

# Cult leader enters New Zealand

A subversive cult leader wanted by Malaysian authorities is now living in New Zealand with 150 of his followers.



Suhaini bin Mohammad charging his Tesla – note the personalised licence plate – at Taupō. Inset: his Facebook page uses an alias.

Reporting by MMW Editorial Team

Malaysian Suhaini bin Mohammad, posing as a Muslim religious leader and wanted by the authorities in Malaysia for false teachings that contradict Islam, is now in New Zealand.

His cult ideology, identified as SiHulk, claims that

Muhammad is God and that God is a position rather than a divine entity.

According to Dr Zamihan Mat Zin Al-Ghari, an expert in deradicalisation and perverse thinking, Suhaini's teaching does not present the message of Islam, which means that his activities have the potential to create social unrest because SiHulk members are posing as Muslims.

Suhaini's cult page on social

media contains alarming wording in the cult's 'phases of progression' which includes covert conveying of their messages and destruction of enemies.

A follower of Suhaini credited for supporting his 'covert work' is a Facebook user going by the name of Julia Yasmine JKelk.

She claimed that her Kiwi husband's cousin is an Interpol anti-terrorism officer who "covers" New Zealand, Malaysia, Indonesia and Singapore and that the Malaysian Police Force "have no right to touch us [the cult]".

Her remark was in answer to a Facebook comment asking if SiHulk members were not afraid of being investigated by Interpol.

It is unclear if Julia's comment meant that SiHulk is using insider connections to escape surveillance.

The founder of the cult, Suhaini, uses a Facebook page



The misspelling of Muslim was probably done in order to fly under the radar of the Facebook deletion bots.

titled "So High Flyer" and the alias "Solomon Ibnu David".

His posts are random and sensational.

For example, Suhaini claims "Probably the entire Mas!m word is against SiHulk, but they will all be zombies" and "The luckiest person on Marikh

Continued on page 2...

## INSIDE

- Ministry acknowledges bias in teacher recruitment
- What's in a name?
- Offensive reference removed...or was it?
- *Listener* readers responded to incorrect story
- Emerging global culture of mass iftar events
- Misrepresentation of Islam is nothing new
- When are religious extremists not religious extremists?



# EDITORIAL

Welcome to the first issue of *Muslim Media Watch* (MMW). The need for such a news outlet was felt after the shootings of 15 March 2019 at two Christchurch mosques, and the Royal Commission of Inquiry (RCI)<sup>1</sup>. We should remind ourselves:

- The 51 people who died in the shootings were all Muslims attending Islamic Friday prayer. They were of various ethnicities, and some were not residents of Christchurch or New Zealand. That is, they were targeted solely because they were Muslims.
- The shooter was motivated largely by online material. His last words before carrying out the shootings were: “Remember lads, subscribe to PewDiePie.”<sup>2</sup>

It is therefore disappointing that, while acknowledging the role of the media in the shootings, none of the 44 recommendations<sup>3</sup> in the government’s response to the RCI relate to holding media to account for irresponsible reporting, or even mention media; the word does not appear in any recommendation. Indeed, the word Muslim appears only once, in “Muslim Community Reference Group”.

It has long been acknowledged that media reporting of Muslims and Islam is often not neutral. For instance, a survey by OnePath Network Australia<sup>4</sup> tallied the number, percentage and tone of articles about Islam in Australian media in 2017, in particular newspapers owned by Rupert Murdoch’s News Corp: *The Daily Telegraph*, *The Australian*, *The Herald Sun*, *The Courier Mail* and *The Advertiser*. Over the year, the report found that 2,891 negative articles ran in those five newspapers, where Islam and Muslims were mentioned alongside words like violence, extremism, terrorism and radical. This equates to over eight articles per day for the whole year; 152 of those articles ran on the front page.

The report examined the writing of six of the most controversial commentators in the Australian news media. The percentage of their opinion pieces that were Islamophobic ranged from 19% to 64%. The average was 31%, nearly a third, with one writer reaching almost two thirds. Also, as OnePath comment, “Even though they are stated to be ‘opinion’ pieces, they are often written as fact.”

## New Zealand situation not improved

The situation in New Zealand has not improved since the shootings. Biased and unfair reporting on Muslim matters continues, and retractions are not always forthcoming.

The purpose of *MMW* is to redress this imbalance by:

- Highlighting examples of media reporting, in New Zealand and overseas, that contain information about Islam that is not accurate, or that is not neutrally reported
- Correcting errors of omission, that is conveying reports and stories about Muslims and Islam that did not appear in the media
- Reporting Islamic stories from overseas that illustrate how Muslims are treated and reported in other countries, including developed Western nations
- Modelling ethical journalism and responsible reporting following Islamic practices and tradition
- Explaining Islamic concepts and terms that are regularly mistranslated and misunderstood
- Serving in an advisory capacity and as a resource to other media outlets reporting on Islam-related stories and Muslims in New Zealand.

*MMW* is happy to conduct training sessions on the above issues.

**Adam Brown**  
Editor

Continued from page 1...

(Mars) is the one who gets pregnant by an alien since the first human lab was setup there.”

In a YouTube post by SidangKalam TV in May 2021, the SiHulk leader made the disturbing claim that the prophet of Islam, Muhammad, had no genitalia and never had children.

Suhaini made a police report a few days later denouncing the claim he had made and declared that he accepted Islam’s article of faith that Muhammad was a messenger of God.

A week later, Suhaini made a Facebook post about a fatwa (Islamic legal ruling) against him and called on his followers to return at once to the original declaration of faith that there is only one God and that Prophet Muhammad is the messenger of God. He declared that the prophet married and had seven children.

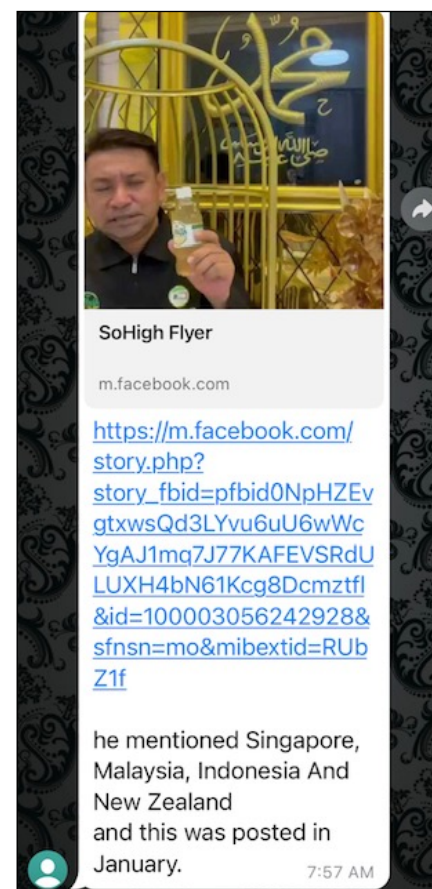
## Drink claims to cure illnesses

Suhaini is also known for selling a drink called SiHulk which claims to cure illnesses. The brand is being investigated by the Ministry of Domestic Trade and Costs of Living in Malaysia.

As reported by *Free Malaysia Today*, the deputy minister Fuziah Salleh says the investigation is necessary to curb any form of illegal or uncertified advertising of health products.

SiHulk manufacturing activities in Johor ceased after the revocation of the halal certificate and failure to comply with the standards set by the Johor State Islamic Religious Department (JAINJ).

A Facebook user uploaded a video of the cult leader explaining the steps to using the SiHulk drink. It involved sorcery practices such as the



use of blood and a call to unseen beings.

A social media user shared that the cult leader had posted a video in January stating that the drink, which claims to be medicinal, is already sold in New Zealand.



**Followers appear to be using a variety of visa types to enter New Zealand**

There is evidence that SiHulk’s entry into New Zealand with 150 followers is engineered. In a recent Facebook post, Suhaini claimed that SiHulk followers were given a variety of visas to get into the country including

Continued on facing page...

1 <https://www.dPMC.govt.nz/our-programmes/national-security/royal-commission-inquiry-terrorist-attack-christchurch-masjidain>

2 Mohamed Hassan (2022). *Subscribe to PewDiePie*. In *How to be a bad Muslim and other essays* (pp. 11-24). Penguin Books.

