



**REPORT TO THE OFFICE OF ETHNIC COMMUNITIES ON THE OUTCOMES OF
NEEDS ASSESSMENT WORKSHOPS WITH NEW ZEALAND MUSLIM YOUTH**

Colleen Ward

with

Jason Lescelius

Reneeta Mogan Naidu

Amanda Jack

and

Elizabeth Weinberg

Centre for Applied Cross-cultural Research

November 25, 2016

Table of Contents

EXECUTIVE SUMMARY	2
BACKGROUND AND CONTEXT	4
THE WORKSHOPS	4
Participants.....	5
Workshop Format, Content and Protocols.....	5
The Methodology for Data Collection.....	6
Data Analysis	6
Analysis of Needs and Challenges	6
Racism and Discrimination	8
Integration: Islam and Community Relations	10
Identity and Belonging.....	11
SWOT: Analyses of Strengths, Weaknesses , Opportunities and Threats.....	12
Recommendations from Workshop Participants.....	13
CONCLUSION	15
REFERENCES	16
APPENDIX A: Workshop Participants.....	17
APPENDIX B: Evaluation Forms and Results.....	20
APPENDIX C Amalgamation of SWOT Analyses	24

EXECUTIVE SUMMARY

In pursuing their purpose of strong and connected ethnic communities, the Office of Ethnic Communities contracted the Centre for Applied Cross-cultural Research, Victoria University of Wellington, with the support of the Federation of Islamic Associations of New Zealand, to conduct a series of workshops with New Zealand Muslim youth. The objectives of the workshops were to identify the needs and challenges faced by young Muslims and to probe potential solutions about how their needs could best be met. To these ends five workshops were conducted in Auckland, Wellington and Christchurch between 3 September and 1 October, 2016.

Ninety-four Muslim youth (57 males and 37 females, aged 15-27 years) participated in the workshops. The participants came from diverse ethnic backgrounds with Indians (17%) and Somalis (16%) representing the largest groups. Thirty-six percent of the participants were born in New Zealand, and an additional 29% arrived in New Zealand before the age of 7 years. Most (78%) participants were students, and 35% were employed.

The youth engaged in three major activities in the workshops. First, they identified key needs and challenges in response to the questions: *What are the major challenges faced by young Kiwi Muslims? What is required to achieve your goals and aspirations?* Second, needs and challenges were subjected to SWOT analyses, where participants assessed strengths, weaknesses, opportunities and threats associated with meeting their prioritised needs. Finally, on the basis of the SWOT analyses, participants generated recommendations about how best to move forward in addressing the needs and challenges for young Muslims.

Thematic analysis was used to identify themes and sub-themes relating to the needs and challenges of New Zealand Muslim youth. Three over-arching themes were identified by workshop participants. The first was Racism and Discrimination. Everyday racism, stereotypes and lack of knowledge about Islam, and racism in the media were the most commonly occurring sub-themes; however, there was also mention of the implications of discrimination for education and employment. The second major theme was Integration: Islam and Community Relations. Integration sub-themes were defined by a set of needs pertaining to cultural and religious maintenance, accommodation of religious practices, acceptance and inclusion, and public education. The third theme, Identity and Belonging, was characterised in terms of negotiations pertaining to parental and peer influence, multiple cultural identities, and commitment to religion. Overall, the needs and challenges identified by young Muslims in New Zealand reflect the challenges of integration in culturally diverse societies, the aspirations to retain cultural and religious practices while participating in the wider society, and the tensions in determining the degree to which non-Muslims are willing to accept and accommodate the needs of Muslim minorities.

The SWOT analyses pointed to confident and proud Muslim youth and a strong, supportive Muslim community. The strengths were complemented by opportunities to address racism

and discrimination and to foster integration by building bridges between the Muslim and non-Muslim communities. Support from external organisations, such as OEC, and the New Zealand public was seen as important in achieving these goals. Turning inward, youth also saw opportunities for personal growth with the launch of leadership development programmes and the establishment of youth wings of community groups. These strengths and opportunities were countered by weaknesses and threats, which included the negative psychological consequences of exposure to racism, divisiveness and resistance to change within the Muslim community, ignorance about Islam in the non-Muslim community and political “scape-goating” of Muslims.

Thematic analysis of the recommendations based on perceived strengths, opportunities, weaknesses and threats uncovered five pathways that workshop participants identified to address issues of racism, integration and belonging. These were:

- Promoting public events
- Providing education and information
- Tackling negative stereotyping in the media
- Developing resources for youth, and
- Accommodating religious practices.

These initiatives could serve to increase contact between Muslims and non-Muslims; provide information and education to counter racism, discrimination and negative media images; involve youth in organisations that enhance civic engagement, community service and empowerment; and support the integration of young Muslims.

BACKGROUND AND CONTEXT

There are now 244 million people worldwide that live outside their country of origin (United Nations, 2016). Along with this growing international migration comes increasing within-country cultural, ethnic and religious diversity. The management of diversity in ways that maximize the potential benefits and minimize risks, while ensuring engagement and social cohesion, presents challenges for governments, institutions and organisations. Arguably, these challenges have never been greater than in the case Muslim immigrants in Western countries, with relations typified as a Clash of Civilizations in our increasingly Islamophobic world (Gallup, 2011; Huntington, 1996).

