An Overview and Assessment”, *Annual Review of Sociology*, Vol. 26, No. 1, 2000, pp. 611–639.
20. Robert Benford, “Review of Talking Politics, by William A. Gamson”, *American Journal of Sociology*, Vol. 99, No. 4, 1994, pp. 1103–1104.
21. Benford and Snow, “Framing Processes and Social Movements”, *op. cit.*
22. Rensis Likert, “A Technique for the Measurement of Attitudes”, *Archives of Psychology*, Vol. 140, 1932, pp. 1–55.
23. I. Markova, P. Linell, and A. Gillespie, “Trust and Distrust in Society”, *Trust and Distrust: Sociocultural Perspectives*, Charlotte, NC: Information Age Publishing, 2008, pp. 3–28.
24. Leonard Jason, Ed Stevens, and John Light, “The Relationship of Sense of Community and Trust to Hope”, *Journal of Community Psychology*, Vol. 44, No. 3, 2016, pp. 334–341.
25. *Ibid.*

26. Stefan Klusemann, “Massacres as Process: A Micro-Sociological Theory of Internal Patterns of Mass Atrocities”, *European Journal of Criminology*, Vol. 9, No. 5, 2012, pp. 468–480.
27. G. Morgan and S. Poynting, eds., *Global Islamophobia: Muslims and Moral Panic in the West*, Oxford: Routledge, 2012.
28. Geoffrey Beattie and Patrick Johnson, “Possible Unconscious Bias in Recruitment and Promotion and the Need to Promote Equality”, *Perspectives: Policy and Practice in Higher Education*, Vol. 16, No. 1, 2012, pp. 7–13.
29. The Muslim Council of Britain, *The Muslim Pound*, London: MCB, 2013, pp. 1–35.
30. The Citizens Commission on Islam, Participation and Public Life, *The Missing Muslims: Unlocking British Muslim Potential for the Benefit of all*, London: Citizens UK, 2017.
31. C. Rochester, A. Ellis Payne, and S. Howlett, *Volunteering and Society in the 21st Century*, Basingstoke: Palgrave Macmillan, 2010.
32. HM Government, *Prevent Strategy*, London: Crown, 2011.
33. EU Publication Office, *An introduction to EU Cohesion Policy 2014–2020*, European Union: European Commission, 2014.