3 <https://christchurchattack.royalcommission.nz/the-report/executive-summary-2/summary-of-recommendations>

4 OnePath Network (18 February 2017). *By the numbers*. <https://onepathnetwork.com/islam-in-the-media-2017>



work visas, student visas, tourist visas and business visas.

He had earlier uploaded pictures of a mass gathering of SiHulk members. Followers of SiHulk don the banner “ready to help” on their social media profile pages.

### Applying for charitable status

The cult has applied to form a Charitable Trust in New Zealand titled “Society of Islamic Holisticism Universal Linkage Knowledge” (SIHULK).

Their principles include “upholding the sovereignty of Nation’s supremacy towards a New World” and “inculcating amongst the Muslims over the original principle in Islam that Allah (The Almighty God) is a title borne by the Prophet Muhammad S.A.W.”

This contradicts the police report he made in 2021. Suhani has also applied for the SiHulk Charitable Trust Board to be incorporated.

New Zealand Muslim

communities from the Malay Archipelago are concerned that the deviant and unstable nature of this cult’s claims and activities, while posing as Muslims, is likely to cause social conflict and internal security issues within the country.

Some members of the Muslim community have raised concerns that the cult leader and his followers in New Zealand are planning to gain permanent residency on the grounds of political asylum by citing fear of persecution.

A statement released by Keluarga Kiwi, a Malay-Kiwi Muslim group, said that the cult had the “potential to cause mischief-making and discord. Should the SiHulk group be accepted as asylum seekers in Aotearoa New Zealand, we are concerned that this would lead to a lot of friction, disputes, multicultural restlessness, and conflicts among the wider Muslim community.”

# Misrepresentation of Islam is nothing new



Poor media coverage of news involving Muslims contributes to many people’s negative perception of Islam, said a news item in *Union of Catholic Asian News (UCA News)*.

The significance lies in the date their story appeared: September 13, 1994 – nearly 29 years ago.

They were reporting on a forum on Islam held one month earlier, on 13 August, in Manila, the capital of the Philippines. Their report of the forum provided a snapshot of how Islam was reported then.

One of the better known of the 300 attendees was Dr Bilal Philips (pictured), the Jamaican-born Canadian who converted to Islam in 1972 and has since become a highly respected Islamic scholar and widely quoted speaker.

“Islam is perhaps the most misunderstood religion today,” he said then.

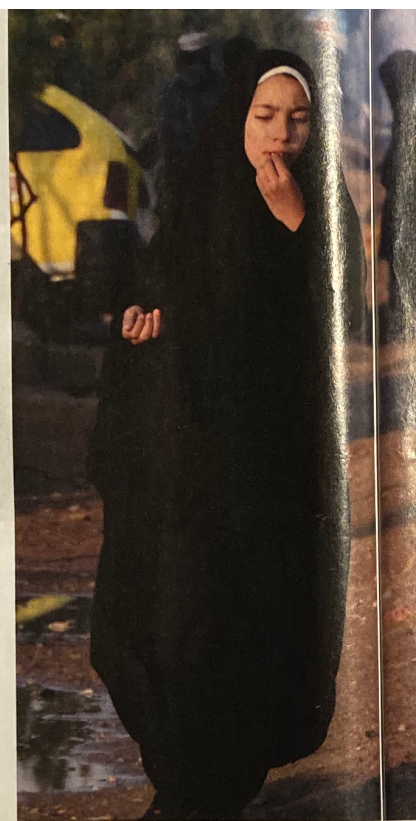
“Newspaper headlines such as ‘Muslim fundamentalists kidnap priest’ or ‘Muslim man runs amuck, kills three’ mislead people into thinking that Islam is a violent religion,” he told *UCA News*.

The media’s poor reporting on Muslim cases “is not the sole reason, but it plays a big role” in projecting a false image of Islam.

Islam’s image in international media, he said, “is one of backwardness, terrorism and other things that in truth have nothing to do with Islam.”

Philips appealed to media practitioners to observe professional ethics.

“It is important for them to verify reports first from Muslim representatives before writing and releasing reports. Careful research as well as honesty should be the basic ingredients in doing their work,” he said.



**N**asir Kaihan is just 34 but speaks as if burdened by a life of half-met aspirations. The American-educated Unesco official has two younger sisters and an older sister, all educated, with independent lives and careers. But once his homeland returned to Taliban control, his sisters’ impressive achievements were erased by Koranic edict. For all of the West’s foreign-policy fumbles in Afghanistan over the past two decades, Kaihan believes that girls’ return

LISTENER FEBRUARY 19 2022

## Listener readers responded to incorrect story

A story in the *New Zealand Listener* magazine in 2022 about Afghanistan under the Taliban falsely claimed early in the story that it was because of “Koranic edict” that girls are not being educated there.

Readers were quick to respond, and this is the text of the letter that was published the following week as the lead letter in that issue:

*Chris Henderson (“Talking with the Taliban,” February 19) is wrong to imply that girls are not being educated in Afghanistan under the Taliban because of “Koranic edict”. The Quran (preferred spelling for our holy book) makes no distinction between men and women in recommending the pursuit of education and acquisition of knowledge.*

*However, for centuries some verses have been misrepresented by patriarchal and literal interpretation, by men seeking to promote cultural male supremacy. As always, the distinction needs to*

*be made between culture and religion.*

*Furthermore, inadequate translation of Arabic words and phrases does not help. The Quran uses the word “insaan”, which means either a man or a woman, whereas most translations into English render it as “man”. Similarly, the phrase “olul albaab” includes men and women but most translations say “men of understanding”.*

*Throughout Islamic history, many Muslim women were involved in the founding of educational institutions. Most notable was Fatima al-Fihri, who established Al Qarawiyyin in Morocco in 859 CE. It remains, according to UNESCO and others, the world’s oldest extant university.*

*“Acquisition of knowledge is binding on all Muslims, male and female,” the prophet Muhammad said. So to claim that the Quran has put girls and women in Afghanistan in their current position is untrue.*

*Wherever females are educated, it has been shown that they and the entire society benefit.*

### Comment

This is a case study in how to respond to falsehoods in the media:

- Act quickly, to meet deadlines while the story is still fresh in people’s minds
- Use evidence to back up your claim
- Play by their rules – no more than 300 words in this instance.

Curiously, they chose to edit out this sentence from the letter writers’ original submission: *It is our prayer and hope that the girls and women of Afghanistan can be allowed education in safety.*

One can only wonder why they did so. And irritatingly, they chose to put quotation marks around Quran in the headline, marking it out as a foreign (i.e., not English) word whereas leading dictionaries including Oxford, Collins and Longman judge it to be a perfectly acceptable English word.



# Emerging global culture of mass Iftar events

By Khairiah A Rahman

In a year of first-ers, Muslim communities worldwide watched the Mayor of London, Sadiq Khan, himself a Muslim, light up 30,000 sustainable lights for Ramadan in Piccadilly Circus.

Aisha Desai, founder of the non-profit organisation



**It's all smiles as London's Mayor Sadiq Khan pauses for a photo**

responsible for the lights, Ramadan Lights UK, told *The Guardian*, "As a child, a trip into central London to see the festive lights was an annual treat. My sister and I would lie in the back of the car looking at the lights through the sunroof. It was magical."

This year also marked a series of first ever mass iftars at new venues across the United Kingdom. Iftar refers to the breaking of fast in Ramadan.



**PIF's iftar programme also includes the Public Service Awards which pay tribute to community leaders and volunteers: people who have made significant contributions to their community and society generally.**

Open or mass iftars in the UK are part of the Ramadan Tent Project, a charity established in 2013 to promote an understanding of Ramadan and bring communities together.

The founder of the Ramadan Tent Project, Omar Salha, explained in *worldbulletin* that in its 10th anniversary this year, mass iftars were planned for London, Birmingham, Manchester and Cambridge.

For the first time, they were held at famous artistic and spiritual spaces such as the iconic

Shakespeare's Globe theatre, Manchester Cathedral and the Royal Albert Hall.

Dowshan Humzah, a director of the Ramadan Tent Project, said, "We turn strangers into friends and create a sense of community."

Collaboration with football clubs also meant mass iftars were held for the first time at the stadiums of Chelsea, Brighton and Hove Albion, Aston Villa and Queen's Park Rangers, and Wembley Stadium.