In New Zealand the Office of Ethnic Communities (OEC) plays a leading role in confronting these challenges. OEC links ethnic communities with government, provides policy advice to government agencies to ensure equal access for ethnic people, and builds relationships between ethnic and mainstream communities (New Zealand Government, 2016). With a vision of “flourishing ethnic diversity, and thriving New Zealand,” OEC’s focus areas are:

- Growing knowledge and understanding of ethnic diversity,
- Connecting people in ethnic communities to each other, the wider society and government,
- Increasing active citizenship of people in ethnic communities, and
- Valuing diverse cultures and ethnicities within communities, wider society and nation (Office of Ethnic Communities, 2012).

In pursuing their purpose of strong and connected ethnic communities, OEC commissioned a needs analysis for Muslim youth with the objectives of identifying issues of importance and exploring ways in which key needs could be met. This report presents the findings from a series of workshops conducted by the Centre for Applied Cross-cultural Research (CACR) with the support of the Federation of Islamic Associations of New Zealand (FIANZ).

THE WORKSHOPS

In response to the Office of Ethnic Communities request for a needs analysis for Muslim youth, five workshops were held in Auckland, Wellington and Christchurch between 3 September and 1 October, 2016. The locations were: University of Auckland, Avondale Islamic Centre (Auckland), Masjid Al-Mustafa, Otahuhu (Auckland), Masjid Kilbirnie (Wellington) and Masjid An-Nur (Christchurch). The workshops were designed and delivered by the Centre for Applied Cross-cultural Research with the support of the Federation of Islamic Associations of New Zealand who recruited the participants and hosted the events.

The objectives for the workshops were:

- 1) To conduct a needs assessment, identifying issues of importance for young New Zealand Muslims, so that they can thrive and flourish in our country.
- 2) To probe recommendations from young New Zealand Muslims as to how their needs could best be met.

Participants

In total, 94 Muslim youth (57 males and 37 females) participated in the workshops. This included 54 young Muslims from Auckland (20 from University of Auckland, 14 from Avondale Islamic Centre and 20 from Masjid Al-Mustafa), 21 from Wellington (Masjid Kilbirnie) and 19 from Christchurch (Masjid An-Nur).

The young people ranged in age from 15 to 27 (Mean age = 19.39 years) although the majority (53.2%) were between the ages of 15-18. Just over one-third of the workshop participants (36.2%) were born in New Zealand. A further 28.7% arrived in New Zealand by the age of six, and given their New Zealand education could be regarded as the 1.5 generation. The remainder of the overseas-born participants (35.1%) arrived in New Zealand between the ages of 7-23 years. More detailed information about participants' ages and arrival in New Zealand can be found in Appendix A.

Participants originated from Asia, Africa, Middle East, Europe and Oceania; however, the largest groups born outside of New Zealand came from Fiji ($n = 9$) and India ($n = 6$). There was also a representation of participants from refugee-sending countries, including Somalia ($n = 6$), Afghanistan ($n = 3$), Sri Lanka ($n = 3$) and Ethiopia ($n = 1$). With respect to self-identified ethnicity, the largest groups were Indian (17 %, $n = 17$) and Somali (16 %, $n = 16$). More information about participants' ethnicity and country of birth can be found in Appendix A.

Most (77.7 %, $n = 73$) participants were students, and approximately one-third (35.1 %, $n = 33$) of the participants were employed.

As Muslim youth were recruited by FIANZ, who also hosted and catered the events, it is important to recognise that workshop participants are likely to strongly identify as Muslims and regularly practice their religion. It cannot be assumed that these participants are representative of all young Muslims in New Zealand. Consequently, the findings arising from the workshops should be cautiously interpreted and cannot be generalised to all Muslim youth in the country.

Workshop Format, Content and Protocols

The workshops commenced with introductory remarks by representatives of the Office of Ethnic Communities, FIANZ and CACR and an ice-breaker exercise to acquaint participants with each other and create a good atmosphere for participation. The needs analysis was then introduced. Participants were broken into small working groups and posed the questions: Each working group generated and shared responses to these questions, which were then organised into broad categories by the facilitators in discussion with the entire group of participants. These broad categories of needs and challenges were then ranked by each participant in order of importance.

Once the three most important categories were identified, each was subjected to a SWOT analysis. Specifically, workshop participants formed three groups of roughly equal size. After being assigned one of the three previously identified categories, each group analysed and recorded strengths, weaknesses, opportunities and threats associated with meeting the relevant needs and challenges. The SWOT analyses then formed the basis of participants'

recommendations for addressing issues identified in the needs analysis. The workshop concluded with an evaluation exercise and further information about how participants could learn more about the results of the workshops. The evaluation forms and outcomes are presented in Appendix B.

The Methodology for Data Collection

The workshops employed a highly focused, interactive technique designed for an analysis of needs. The participants work in groups specifically: 1) to identify their needs and challenges and 2) to subject these needs and challenges to systematic analyses of existing strengths, weaknesses, opportunities, and threats. Accordingly, the data generated from this technique are confined to highly specific parameters and do not address more general questions, such as “What are the goals and aspirations of young Muslims?”

Although the participants engage in discussion to produce their analyses and recommendations, the recorded data arising from this methodology are all in written form. The advantages of this methodology lie in the production and retention of specific, but comprehensive, hard-copy data in the participants’ own words. The data generated are generally clear-cut and succinct. A limitation of this approach, however, is that the data collection method does not lend itself to elaborate quotes that can add depth and richness to emergent themes.

Data Analysis

Across the five workshops, 15 topics, SWOT analyses and sets of recommendations were generated. First, the needs and challenges data across 15 topics were collated and subjected to thematic analysis to identify the overarching themes and sub-themes. Next, the SWOT analyses were amalgamated into a generic summary of the strengths, weaknesses, opportunities and threats. Finally, the recommendations were subjected to thematic analysis to identify the major approaches advocated by workshop participants for meeting needs and managing challenges. The thematic analyses and amalgamation of the SWOT analyses were returned to the workshop facilitators for comments and revised when necessary in light of their feedback. Finally, the raw data were reviewed for written statements that could be used to elaborate the themes and subthemes. The annotated analytical framework for the workshop material is presented in Figure 1.