Nationwide mass iftar events demonstrate Islamic practices of civic responsibility and social harmony, while inviting people to engage with Muslims from diverse cultural backgrounds.



"...a wonderful opportunity to strengthen ties and make new friends..."



**Ramadan lights in central London**

These iftar festivals have been around for over a decade but they continue to make news because they are welcomed and celebrated in big ways within traditionally non-Muslim countries.

Here in New Zealand, Pearl of The Islands Foundation (PIF) has been organising iftar events for 17 years. The organisation has a mission to "foster understanding and acceptance between people of diverse communities through meaningful engagement and intercultural events".

One of their largest yearly iftars comprises over 100 guest representatives from various industries, government and

religious and ethnic communities. A typical PIF iftar event includes a Māori prayer (karakia), the Muslim call to prayer (athan), a Quran recitation with translation of the Arabic text and a keynote speaker.

This year, psychologist Jonathan Black shared some



**A street iftar event in London, 2023**

coping strategies for trauma victims in response to the latest natural disasters at home and abroad: the devastating earthquakes in Turkey and Syria, and the tragedy of mass flooding in New Zealand.

The PIF iftars end with positive reflections by representatives from diverse socio-cultural and religious heritage.

"Through the power of Iftar dinners, the Pearl of the Islands Foundation has fostered intercultural dialogue, mutual understanding, and friendship since 2006," says Yalcin Solak, PIF's Executive Director. "By bringing diverse groups together, irrespective of ethnicity or religion, PIF



promotes meaningful engagement and exchange, paving the way for a more harmonious and inclusive society.”

For some ethnic migrant Muslim communities, the mass iftar is not a new phenomenon. One example is the Keluarga Kiwi (keluarga is Malay for “family”) Incorporated Society, which has been congregating for iftars every Saturday in Ramadan since 2012, although the group was a lot smaller then and members met informally to share potluck contributions for breaking of the fasts.

Keluarga Kiwi (KK) is made up of over 320 registered members, comprising families of migrants from parts of the Malay Archipelago, namely Malaysia and Singapore. Since its incorporation in 2018, gatherings are more structured and formally managed with talks and prayer sessions built into the iftar programme.

Like other religious groups, the diasporic Asian Muslim community sees mass iftars as a way of fortifying group cohesion and strengthening religious practices through mass acts of synchronous worship.

Marina Bourgeois, former publisher and KK member, sees the mass communal iftar events as “a wonderful opportunity to strengthen ties and make new friends within the growing society.”

However, in a country where the first ever terror attack on Muslims saw the massacre of 51 people gunned down in two places of worship in Christchurch, social cohesion is desperately needed beyond the communal level.

The mass iftar is a symbolic global movement determined to share Islam as experienced by Muslims. It presents the opportunity for accurate and fair representations of Islam, an initiative that can diminish Islamophobia and create an authentic and positive experience of Islam in

arguably the most auspicious month of the Islamic calendar.

Following in the tradition of PIF and the Ramadan Tent Project in the UK, Muslim foundations could start with humble gatherings in small community halls, progressing to large venues like Auckland Showgrounds in the North Island and Dunedin’s Edgar Centre in the South.

Nationwide mass iftar events demonstrate Islamic practices of civic responsibility and social harmony, while inviting people to engage with Muslims from diverse cultural backgrounds. This may be among the first of many efforts to address social discomfort with Islam and build social cohesion.

## Muslims are now about 15% of the London population

According to the 2021 Islam in London census, there were 1.3 million Muslims in the Greater London area. This represents about 15% of the population of London.

Muslims contribute greatly to London’s economy. A 2013 report documented 13,400 Muslim-owned business in London, representing more than 70,000 jobs and over a third of small and medium enterprises (SMEs) in London.

The first mosque in London was built in 1895. There are now over 1,000 mosques in London. They are projected to outnumber churches there by 2030.

Hate crimes targeting mosques have increased. *The Independent* reported that across the UK such incidents more than doubled between 2016 and 2017.

Following the 15 March 2019 Christchurch massacres, a 593% increase in hate crimes against Muslims in the UK was recorded.

*Khairiah A Rahman is Senior Lecturer at the School of Communication Studies, Auckland University of Technology. She is a founding member of the Asia Pacific Media Network and of Muslim Media Watch. Khairiah is part of FIANZ’s Think Tank and serves on the advisory team at the Centre for Research Excellence (He Whenua Taurikura) for Countering Terrorism and Violent Extremism. Khairiah is also the Assistant Editor of the Pacific Journalism Review and has served on Meta’s Aotearoa News Innovation Advisory Group.*



## Offensive reference removed...or was it?

While undertaking lesson planning for her class, a Wellington primary school teacher spotted a deeply offensive reference in a textbook.

The book she had found among the school’s resources for mathematics curriculum support was *Figure It Out Number Book One* for Level 2.

It was published for the Ministry of Education by Learning Media Limited in Wellington under the series editorship of Susan Roche and the editor was Kirsty Farquharson. Its ISBN number is 0 478 27371 1. The copyright is held by the Crown, i.e., the legal entity representing the state of New Zealand. The book is also available online for teachers to use as a resource.

On page 13 (above), a dark-skinned man named Jamal is building a pig pen. The implication is clear. Jamal is one of the most popular Muslim names. Jamal keeps pigs.

One of the facts about Muslims that many non-Muslims know is that Muslims do not eat pigs in any way, shape or form. They are forbidden (haram).

The teacher’s suspicion was therefore that the name Jamal had been chosen deliberately as an insult to Muslims, especially since the pig farmer is named

four times on that page.

She got in touch with barrister Brian Henry, a long-time ally of the Muslim community in New Zealand.

He immediately wrote to Race Relations Commissioner Meng Foon, Minister of Education Chris Hipkins and Secretary for Education Iona Holsted pointing out how offensive this is to Muslims and demanding action.

“My clients, and I agree, consider this publication is the result of a deliberate act,” he wrote. “It is another example of Islamophobia in its extreme.”

Someone acted quickly at the Ministry because soon afterwards, the name in the online version of the book had been changed to James.

However, that begs a question. How many hard copies of this book are still to be found in schools across New Zealand?

It is easy to imagine a scenario in which a Muslim student, a young boy named Jamal, could be made fun of by his classmates: “So Jamal, you Muslims keep pigs!”

Once again, a Muslim – in this case, a young boy – would be put on the back foot having to explain and justify a core tenet of his religion. And all because someone let this offensive reference slip under the radar.

Was the name chosen deliberately to offend Muslims?



# Ministry acknowledges bias in teacher recruitment

Mazlinah, a primary school teacher from Singapore, emigrated to New Zealand on 28 April 2009 during a teacher shortage. She left the country on 14 February 2023 having failed to secure a permanent job in a secular state school.



Mazlinah was filmed at home for TV3's current affairs programme, *The Project*

**Report by MMW sub-editor David Blocksidge (who is also Mazlinah's husband)**

Mazlinah and I came to New Zealand for an exploratory trip in December 2008 and liked what we saw. We settled in Auckland in autumn 2009. The New Zealand Qualifications Authority (NZQA) approved Mazlinah's overseas qualifications at Level 7 (degree level). The Teachers' Council (now the Teaching Council) issued her with a full practising certificate.

Despite many applications in 2009/2010, only a couple of interviews resulted and there were no job offers. She did some relief teaching, including a week at New Lynn Primary School, which Mazlinah feels was not a coincidence as the principal, Greg Roebuck, had

attended education conferences in Singapore and admired that country's pedagogy.

In mid-2010, through networking in the Muslim community, she was introduced to Asin Ali, the principal of Al-Madinah School in Auckland, a State-integrated School of a Special Character for Muslim students. (*State-integrated* means they teach the NZ Curriculum.) He employed her and she taught Y0–Y2 from July 2010 to August 2017. Keen on professional development, Mazlinah gained the Incredible Years for Teachers Certificate (awarded by the Ministry of Education and Incredible Years NZ) in 2013 and the following year was

awarded a Certificate in Reading Recovery from the University of Auckland.

In 2015, Mazlinah became a New Zealand citizen – a demonstration of loyalty since she had to renounce her Singaporean citizenship in order to become a Kiwi because Singapore does not permit dual citizenship.

## Portable skills

In February 2017, we visited Wellington for the first time and fell in love with the city. Believing we both had portable skills, she sought work there and after many applications was offered a fixed-term position from August to December 2017, teaching new entrants at Johnsonville School.

When that contract ended she received a good written reference, as she has from other employers.

Her goal then, like that of most teachers, was a stable permanent position. She applied for these as well as fixed-term positions, meanwhile making herself available for relief teaching work.

## Pattern emerging

By 2019, a pattern was emerging. Mazlinah was applying only for positions for which she was well qualified – Y0 to Y3 jobs, mainly – yet had been offered very few interviews for fixed-term positions and even fewer for permanent jobs. I started keeping records and Mazlinah emailed schools politely asking why she had not been

shortlisted and what she could do to improve her future chances.

Someone we met in November 2019, who wishes to remain anonymous, is very high in the educational establishment. They made useful suggestions for fine-tuning Mazlinah's CV but could not offer a solution.

On 15 December 2020, I wrote, "We believe a toxic combination of unconscious bias, Islamophobia and racism is preventing my wife from even being shortlisted, let alone offered a job. It's an uncomfortable and widely unacknowledged side to a country we love."

The same day they replied (in part): "I really have no suggestions. It does make me think the reasons you suggest are correct."

## "I can't go on record"

In a 19 January 2021 email, after I asked them to go public about this, they said, "I can't go on record as I would be the centre point of the story and my bosses [at the university] would take me to the works."

We approached the media. Lincoln Tan wrote a report (see screenshot next page) for the *New Zealand Herald* on 18 July 2021.

Days later, TV3 interviewed Mazlinah in our home for their current affairs programme, *The Project*. Their host ended the interview by turning to camera and asking, "Why are teachers being brought in from overseas when local ones like Mazlinah cannot get a job?"

Qualifications are not the issue. As well as the New



## Lack of diversity

School staffs around Wellington do not represent the communities they exist to serve.

One example is a Karori school to which Mazlinah applied five times without success. She wrote to the principal: "For my future guidance, can you tell me why on this occasion I failed to make the shortlist given my experience at new entrants level?" (At this point Mazlinah had taught new entrants in at least five schools.)

Their office administrator replied: "I have spoken to our principal and we had several applications from experienced teachers at new entrants level, and the leadership team shortlisted those who we considered were the best fit for our school."

What constitutes "best fit" is unclear. On their website at the time, not one Asian or other minority staff member was evident. However, 10% of their students were Māori, 16% Asian, 3% Pacific and 4% other ethnic groups so a third of their students were non-Pākehā. Mazlinah feels she would have fitted in well, and added much-needed diversity to their staff.

A school in south Wellington where Mazlinah applied nine times is another example. Education Review Office (ERO) statistics at the time Mazlinah was applying noted that students at that school were 22% Māori, 40% NZ European/Pākehā, 7% Samoan and 31% "Other ethnic groups".

"Other" is mostly Muslim children of various ethnic backgrounds, this being the nearest primary school to Wellington's main mosque.

"I knew some of the local kids in that school in my community role as a karate teacher," Mazlinah says.

Looking at the names of full-time teaching staff, not one appeared to be from an ethnic minority; likewise, the Board of Trustees.

At another nearby school, the students were even more diverse when Mazlinah was making multiple unsuccessful applications there: 10% Māori, 3% Pacific, 18% Asian, 9% African and 4% Middle Eastern, so nearly half were ethnic minorities.

Yet from the names on their website it seemed there was only one Asian on staff, a reading recovery teacher. The rest were Pākehā.

At another school, Mazlinah learned after an unsuccessful application that the school in question had hired a young white woman with very little primary school experience. Furthermore, they planned to send her on the Incredible Years for Teachers course – a qualification Mazlinah already has, as her CV makes clear.

This unbalanced picture is similar at nearly all Wellington schools and is likely replicated around the country.

Zealand qualifications, Mazlinah gained a BA (Hons) in English Language and Literature from the UK Open University in 2008 and diplomas in Art Education from two respected overseas tertiary institutions.

She had been teaching the New Zealand Curriculum for 12 years, has three decades' experience teaching primary levels, is accustomed to collaborative as well as solo teaching, and her Practising Certificate is up to date and unblemished. She has good written references.

"There has been plenty of investigation locally into unconscious bias in the classroom," she says, "but nobody seems willing to address the elephant in the room – unconscious bias, at the very least, in recruiting teachers."

Many primary school websites highlight the ethnic diversity among their students. Diversity generally stops at the staffroom door, however. (See sidebar story.)

### Barriers to employment


As a Muslim, Mazlinah wears the mandatory head scarf (hijab) outside the home. An Office of Ethnic Communities report issued in June 2020 stated that this is "... considered an additional barrier to employment."

This is Mazlinah's experience at one interview. She walked into the room and approached the panel. One of the women looked up, saw Mazlinah and immediately rolled her eyes. Whether it was the hijab or Mazlinah's Asian ethnicity that had irked her was unclear but Mazlinah knew then she would not get the job. Wanting to remain professional, she continued with the interview as if nothing had happened.

There are other barriers. There is no surname in her patronymic culture, which often needs explaining and is rarely allowed for in job application forms. Her full name is Mazlinah binte Haji Mohamad Noor and she could not apply under a

NEW ZEALAND

### Teacher makes 200 job applications, but still can't get permanent work: 'Is it because I'm Muslim?'



Mazlinah Binte Haji Mohamad Noor applied for over 200 teaching jobs and has been unsuccessful. Photo / Brett Phibbs

By Lincoln Tan  
Multimedia Journalist  
VIEW PROFILE

Primary school teacher Mazlinah binte Haji Mohamad Noor never thought she would struggle to find work when she moved to Wellington in 2017 - especially when New Zealand is facing a teacher shortage.

But after applying for more than 200 roles, Mazlinah, 55, has had little interest from employers and managed to only get five interviews and no offer of a permanent job.

Believing something isn't right, her husband David Blocksidge, 68, got her to ask schools for the reasons for not being shortlisted - and concluded the responses show "a toxic mix of institutional bias, Islamophobia and unconscious bias".

Mazlinah, who is Muslim and wears a hijab, said at one school the interviewer rolled her eyes when she walked in and before she could even say a word.

"I tried to stay calm and professional, but I was feeling 'what's the point'. I am already being judged by my name and what I wear, and I'm not going to make it again," she said.

Originally from Singapore, Mazlinah taught primary school students aged between 7 and 12 for nearly 20 years and was the school's art coordinator, before moving to Auckland at a time of reported teacher shortages in 2009.

She holds teaching certificates and diplomas from Singapore and Japan, and a Bachelor of Arts Degree (Hons) in English language and literature from the UK Open University. Mazlinah also has various New Zealand teaching certificates and is a fully registered teacher here.

Despite the teacher shortage, the only full-time work she has managed to get was at the Al-Madinah School, a state-integrated Islamic school

<https://www.nzherald.co.nz/nz/teacher-makes-200-job-application...anent-work-is-it-because-im-muslim/DMP7V167AUUV62GSBEIQ5R1OXEA/> Page 1 of 2

different name – Mrs Mazlinah Blocksidge, for instance – because application forms invariably ask the applicant if they have ever been known by any other name. In any event, such a name change is discouraged in Islam. (See sidebar story on next page.)

Application forms can be a problem in other ways. Some schools want to know applicants' age, ethnicity and other details. The Ministry of

There was general agreement that there is a problem within education and it is systemic. Mazlinah was not alone.

Education has been informed in writing several times about specific offending schools but said it is the responsibility of individual schools' Boards of Trustees to rectify the forms.

### HRC guidelines are clear

It is a fine line but Human Rights Commission (HRC) written guidelines are clear: "Where such information [as race, ethnicity, gender and age] is required, it should be made clear to candidates that

EEO [Equal Employment Opportunity] information will not be used to discriminate against them. Employers should distinguish clearly between questions which will be used in job selection and questions put for EEO purposes. EEO information should be collected on a voluntary basis. Ideally, EEO questions should not appear on the application form but should be collected separately and anonymously."

A school in Porirua is one of many that conflated their application form with the EEO form. At the time Mazlinah applied, they asked gender, marital status, date of birth and ethnic origin. Their EEO form (see screenshot) also required applicants to say what position they were applying for and to provide a summary of their suitability for it. The applicant had to agree that all this information could be shared with the appointments committee and could go in your personnel file if you were appointed.