THE FINDINGS

The findings from the workshops are presented in three sections: 1) Analysis of Needs and Challenges; 2) SWOT Analyses: Strengths, Weaknesses, Opportunities and Threats; and 3) Recommendations.

Analysis of Needs and Challenges

Three over-arching themes were identified: 1) Racism and Discrimination, 2) Integration: Islam and Community Relations; and 3) Identity and Belonging. These themes and sub-themes are summarized in Table 1, which also reports the number of workshops that identified each sub-theme.

Figure 1. Annotated Analytical Framework

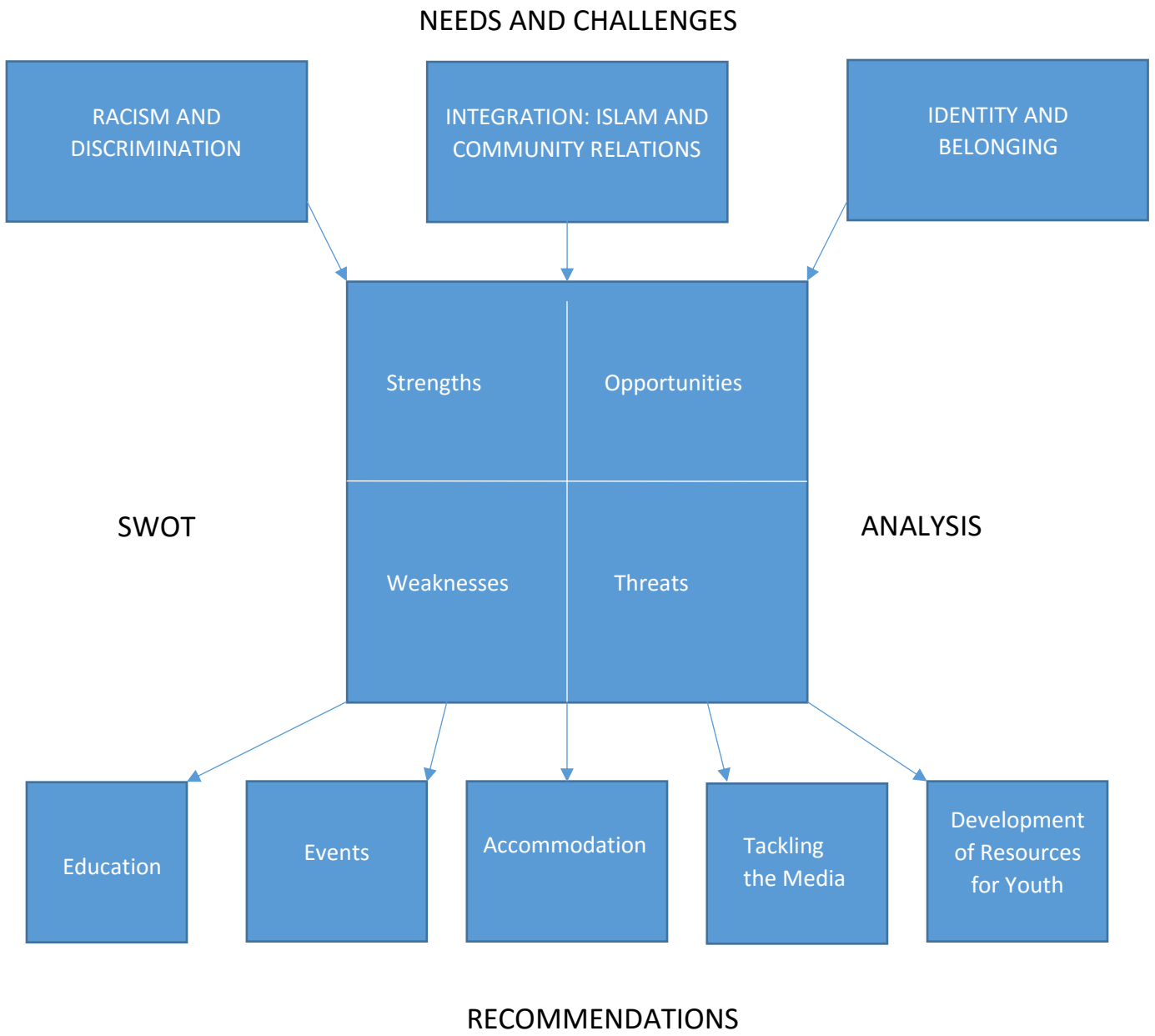


Table 1. Needs and Challenges

RACISM AND DISCRIMINATION	INTEGRATION: ISLAM AND COMMUNITY RELATIONS	IDENTITY AND BELONGING
<ul style="list-style-type: none"> • Everyday racism (5) • Racism in the media (5) • Stereotypes and lack of knowledge about Islam (5) • Implications of discrimination for education and employment (3) 	<ul style="list-style-type: none"> • Need for accommodation to participate in the wider New Zealand society (5) • Need to educate the public about Islam (4) • Need to maintain culture and religion within the Muslim community (3) • Need for acceptance and inclusion (2) 	<ul style="list-style-type: none"> • Pressures from family and peers (5) • Negotiating cultural and religious identities (3) • Maintaining religion and morality (1)

Racism and Discrimination

Three sub-themes pertaining to Racism and Discrimination were identified in each of the five workshops: a) Everyday Racism; b) Racism in the Media; and c) Stereotypes and Lack of Knowledge about Islam. A fourth sub-theme emerged in three of the workshops; that was the implications of discrimination for education and employment.