"If you leave blanks in forms, your application will likely not even be considered," Mazlinah says,



“so you feel pressured into responding.”

Some schools encourage applicants to visit the school before submitting a formal application. In November

applications for that job was 3 December so presumably applications could still be made and would be considered until that date. Had the principal made up his mind that he didn't

teaching the NZ Curriculum and a wealth of prior experience – I have retained a passion for teaching the young ones.”

Mazlinah believes principals were discounting her seven years teaching Y0 to Y2 at Auckland's Al-Madinah School *because* it is a school for Muslims. Her CV makes it clear that as a State-integrated school they teach the NZ Curriculum and are no different in that respect to, for example, St Cuthbert's College, a highly-rated Christian school in Auckland where Mazlinah relieved on many occasions.

On 22 July 2021, I made a formal complaint against the Ministry of Education on behalf of my wife to the HRC on the grounds of institutional discrimination in the hiring of primary school teachers. HRC took up the case and on 29 October 2021 they wrote formally to the Ministry of Education seeking their response and offering mediation.

Our first mediation meeting was in the HRC's Wellington office on 14 July 2022. The next one was on 16 September. Those present at either or both meetings included: Tim Tucker, a Ministry of Education lawyer; Rachel Evans, a senior Ministry of Education official; Anna Welanyk, Deputy-Secretary, Education Workforce, Ministry of Education; Cherie Taylor-Patel, National President of the NZ Principals Federation; Stephanie Mills and Bella Pardoe of the New Zealand Educational Institute (NZEI, the biggest teachers' union); Lorraine Kerr, then president of the New Zealand School Trustees Association (NZSTA), and NZSTA Industrial Advisor Kate Lethbridge; HRC mediators Alex Goodall and Stacey O'Neill.

Also present, on HRC's recommendation, were our two support people. Both have an education background and are Muslims whose presence and contributions proved invaluable. Robina Dean was the founding principal of Zayed College for Girls in Auckland and at the time of our meetings was teaching in Wellington primary

## Revealing attitudes

Even when Mazlinah has obtained work, it hasn't always been pleasant or easy. Being the first or only person of your identity in an organisation – in Mazlinah's case, in a staffroom – puts added pressures on you. In addition to the qualifications required to do the job, there is a set of shadow, pioneer requirements:

- Being thick-skinned in the face of insensitive comments – Education Personnel sent Mazlinah to relieve in a Wellington school in 2021 and at the entrance the principal loudly asked Mazlinah, “DO YOU SPEAK ENGLISH?” which would not have happened had a white person been standing there
  - Not feeling responsible for others' discomfort around you – a teacher at a school where Mazlinah went to relieve for the day said that one student with learning difficulties might ask about Mazlinah's... and here she pointed her finger towards Mazlinah's head. Mazlinah had to complete the thought: “You mean my scarf?” (The student made no comment; the teacher was probably revealing her own discomfort at being around a “hijabi”)
  - Contributing without necessarily feeling you belong, and possibly overperforming as compensation
  - Having the confidence to reach out – in settings such as Reading Recovery training when teachers were asked to divide into pairs, Mazlinah had to take the initiative and suggest to another attendee that they pair up; *no-one went to her*.
- Homogeneous organisations (as most primary school staffrooms are) artificially shrink the pool of candidates from under-represented backgrounds; they require those candidates to possess not only the stated requirements but also the pioneer requirements. Conversely, they boost the number from the dominant culture because the skillset the latter need is smaller.

**Page 4 (above) of a Porirua school's job application form included requests for gender, date of birth, marital status, ethnicity and suitability for the position. The form clearly breached HRC guidelines in multiple ways.**

2020, a school in Lower Hutt advertised a fixed-term job for 2021. Mazlinah made an appointment to visit them on Wednesday 25 November. The principal did not make himself available despite having notice of her visit, and she met with a teacher instead. Next day, the 26th, she submitted her application.

The following day, 27 November, the principal emailed: “Good Evening, Really sorry I did not get to meet with you on Wednesday. Thank you for popping up to school. Unfortunately this time the job went to a person with more experience in the Junior School.”

This is unlikely, as at that point Mazlinah had nearly 30 years' experience in junior schools, as he would have known from her CV. The closing date for

want to interview Mazlinah on the basis of whatever the teacher said to him?

When Mazlinah asked afterwards why she was not considered, other schools have made similar claims about successful candidates having greater experience.

She applied for a permanent Y1/2 position at a Lower Hutt school but was not shortlisted and got this email: “We received a very strong field of applicants, the interviewees had more experience in the classroom and in the year group specified than was shown on your CV.”

The second paragraph of Mazlinah's application letter stated: “I am well suited to teaching a Y1/2 class, having taught at this level for long periods of time. In all my years of experience – ten years



schools. Christchurch resident and author Anthony Green was for 10 years Head of English at the highly respected Raffles Institution in Singapore.

Mazlinah and I had prepared an opening address detailing her experiences over the years. There was considerable sympathy for her situation from all, and empathy from Kerr, a Māori who told us she had changed her own name years before in order to “fit in” better. (See sidebar story below and following page on names.)

HRC were able to take the case only on the basis that Mazlinah as an individual had been wronged. However, we were able to broaden the conversation and cite other examples of discrimination among people we knew. Ultimately there was general agreement that there is a problem within education and that it is systemic. Mazlinah was not alone.

Those present agreed that it was highly unlikely statistically for what had happened to Mazlinah to have been chance. In the five years between December 2017 and December 2022, she had submitted applications for 147

fixed-term positions generating 15 interviews and 235 permanent positions generating seven interviews. She worked on fixed-term contracts for 11 out of the 20 school terms in that period, and did a total of a few extra weeks of relief teaching.

All this was happening against a backdrop of an ongoing teacher shortage. On 30 June 2022, Amelia Wade reported for *Newshub* that severe teaching shortages and a huge surge in winter illnesses were forcing schools to close. Her story was headlined “Principals want changes to bureaucratic rigmarole schools face when hiring teachers from overseas”. A couple of months later, *RNZ* headlined a report, “Government spends \$24 million on recruitment schemes aiming to bring in 1000 teachers”.

Our written documentation for the meetings included proposals for action and reform. By the time of our second meeting, Tim Tucker had designed from scratch an application form for schools to use, and we had an opportunity to provide feedback on this. (Random checks by me since

its release show very few schools are using the new form.) There was talk of rolling out unconscious bias training.

If change seems slow, it is likely due to two factors: bureaucracy in New Zealand as elsewhere works slowly; each school is effectively independent, answerable primarily to its own Board of Trustees.

Part of the problem is how few people from ethnic minorities enter teaching training. Māori and Pacific people are significantly under-represented in teacher training, and therefore ultimately as teachers, but Asians are worse: they are about 15% of the general population yet only 5% of trainee teachers are Asian.

We suggested the Ministry of Education run a campaign to redress the balance, citing the success NZ Police had with their own relatively inexpensive campaign a few years ago.

On page 32 in volume 1 of the Royal Commission Report into the Christchurch shootings, the authors recommend Government – of which the Ministry of

Education is de facto an arm – to “encourage the Public Service Commissioner to continue focusing efforts on significantly increasing workforce diversity... .” The report recognises the value that ethnic and religious diversity can contribute to a well-functioning society.

### New Zealand’s loss

Events overtook the process we had become involved in. In December 2022, a former colleague of Mazlinah’s alerted her to a vacancy in the school she had moved to since the two of them had worked together in Auckland. Mazlinah submitted her CV.

On Tuesday 31 January, she had a Zoom interview. On Thursday 2 February, she received an email congratulating her and asking her to join the school the next week.

She joined them on 15 February, after we had arranged our move to Melbourne, where Mazlinah has settled in well at her new school teaching a Year 2 class.

“New Zealand’s loss is Australia’s gain,” said a Jewish friend of ours.

## Another barrier to being interviewed

Mazlinah’s full name is Mazlinah Binte Haji Mohamad Noor. It does not include a surname, because her Malay culture generally uses a patronymic naming system. Mazlinah is her own name. “Binte” means “daughter of”. “Haji” is an honorific meaning “pilgrim” indicating that her father performed his pilgrimage (hajj) to Makkah. Her father’s name was Mohamad Noor. Millions of people in many countries do not have a “first name” and a “surname” as so often required by the designers of forms.