First, everyday racism was seen as presenting a major challenge for young Muslims. Workshop participants identified a variety of forms of racism and discrimination, including both blatant and subtle forms, such as:

- Verbal abuse
- Physical abuse
- Bullying
- Staring
- Discrimination

Verbal abuse was explicit and often described as taunting and mockery, such as: “go back to your country;” “got any bombs?” and “Kids saying “Allahu Akbar” on the street and at school.”

Beyond blatant racism in the forms of bullying and abuse, more subtle reactions from non-Muslims, such as staring at young women wearing traditional Muslim clothing, also led to feelings of discomfort and exclusion. Discrimination was seen as a major problem. Some of the reported instances related to security issues, such as “random” checks at the airport and perceived discrimination from the police. Other forms of perceived discrimination were related to access to goods and services, such as rental housing or obtaining a driver’s license.

Racism in the media was a second major concern, particularly the biased and inaccurate portrayals of Muslims and the misrepresentation of *sharia* law. Lack of positive images of Muslims and the portrayal of Muslims as extremists and terrorists were discussed at length. Participants viewed the media as a source of increasing Islamophobia and lamented that the manner of reporting international events negatively impacted the relationships between Muslims and non-Muslims in New Zealand. Racist posts about Muslims in social media were also a source of concern as were negative images of Muslims in movies and computer games.

A third consistently occurring sub-theme related to stereotypes and general lack of knowledge about Muslims. The widespread perception of Muslims as terrorists and the stereotyped view of oppressed Muslim women were the most commonly cited examples of ignorance and sources of distress. Lack of basic knowledge of Islamic concepts, such as "*halal*" and "*haram*," was seen as a marker of exclusion and as impacting negatively on relations between Muslims and non-Muslims. Misconceptions and misunderstandings also brought out a sense of "social responsibility" in youth to act as Muslim ambassadors and to "represent Islam in the right way."

We can explain our beliefs to non-Muslims.

However, this was not always a comfortable or authentic experience. As articulated by a female workshop participant:

Feeling like you need to act happy so you don't get mistaken for being oppressed.

The general lack of understanding of Islam was noted many times in the workshops, and inaccurate information and negative stereotypes held by both teachers and students in the schools garnered frequent comments. Overall participants found interactions with judgmental and closed-minded individuals very challenging.

Less consistently, participants discussed the implications of discrimination for education and employment and suggested that it was difficult to be successful in these domains when competing with non-Muslims. Participants also commented on the challenges of securing appropriate employment. For example, the fast food industry commonly provides employment opportunities for students and young people, but there are issues around handling food that is not *halal*.

More broadly, there was a perceived need to suppress one's Muslim identity on job applications.

If employers are aware of my prayer times or if I wear hijab, I might not get the job.

It was suggested that Muslim job applicants must "try 10 times harder to convince people how normal you are." The strain of dealing with ignorance and everyday racism was also seen as negatively impacting academic achievement, and it was felt that there should be more support from schools.

Integration: Islam and Community Relations

This over-arching theme was linked to Integration, the need for maintenance of traditional culture and religion along with the desire to participate in the wider society, which are dependent upon raising public awareness and increasing acceptance and accommodation of cultural and religious diversity. The sub-themes of Integration needs were labelled: a) Cultural Maintenance; b) Accommodation; c) Acceptance and Inclusion; and d) Public Education.

Central to achieving integration is the recognition of the roles and responsibilities that youth themselves have in ensuring a strong Muslim community. Considerable emphasis was placed on support for and collaboration among young Muslims to enhance unity and to safeguard the maintenance of religion and culture. Participants identified several avenues for preserving religion and culture, including greater access to Islamic education and increased engagement with youth by the mosque, FIANZ and other Muslim organisations.

There needs to be more opportunities for Muslims to get together and learn about their faith from a young age.

The importance of positive Muslim role models was highlighted, and the youth suggested exploring ways in which men and women could work together in a *halal* environment to strengthen the Muslim community.

While the responsibilities for maintaining religion and culture initially rest with members of the Muslim community, this cannot be achieved without accommodation by the wider New Zealand society. Both play a role in facilitating integration. As expressed by one participant:

The most important thing is to have a supportive environment and community that instil self-confidence within you... and help you deal with difficult situations to resolve issues.

In reference to the challenges of participating in public life in New Zealand, the most consistently recognised needs across the five workshops were issues pertaining to prayer spaces, food, clothing/dress and exposure to alcohol. Facilities for prayer- specifically allowing times and providing appropriate spaces- were deemed very important at school and work.

The main problem faced by the Kiwi Muslims we think is lack of time for praying in schools and university.

Youth felt that some employers do not respect religious beliefs and prohibit religious activity at work with an "I don't care about your prayer" attitude.

The availability of *halal* food was a major issue with workshop participants, who commented that *halal* options were not widely available and were rarely marketed or advertised. This is noteworthy given that the Ministry of Primary Industries (2010) has indicated that a large proportion of New Zealand sheep and beef meat is produced as *halal* to enable export to a wide range of Muslim markets. Muslim youth who participated in

these workshops wanted to see a fundamental acceptance of *halal* food by New Zealanders and for it to be made available in the same way as vegan and gluten free options.

Participants also saw the challenges associated with access to prayer facilities and *halal* food, as posing threats.

We might adopt a non-Islamic way of life because it is easier, for example, end up (with) haram food and missing prayers.