A different “problem” arises with the many Indonesian names (Javanese mainly) that are a single word with no family name or patronym. Soeharto (aka Suharto), the country’s second president, was one. The answer for some authorities issuing documents has been to insist on these people duplicating their one name. Many Chinese people have long had problems getting their names properly rendered because their names are often reverse order to “Western” names: in Lee Hsien Loong, for example, Lee is the family name. Pasifika and Māori people have also expressed difficulties because of their names. Okirano Tilaia is a young Samoan who had to put up with his schoolmates calling him Oki because they found “Okirano” too hard. By such means members of the majority ethnicity fail to respect and fail to adapt to real changes in New Zealand society.

The solution is simple: a single form field labelled “Full name”. But this easy fix seems to elude government departments, companies and organisations, who appear blind to “the other” and continue to insist on first names and surnames. People’s names continue to be deliberately and knowingly misrepresented (as has Mazlinah’s for her New Zealand passport, for her bank account, and for the IRD) because they do not fit the majority ethnicity’s expectations of a name.

It is easy to see why people’s names could be another barrier to being interviewed. If your own name is Elizabeth Black, why would you shortlist Mazlinah Binte Haji Mohamad Noor, Suharto Suharto or Okirano Tilaia when you could instead call in Susan Smith, someone whose name structure is just like your own, and whose name you can easily spell and pronounce?

See also “What’s in a name?” on next page

### Class discrimination

I am so disappointed to find that New Zealand, despite the teacher shortage, persists in treating foreign teachers with qualifications as unsuitable for employment. My heart goes to Mazlinah binte Haji Mohamad Noor (*NZ Herald*, July 19) to have applied for more than 200 teaching jobs with no more success than I had 20 years ago.

The proposed reasons given for the discrimination included a “toxic mix of institutional bias, Islamophobia and unconscious bias”. How could a country like New Zealand allow this kind of prejudice?

Twenty years ago, I had to give up my career as a teacher when I married a New Zealand man. My British teacher’s qualification and working as a qualified teacher both in America and England was worthless. My work in New Zealand consisted of menial work.

If New Zealand needs to find more teachers, why not ask the person folding towels in the hospital laundry, or the cleaner on the night shift working in Auckland offices?

There are many qualified teachers doing menial jobs like I have done throughout New Zealand.

Caroline Mabry, Glen Eden.

22/1/21

Mazlinah received many messages of support after her situation was reported. This letter appeared in Auckland’s *Western Leader* only four days after the *Herald* story ran.



# What's in a name?

By Adam Brown

Many migrants and tourists to New Zealand complain about delays at Immigration because the computer system cannot handle their names. This often happens with Muslim names, but also with people from other religions, cultures or nationalities.

The system seems to be set up only to accept names that consist of a given name (or first, or Christian name), eg John, followed by a surname (or family name), eg Smith, perhaps with one or more middle names in between. This works for people like John Smith but there are probably a similar number of people globally for whom it does not work.

A male Muslim convert was marrying a female born Muslim. His brother asked him, "Remind me: what is her Christian name and her surname?" The accurate answer was that she did not have a Christian name or a surname.

## Single name

Stuff reports that there are 904 people in New Zealand with only one name, that is a given name but no surname. Of these, 32 are Māori, this having been the Māori custom before Christian and colonial influence. The majority, however, are from India, where surnames may be dropped in order to avoid revealing your caste.

The use of a single name (a mononym) dates back millenia. Characters in the Quran and Bible often have only one name: Adam, Eve, Moses,



Abraham. So do ancient Greeks: Homer, Plato, Socrates, Aristotle.

The practice continues to modern times: Emperor Naruhito of Japan, former presidents Sukarno and Suharto of Indonesia. It is still common in Bhutan, Afghanistan, Indonesia (Java especially), Myanmar, Mongolia, Tibet and South India.

A first name and a surname is not the pattern that the names of many Muslims and others are composed of

Until recently, travellers to the UAE had to have passports showing first and last names. Those with only one name were denied entry. That ruling



has now been lifted, and passengers with only one name can enter the UAE provided their father's name or a family name is included on the second page of their passports.

## Patronymics in Islam

Another departure from the given name + surname template is for the last part not to represent a family name, but rather the person's father's name.

For example, the final prophet of Islam's name was Muhammad ibn Abdullah, literally Muhammad, the son of Abdullah. That is, part of his name showed who his father was, and thus was a means of

showing his lineage.

The practice continues to the present day. For example, the prime minister of Malaysia is known as Anwar Ibrahim. In fact, his full name is Anwar bin Ibrahim, that is, "Anwar, the son of Ibrahim". Similarly, his father's full name was Ibrahim bin Abdul Rahman. It would be inappropriate to call the prime minister "Mr Ibrahim" as that was his father's name, not his.

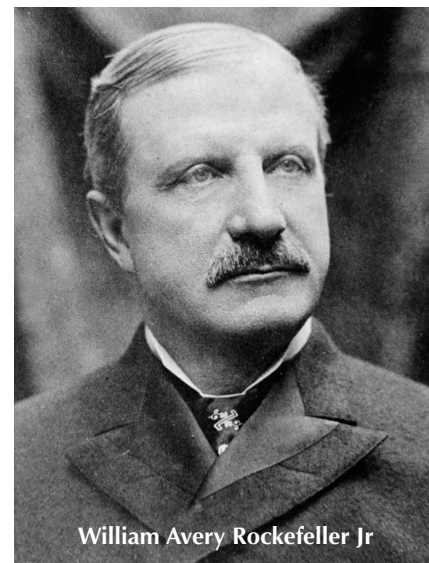
The use of a father's name as part of the child's is called a patronymic. The Arabic form is ibn (son of, sometimes changed to bin) or bint (daughter of, sometimes changed to binti/binte). These may be anglicised, especially in Indian names, to S/O and D/O.

The practice may be extended to include earlier ancestors (grandfather, great grandfather, etc), showing the importance of lineage. For instance, the full name of the 14th century historian known as Ibn Khaldun is Abd ar-Rahman ibn Muhammad ibn Muhammad ibn al-Hasan ibn Muhammad ibn Jabir ibn Muhammad ibn Ibrahim ibn Abd ar-Rahman ibn Khaldun.

## In European languages

Patronymics are not limited to Arabic but are also found in European languages, sometimes in conjunction with surnames:

- Abel Janszoon Tasman, the 17th century Dutch explorer, is "Abel, the son of Jan Tasman"
- Lev (Leo) Nikolayevich Tolstoy, the 19th century Russian novelist, is "Lev, the son of Nikolai Tolstoy"
- Volodymyr Oleksandrovych Zelenskyy is the president of Ukraine; his father is Oleksandr Zelenskyy
- Peder Claussøn Friis, a 16th century Norwegian



historian, is "Peder, the son of Nicolas Friis" (Claus in Claussøn being short for Nicolas)

- Thomas Hansen Kingo, a 17th century Danish bishop, poet and hymn-writer, is "Thomas, the son of Hans Kingo"
- Icelandic traditionally has no surnames. The prime minister is Katrín Jakobsdóttir ("Katrín, the daughter of Jakob") and she is married to Gunnar Sigvaldason ("Gunnar, the son of Sigvald").

Over time, patronymics have often given way to surnames. However, it may not be obvious that many English surnames have patronymic origins:

- Davidson, Edmundson, Jackson, Richardson, Thomson, Williamson etc (the son of – or having as an ancestor – David, Edmund, Jack, Richard, Thomas, William); these may be abbreviated, eg Williamson becomes Wilson
- Andrews, Edwards, Peters, Willis etc (the son of – or having as an ancestor – Andrew, Edward, Peter, William); the s here was originally a possessive genitive (Andrew's)
- Fitzherbert, Fitzgerald, Fitzjohn, Fitzwilliam etc (the son of – or having as an ancestor – Herbert, Gerald, John, William); Fitz is



related to the French  *fils* (son)

- MacAdam, MacAlister, MacArthur, MacCallum, MacDonald, MacDougal etc (the son of – or having as an ancestor – Adam, Alistair, Arthur, Callum, Donald, Dougal); Mac is of Gaelic origin and may be spelt Mc, often with a raised c (McDonald)
- O’Brien, O’Donnell, O’Neill, O’Reilly etc (the son of – or having as an ancestor – Brien, Donall, Neill, Reilly); this prefix is of Irish origin and the O’ is the same as the English “of”.