Clothing and fashion posed some issues for young women who struggled to find what they considered appropriate options. Participants reported that certain schools do not allow long skirts or limit long skirts to final year students. Sports uniforms are also problematic, and lack of modest options often led to young women giving up sport. In general participants maintained that traditional Muslim garb was not accepted by the wider New Zealand public, and wearing *hijab* was associated with more racist reactions.

Exposure to alcohol in New Zealand's drinking culture also posed challenges for these young Muslims. While there were no suggestions that alcohol should be banned, participants at the Auckland University commented that this was an integral part of university functions, such as graduation dinners. They discussed the idea that serving alcohol could commence at a certain time to offer at least a limited "no alcohol" period for their participation.

Overall workshop participants sought some accommodation or compromise from New Zealanders, which would permit them to retain their religious practices while participating in their school and work activities. There was a particular call for scheduling flexibility allowing students and employees the opportunity to take time off for Eid.

Accommodation, at least to some extent, is based on education, ensuring that New Zealanders understand more about Islam and are willing to accept and include Muslims as part of our multicultural society. Young Muslims in these workshops expressed a strong need to feel accepted and included, particularly in connection with the acceptance of their beliefs and practices. Lack of acceptance understandably precipitated strong negative emotions. As articulated by one participant:

I feel sad, angry, furious, annoyed.

Nevertheless, these Muslim youth recognised their role and responsibility both on the community level and the individual level. In the former case open days at the mosque or Eid celebrations could contribute to public education and building bridges between Muslim and non-Muslim communities. At the same time, the importance of intercultural contact on the personal level was acknowledged with workshop participants taking steps to involve themselves in the wider community. More broadly there was concern that discussions of Islam should be based on correct information and that it was important to understand that Islam means "peace."

Identity and Belonging

As is the case with developing adolescents and emerging adults, young Muslims are exploring their personal, cultural and religious identities as they come to terms with who

they are, what their guiding principles should be, and how they can achieve their aspirational goals. Three sub-themes were identified in connection with Identity and Belonging. Each of these involve competing pressures in the negotiation of: a) Parental and Peer Pressure; b) Cultural Identities; and c) Religion and Morality.

A normal part of human development involves balancing personal autonomy with human relationships, including relationships with both parents and peers. Although traditional Muslim cultures tend to value relationships and obligations more, and personal autonomy less, than most Western cultures, young Muslims nevertheless seek the balance that is appropriate for them in their family and social context. Workshop participants noted that their parents tend to be more conservative and do not always accept what New Zealanders regard as everyday activities such as playing sport or joining clubs. At the same time, they recognised the need to avoid peer pressure, particularly if this involves *haram* activities such as late night parties, drinking and drugs. Negotiating the influence of parents and peers to establish and commit to one's personal identity is a normative developmental challenge for young people.

A second form of negotiation involves cultural identity, how one manages the options of being Muslim, ethnic and a New Zealander. Youth suggested that these identities emerge and shift depending on the situation and place. Balancing Kiwi and Muslim identities and values in a way that one maintains self-confidence was regarded as a significant challenge. This is also part of the normal developmental process for members of ethnic and religious minorities.

Finally, there was some discussion of the challenges of being a good Muslim, maintaining *takwah* (piety and fear of Allah) and eluding *shaytan* (wicked or corrupt influences).

SWOT: Analyses of Strengths, Weaknesses , Opportunities and Threats

Overall there was a convergence of the strengths, weaknesses, opportunities and threats identified in addressing the key issues of discrimination and racism, integration and relations with the wider community, and identity and belonging. Workshop participants described Muslim youth as confident and proud, grounded in their faith and open to diversity. At the same time the Muslim community was seen as offering support, providing dedicated youth leaders and positive role models. These strengths provide a base for addressing needs and meeting challenges; however, opportunities are also required to achieve goals. With respect to addressing racism and discrimination, youth identified outreach opportunities to build bridges between Muslim and non-Muslim communities, to foster a better understanding of Islam and to promote positive images of Muslims in the media. To foster positive youth development workshop participants saw opportunities for the launch of leadership development programmes and youth wings of community groups. In connection with integration, these young Muslims looked to opportunities for support from external sources, including OEC and the wider New Zealand public.

On the other hand, strengths and opportunities were countered by weaknesses and threats. Workshop participants reported negative psychological and emotional responses, clearly linked to racism and discrimination. These included low levels of self-esteem, feelings of

intimidation, and distrust. They also lacked a sense of belonging. Threats and weaknesses within the Muslim community, such as divisiveness, resistance to change, negative views of elders, language barriers and lack of funding, were seen as limiting opportunity-taking. Workshop participants also perceived some threat from ignorance in the non-Muslim community and from government sources, including politicians who “scape-goat” Islam.

One participant identified government infiltration of the Muslim community, including possible infiltration by the CIA, as a significant threat; however, this did not appear to receive support from other participants.

The amalgamation of 15 SWOT analyses from the workshops is reported in Appendix C. These analyses form the basis of the recommendations from workshop participants reported in the next section.

Recommendations from Workshop Participants

After identifying key needs and challenges and subjecting these to SWOT analyses, suggestions were generated about the ways in which key needs could be met. Thematic analysis indicated that there were five recommended pathways to meeting needs and challenges: 1) Public Events; 2) Education and Information; 3) Tackling the Media; 4) Development of Resources for Youth; and 5) Accommodating Religious Practices. See Table 2.