Common surnames in other languages also have patronymic origins:

- In Spanish, Hernandez, Lopez and Perez mean the son of – or having as an ancestor – Hernan, Lope, Pedro
- Portuguese Alvares, Gonçalves and Soares mean the son of – or having as an ancestor – Alvaro, Gonçalo, Soeiro
- Greek Alexandrou is “the son of Alexander”; similarly, Iasonidis is “the son of Jason”
- Turkish Koseoglu is “the son of Kose”.

### Implications of patronymics

There are two main implications of the use of patronymics. Firstly, and most importantly, they show who the father of the child is, and thus whose responsibility the care of the child is. Say Ali ibn Abdul Rahim and his sister Zainab binti Abdul Rahim are both the children of Abdul Rahim. It is thus Abdul Rahim’s paternal responsibility to make sure that their food, health, clothing, housing, education etc are all taken care of. This is not to say, of course, that their mother has no part in their upbringing; however, it is their father who bears the moral and financial responsibility. In short, being a child’s father carries various obligations that must be taken

seriously and fulfilled. This accountability is encapsulated in the patronymic.

Patronymics also express the importance of marriage in Islam. Thus, children are the product of a responsible, loving and Islamically sanctioned marriage, that is, the union of a husband and wife by a marriage ceremony (nikkah) conducted by a Muslim marriage celebrant (qadi).

It is clear who the mother of a child is, because she has been obviously pregnant for nine months.

In Islam, the father is clearly identified by (i) an Islamic marriage, and (ii) a patronymic, where used.

Illegitimate children (that is, where the biological parents are not married) run counter to this. In the Middle East in medieval times, illegitimate children would be given the name “ibn Abihi” (“son of his father”). Ziyad ibn Abihi, a contemporary of Prophet Muhammad, is an example of this. He was adopted by Abu Sufian, a tribal leader, and took the name Ziyad ibn Abu Sufian, although it has been pointed out that this use of ibn is against Islamic law (shariah), because Abu Sufian was not his father.

Secondly, patronymics avoid the “chip off the old block” syndrome. This idiom means that a son (the chip) resembles the father (the block) in looks, characteristics and behaviour. Some people give their sons their own name, presumably in the hope that they will grow up to be just like their father. It is little more than self-aggrandisement, the practice of trying to exaggerate one’s own importance, power or reputation.

In Islam, this would sound strange as it would result in names such as Ali ibn Ali, Yahya ibn Yahya. One exception is Muhammad ibn Muhammad, which is not

uncommon (see, for instance the full name of Ibn Khaldun, above). Naming a child Muhammad emphasises the importance of Prophet Muhammad to Muslims, and the great reverence in which he is held. This is also the reason why Muhammad, including all its spelling variants, is the commonest given name in the world.

In some circles, especially in America, this can take the form of giving your son the same names as yourself, but with “II” afterwards (ie “the second”, the father being the

first). Senior and Junior do much the same job. For instance, in the Rockefeller family of

Prophet Muhammad said, “You will be called on the Day of Judgment by your names and the names of your fathers; so let your names be good.”

industrial, political and banking fame, William Avery Rockefeller Jr (1841–1922) was the son of William Avery Rockefeller Sr (1810–1906).

Another example is the American golfer Davis Love III, who is the son of Davis Love Jr, himself the son of Davis Love Sr. Davis Love III’s son, also a golfer, is Davis Love IV.

How far can you take this? George Foreman, the retired boxer, has 12 children: seven daughters, and five sons named George Jr, George III, George IV, George V and George VI.

### Two-word names

Prophet Muhammad is reported to have said, “The most beloved of your names to Allah are ‘Abd Allah and ‘Abd al-Rahman.” Abd is Arabic for “servant”, so these names mean “servant of God” and “servant of the Merciful one, ie God”.

Such names can be spelt in English as two words (Abdul Rahman) or as one (Abdulrahman). Abd Allah is very often spelt as one word: Abdullah. This may seem a trivial difference. However, it leads to problems with computer systems that want only one last name.

### Sikhs

The last part of Sikh names is usually Singh (lion) for a man, and Kaur (princess) for a woman. However, Sikhs consider this a title as much as a surname. Its origin is again in the rejection of the Indian caste system, which could be deduced from a surname.

The fact that Sikhs have the same name – Singh – led Canada to tell Sikh immigration applicants to change their name. There was a backlash from Sikhs who complained that they were being told to change the name they were born with. Ten years later, in 2007, the Canadian government reversed the decision.

### Conclusion

So, what’s in a name? For millions of people around the world, it is not a Christian name (or first name or forename) and surname.

Patronymics are not uncommon in societies, although they have often been replaced by surnames.

They are still common in Muslim societies, and emphasise the importance of marriage and legitimate children in Islam, and the responsibilities of the father towards his children.

Prophet Muhammad said, “You will be called on the Day of Judgment by your names and the names of your fathers; so let your names be good.”



# 'The Islamophobia that is reported does not reflect the extent of Islamophobia that is experienced'

Across the Tasman, they've been collecting data on Islamophobic attacks for nearly a decade rather than relying on anecdotal reports. It's a project New Zealanders could well consider emulating.

**MMW Editorial Team**

The Islamophobia Register Australia (IRA)<sup>1</sup> was founded on 17 September 2014 to collect empirical data on Islamophobic attacks, rather than relying as previously on anecdotal reports.

The register is the result of a partnership between Charles Sturt University, a multi-campus university in the Australian states of New South Wales, Australian Capital Territory and Victoria, and the Islamic Sciences and Research Academy (ISRA)<sup>2</sup>.

The fourth edition of the report was launched on 21 March 2023, which the United Nations has declared International Day to Eliminate Racial Discrimination. This edition adds data from 2020-2021 to previous data.

At the launch in Canberra, Egypt-born Muslim Anne Aly (right), Minister for Early Childhood Education and Minister for Youth, reported, "The times that I've spoken out about Islamophobia I have attracted so many death threats, so

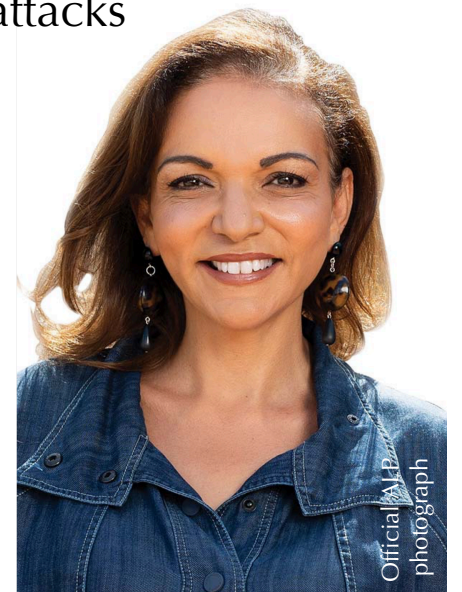
much hate, so many letters. The Islamophobia that is reported does not reflect the extent of Islamophobia that is experienced. Or the nature, the full nature of Islamophobia in all its forms."

The 13-page executive summary<sup>3</sup> and the full 115-page report<sup>4</sup> are both available online. This article summarises some of the main research findings. All passages in quotation marks are from the report.

## Reported incidents

The report covers the period 2014 – 2021. The data consists of 930 reported and verified incidents across the whole of Australia. Of these, 415 incidents were of online Islamophobic attacks (verbal attacks on social media, etc), and 515 offline (verbal and physical attacks in public spaces). This represents an average of 133 incidents per year, or at least two per week. However, the period includes Covid-19 lockdown periods, when people were required by law to stay at home. This resulted in a decrease in attacks during that period. In other words, the normal average is somewhat higher than that stated above.

It is clear that a lot of incidents go unreported. The actual number of incidents may thus be higher than those analysed in the report.