Participants viewed public events as a means to “overcome ignorance and stigma” and “break down barriers between Muslims and the wider community.” They also generated a range of suggestions for increasing contact between Muslim and non-Muslims and showcasing Islam in a positive fashion. Open-Day at local mosques and associated activities related to Islamic Awareness week were recommended to introduce the Muslim community to other New Zealanders. Dialogue was encouraged. Not only were interfaith dialogues proposed, such as the events organised by New Zealand’s Interfaith Group, but it was also suggested that mechanisms be developed for formal dialogues between government and Muslim organisations. Workshop participants were very keen to see Eid recognised and celebrated in the way Chinese New Year and Diwali receive attention. To these ends they suggested a Ramadan night market and Eid celebrations at schools. It was also proposed that Eid should be a public holiday in New Zealand.

For the most part it appeared that the young Muslims who participated in these workshops were prepared to introduce and drive at least some educational initiatives to “explain our beliefs to non-Muslims” although the finances and other resources for doing this were not explicitly discussed. There was certainly a consensus that:

We can help them understand us. By getting involved, you help get rid of the discrimination.

On-line forums were seen as one means of providing accurate information about Islam in a form appealing to young people although it was recognised that in some instances these platforms can be a source of misinformation. Muslim youth also wanted to see more education for employers. This could potentially take the form of on-line resources, similar to

those provided for employers by Immigration New Zealand, although this is only one format that could be used. There were also requests for more education about religions in schools, which could be developed as part of the generic curriculum.

Table 2. Recommendations for Meeting Needs and Challenges

<p>PUBLIC EVENTS</p> <ul style="list-style-type: none"> • Open days at mosques • Interfaith dialogues • Dialogues between Muslim communities and government • Eid celebrations 	<p>EDUCATION AND INFORMATION</p> <ul style="list-style-type: none"> • On-line forums • Employer education • Education about religions in schools
<p>TACKLING THE MEDIA</p> <ul style="list-style-type: none"> • Appropriate representation of Muslims in the mainstream media • Advertising to portray positive images of Muslims • Using social media to promote positive stories 	<p>DEVELOPMENT OF RESOURCES FOR YOUTH</p> <ul style="list-style-type: none"> • Youth workshops • Leadership development programmes • “Buddy systems” and “encouragement teams” • Improved community infrastructure to support youth organisations
<p>ACCOMMODATING RELIGIOUS PRACTICES</p>	
<ul style="list-style-type: none"> • Increased availability of prayer rooms in public places • Access to <i>halal</i> food • Policies and practices in educational institutions to encourage inclusion 	

Addressing the negative portrayal of Muslims in the media presented a major challenge for youth, particularly with limited resources available to them; however, their use of social media offered one means of tackling the media. Creating favourable and affirming narratives and using positive hashtags were recommended. Beyond this, it was suggested that Muslims should be better represented in the mainstream media and the development of magazine programming for young Muslims, similar to the Māori “Fresh,” was recommended. Advertising could also incorporate Muslims, generating more positive exposure and increasing familiarity with Islam in New Zealand.

The participants in these workshops seemed to enjoy their experiences and found the sessions to be useful and worthwhile. Indeed, they suggested more youth workshops as a means of hearing youth voices and addressing their concerns. They also encouraged the development of leadership programmes for Muslim youth.

Creating a leadership programme with help from other leadership programmes nationwide. The programme should include how to run activities, how to apply for funding, leadership skills, socialising and networking with other youth leaders, having more structured, clear systems in place, and bring together cultural groups.

To achieve these goals, it was widely recognised that it was important to have a supportive infrastructure for Muslim organisations.

FIANZ and other organisations should fulfil their purpose and go full capacity. They should be more involved, engaging students with their daily lives.

Nevertheless, these young New Zealand Muslims appeared willing to shoulder the responsibility of developing “buddy systems” and “encouragement teams” for support.

Finally, the capacity of young Muslims to participate in public life in New Zealand is dependent upon the willingness of other New Zealanders to accommodate their religious needs and facilitate their practice of Islam. Accordingly, workshop participants strongly recommended greater availability of prayer rooms in public areas, particularly schools and workplaces, and access to *halal* food. In the latter case it was not only the availability of *halal* food, but also the display of certificates to indicate which food meets *halal* requirements. Beyond this, workshop participants wanted to see generic diversity policies, particularly in schools, to encourage inclusion of all cultural and religious groups.

CONCLUSION

Arising from a series of workshops, this report has summarised the needs and challenges identified by young New Zealand Muslims and their recommendations for moving forward to combat racism, facilitate integration and enhance belonging. This information can now be presented to the Office of Ethnic Communities for further consideration to determine future priorities in pursuing their goal of strong and connected ethnic communities and their vision of “flourishing ethnic diversity, and thriving New Zealand.”

REFERENCES

Gallup (2011). *Islamophobia: Understanding anti-Muslim sentiments in the West*. <http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx>

Huntington, S. P. (1996). *Clash of civilisations and remaking of world order*. New York: Simon & Schuster.

Ministry of Primary Industries (2010). *Carving out new rules for halal meat*. http://foodsafety.govt.nz/elibrary/industry/Carving_Rules-Important_Consumers.htm

New Zealand Government. (2016). *Department of Internal Affairs, Office of Ethnic Communities*. <https://www.govt.nz/organisations/office-of-ethnic-communities/>

Office of Ethnic Communities (2012). *Vision, purpose and focus areas*. <http://ethniccommunities.govt.nz/story/about-us#purpose>

United Nations. (2016). *244 million international migrants living abroad worldwide*. <http://www.un.org/sustainabledevelopment/blog/2016/01/244-million-international-migrants-living-abroad-worldwide-new-un-statistics-reveal/>

APPENDIX A: Workshop Participants

Age, Age of Arrival, Ethnicity and Country of Birth

Age	Number of participants	Percentage
15	9	9.6
16	11	11.7
17	17	18.1
18	13	13.8
19	9	9.6
20	5	5.3
21	2	2.1
22	4	4.3
23	10	10.6
24	3	3.2
25	3	3.2
26	5	5.3
27	3	3.2

Age arrived in New Zealand	Number of participants	Percentage
< 1	1	1.7
1	3	5.0
2	5	8.3
3	6	10.0
4	4	6.7
5	6	10.0
6	2	3.3
7	3	5.0
8	3	5.0
10	2	3.3
11	2	3.3
12	2	3.3
14	3	5.0
15	3	5.0
16	1	1.7
17	1	1.7
18	1	1.7
19	1	1.7
22	1	1.7
23	1	1.7
Missing	9	15.0

Self-Identified Ethnicity	Number of participants	Percentage
Afghan	5	5.3
African	1	1.1
Arab	3	3.2
Asian	1	1.1
Bangladeshi	1	1.1
British-Indian	1	1.1
Egyptian	1	1.1
Eritrean	2	2.1
Fijian	8	8.5
Fijian-Indian	8	8.5
Indian	16	17.0
Indonesian	3	3.2
Kashmir	1	1.1
Kiwi-Indian	2	2.1
Malay	1	1.1
Maori	2	2.1
Mauritian	1	1.1
Middle-Eastern	1	1.1
NZ-Samoan	1	1.1
Pakistani	4	4.3
Palestinian	1	1.1
Samoan-Indian	1	1.1
Saudi	1	1.1
Singaporean	1	1.1
Somali	15	16.0
South African	4	4.3
Sri Lankan	3	3.2
Syrian	1	1.1
Syrian-Arab	1	1.1
Incomplete	3	3.2

Country of Birth	Number of participants	Percentage
Afghanistan	3	3.2
Bangladesh	1	1.1
Egypt	3	3.2
England	1	1.1
Ethiopia	1	1.1
Fiji	9	9.6
India	6	6.4
Indonesia	3	3.2
Jordan	1	1.1
Kenya	2	2.1
Kuwait	2	2.1
New Zealand	34	36.2
Pakistan	5	5.3
Saudi Arabia	3	3.2
Singapore	4	4.3
Somalia	6	6.4
South Africa	4	4.3
Sri Lanka	3	3.2
UAE	2	2.1
United Kingdom	1	1.1

APPENDIX B: Evaluation Forms and Results

To our Workshop Participants

Thank you for participating in today's session. We would appreciate it if you could take just a few minutes to provide feedback about the workshop. Please circle your response for Questions 1-10.

THE WORKSHOP

1. The objective of the workshop was to gain information about the needs of young New Zealand Muslims and the challenges that they face.

The workshop met this objective:

Not at all	Somewhat	Moderately Well	Very Well	Extremely Well
------------	----------	-----------------	-----------	----------------

2. The content of the workshop was:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

3. The way in which the workshop was organised was:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

4. Considering the material covered, the workshop was:

Too Short	Too Long	About Right
-----------	----------	-------------

5. Overall the workshop was:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

THE FACILITATORS

6. The facilitators' interactions with the participants were:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

7. The clarity of the facilitators' communication was:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

8. The facilitators' overall effectiveness was:

Poor	Fair	Good	Very Good	Excellent
------	------	------	-----------	-----------

OTHER

9. To what extent did you feel encouraged to express your honest views?

Not at all	Somewhat	Moderately	Very	Extremely
------------	----------	------------	------	-----------

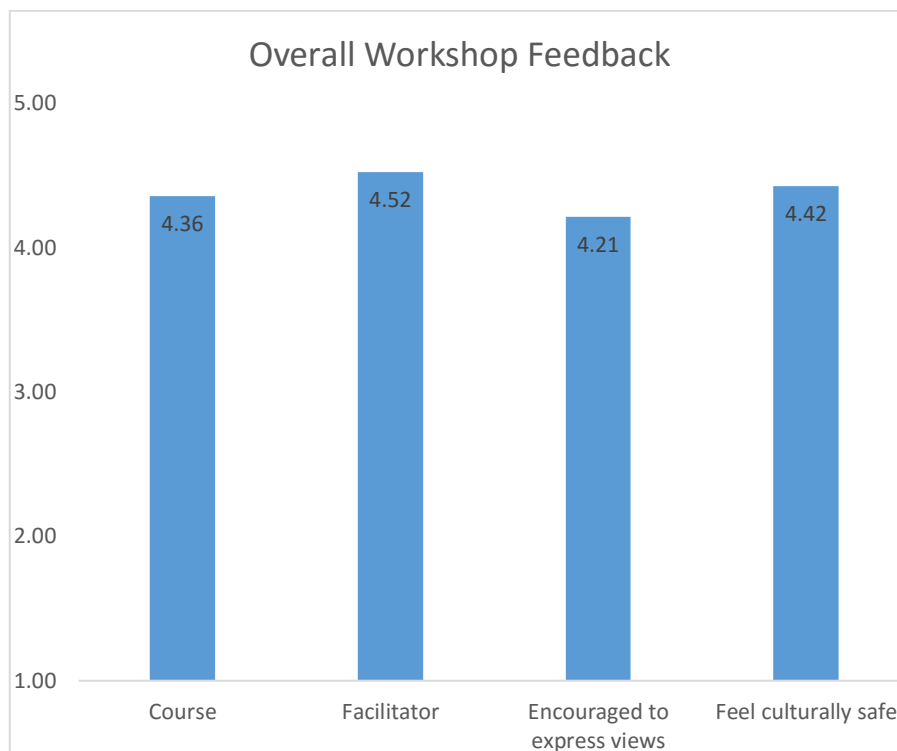
10. To what extent did you feel culturally safe?

Not at all	Somewhat	Moderately	Very	Extremely
------------	----------	------------	------	-----------

Please provide any other feedback about the session that you would like for us to know:

Muslim Youth Workshop Evaluations

We examined the overall evaluations of the workshops (e.g. organisation and content, effectiveness in meeting objectives, overall quality), the facilitators (e.g. communication, effectiveness, quality of interaction with participants), and two additional considerations relating to feeling culturally safe and the feeling of encouragement to honestly express one's views. All items were rated on 5-point scales. For the course and facilitators, the rating categories were: 1 = poor, 2 = fair, 3 = good, 4 = very good, 5 = excellent. For the cultural safety and expression of honest views, the rating categories were: 1 = not at all, 2 = somewhat, 3 = moderately, 4 = very and 5 = extremely. The average ratings across workshop participants are reported in the Figure.



The figure shows that across participants the overall evaluations of the course/workshop and the facilitators fell between very good and excellent and the evaluations of the extent which participants felt culturally safe and encouraged to express their honest views fell between very much and extremely.

In addition, 97% of the participants said that they length of the workshop was “about right.”

Qualitative responses to the workshops were generally positive.

I enjoyed the supportive environment- it really gave me the courage to speak, express my views and join the discussion. I liked that the participants were a mix of ethnicities and gender - and that there were no divisions within the group.

I really liked how this event allowed youth to express their views and was centred around youth opinions and ideas. The organisation was a good mix between professional and friendly.

Have more workshop groups like this and I will gladly join to express more of how I feel and to be heard. Awesome work keep it up!!!

Workshop helped to see more youth in my community and give the opportunity to study our community and suffering.

Learnt new things that I didn't know before.

This workshop was absolutely amazing. Thank you both for taking out your time to conduct this and allow us to express our views and opinions on how we feel about being a Muslim youth. Thank you for being so culturally understanding and open to our ideas. We look forward to more programmes like this for our youth in the future.

I thoroughly enjoyed the session because it felt like I can finally express my view and actions would be taken. This was a step for all Muslims to interact, connect and help solve our problems. Overall, it was thoroughly impressed and look forward to attending more seminars of the like.

However, one participant expressed concern about the accuracy of information included in the report.

No information was given on how the report will be peer reviewed or to that effect to ensure the information provided by the young Muslims is presented in correct manner for light this could be ethnically problematic

APPENDIX C Amalgamation of SWOT Analyses

STRENGTHS	WEAKNESSES	OPPORTUNITIES	THREATS
<p>Resilience of Muslim youth</p> <ul style="list-style-type: none"> • Confidence and pride • Openness to diversity, respectful of others • Knowledge of Islam and strong Islamic faith, principles and values • Unity and solidarity • Kindness and patience • Shared goals <p>Muslim community resources</p> <ul style="list-style-type: none"> • Parental and community support • Dedicated youth leaders • Good role models • FIANZ web-site <p>Support from the wider New Zealand community</p> <ul style="list-style-type: none"> • Public places that provide prayer rooms • Flexible employers • Amanah Kiwi saver 	<p>Low level of well-being in Muslim youth</p> <p>Negative emotions</p> <ul style="list-style-type: none"> • Sense of insecurity and vulnerability • Feelings of depression, neglect, isolation • Lower self-esteem, shame, shyness • Feeling intimidated and stigmatized • Feeling aggressive and defensive • Confusion, doubt internal conflict • Trust issues <p>Identity and belongingness issues</p> <ul style="list-style-type: none"> • Lack of belonging to either culture • Inability to manage expectations about being the perfect Muslim • Lack of motivation, involvement and engagement <p>Limitations within the Muslim community</p> <ul style="list-style-type: none"> • Lack of consensus • Lack of funding • Lack of support • Ignorance • Lack of connection between the Muslim community and the wider community • Language barriers 	<p>For development within the Muslim community</p> <ul style="list-style-type: none"> • Bring in overseas experts • Develop and maintain youth wings of community groups • Leadership development programmes • Workshops • Support from mosques <p>For outreach</p> <ul style="list-style-type: none"> • Create narratives to counter racism • Positive use of social media • Education • Support connections between the Muslim groups and external organisations and communities • Share knowledge with wider society • Link Muslim organisations to mainstream media outlets • Business partnerships • Mosque open days, Islamic Awareness Week • Ramadan night market • Eid celebrations <p>From external sources</p> <ul style="list-style-type: none"> • Welcoming and inclusive behaviours from host cultures • Opportunities for more accommodation (<i>halal</i> food, prayer rooms) • Help with job placements • Support from OEC • Collaboration with government 	<p>Muslim youth</p> <ul style="list-style-type: none"> • Cultural and religious indifference • Straying from Islam • Competing priorities and workload issues <p>Lack of cohesion within the Muslim Community</p> <ul style="list-style-type: none"> • Divisiveness • Resistance to change • Negative views of elders <p>Relations with the wider New Zealand community</p> <ul style="list-style-type: none"> • Racism • Bullying, intimidation, mockery • Verbal and physical abuse • Fear, concerns with safety • Discrimination • Negative media portrayals and inaccurate information • Peer pressure (e.g., drinking alcohol) • Segregation, exclusion • Ignorance • Muslim views not taken seriously <p>Political Issues</p> <ul style="list-style-type: none"> • Politicians using Islam as a “scapegoat” • Infiltration • Lack of funding for Muslim youth projects and programmes