There was little difference according to whether the incident took place in multicultural or non-multicultural suburbs

Victims suffered several types of short-term and long-term mental health issues

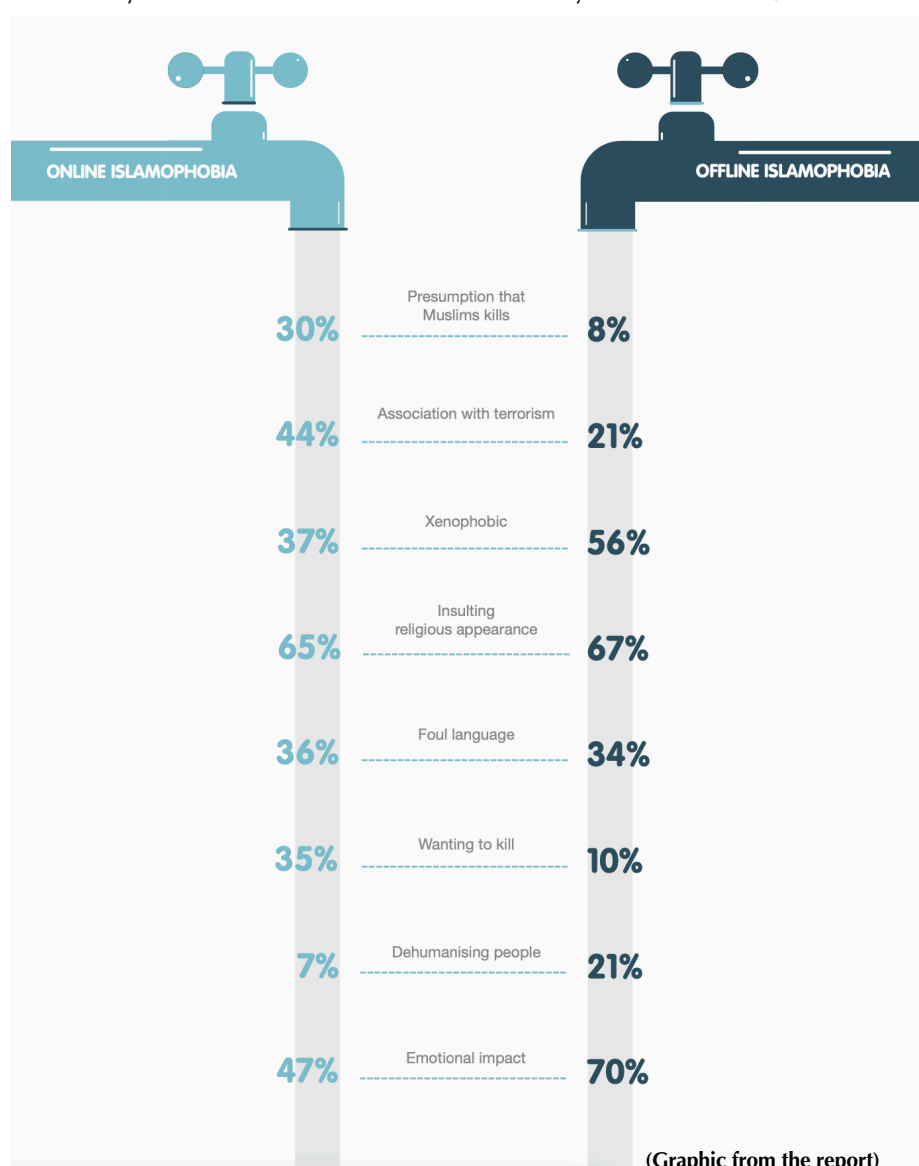
## Offline incidents

Verbal and physical face-to-face attacks tend to target easy victims. Victims were overwhelmingly women (78%) and perpetrators were mostly men (70%). "Two in three women were harassed by male perpetrators." Female perpetrators chose the soft target of female victims (88%) rather than men (12%). "In most cases, the harassment was verbal (80%), while no Muslim men faced physical harassment by a female perpetrator."

The softest target is women, often accompanied by children. If accompanied by a male companion, abuse was rare (4%), and similarly the abuse of children accompanied by a male was very rare (2%). The highest level of abuse (saying you want to kill) was directly largely at women with or without children.

Older perpetrators tended to harass younger Muslims, while young perpetrators tended to harass Muslims of their own age. If the perpetrators were in a group, teenagers might abuse an adult.

"Most perpetrators (85%) were seemingly Anglo/





European while most victims were from Middle Eastern or Arab backgrounds (47%), followed by the [Indian] Subcontinent (18%) and then Asia-Pacific (13%) and Anglo-European converts to Islam (13%).”

Surprisingly, there was little difference according to whether the incident took place in multicultural or non-multicultural suburbs. One would expect those living in multicultural environments to be more accustomed to, and tolerant of, different races. The majority of incidents occurred in areas guarded by security personnel or surveillance cameras. They obviously have little deterrent effect.

### Online incidents

Three-quarters of all online Islamophobic abuse occurred on Facebook. It is well-known as a platform for hate speech and, being used more by older people, may therefore be the platform of choice for older perpetrators, and consequently victims and reporters. Any news story online could be the trigger for online hate speech, for instance the killing of George Floyd by a US police officer, which had nothing to do with Islam or Muslims. The online postings by people such as Australian senator Fraser Anning<sup>5</sup> (see sidebar story) and Robert Spencer<sup>6</sup>, both noted Islamophobes, spurred many to write similar postings.

There were differences in content between online and offline attacks. Four times as many online attacks (30% vs 8%) presupposed that Muslims kill people because it is part of the religion of Islam. Similarly, twice as many online attacks (44% vs 21%) associated Muslims with terrorism.

Vice versa, there were more xenophobic attacks offline (56% vs 37%), presumably because it is often impossible to know an online user’s race.

### Emotional impact

Victims of Islamophobic attacks suffered several types

of short-term and long-term mental health issues.

Being the easiest target, Muslim women in hijab, with or without children, became vigilant in interactions with strangers, including keeping car doors and windows locked.

They expressed emotions including sadness and worry (50%), fear or fright (47%) and disappointment (34%). One mother remained cool for the children, but felt shocked inside.

A quarter of victims reported suffering long-term effects from verbal attacks (24%) and physical attacks (25%).

Online attacks also created emotional issues. Fear or fright was felt equally by online (34%) and offline (37%) victims, suggesting that online incidents were perceived as being as real as offline.

“Feelings of sadness (56%), anger (61%) and humiliation (22%) were more prevalent online while disappointment (42%) was more prevalent offline.”

### Solutions

Under the heading *The Way Forward*, the report outlines steps that need to be taken by the authorities and by society in general. The main ones are summarised here:

- “Islamophobia is a social cohesion problem and requires a whole of society approach.”
- Bystanders witnessing attacks often do not intervene to support victims. Intervention and reporting are required.
- Attacks occur regardless of the environment (multicultural or not). Islamophobia is a problem of social cohesion, and must be addressed.
- As women are the main targets of abuse, cross-cultural solidarity is necessary to combat misogyny.
- Attacks are typically perpetrated by men, who

## Online postings not the only problem...

Below is a verbatim, unedited extract from the maiden speech to the Australian Senate of former senator Fraser Anning, who represented the Australia Party. As in many parliaments, everything he said came under “parliamentary privilege”. The most significant immunity granted by that term is often referred to as freedom of speech in parliament. Words said and acts done there are not actionable in a court of law. For example, a person cannot take action for defamation against a member of parliament on the basis of words spoken in parliament. However, the protection does not apply if a member of parliament repeats those words outside of parliamentary proceedings. Readers can judge for themselves the truth or otherwise of Anning’s words.

*“We as a nation are entitled to insist that those who are allowed to come here predominantly reflect the historic European Christian composition of Australian society and embrace our language, culture and values as a people. In order for us to remain the nation that we are now, those who come here need to assimilate and integrate. Those who are most similar to the mainstream majority in terms of ethnicity, culture, language and values most readily do so. Historically, however, the one immigrant group here and in other Western nations that has consistently shown itself to be the least able to assimilate and integrate is Muslims. The first terrorist act on Australian soil was in 1915, when two Muslim immigrants opened fire on a picnic train of innocent women and children in Broken Hill\* – and Muslim immigrants have been a problem ever since. To paraphrase the words of Sir Winston Churchill: The fact that in Mohammedan law every woman must belong to some man as his absolute property – either as a child, a wife, or a concubine – must delay the final extinction of slavery until the faith of Islam has ceased to be a great power. The influence of the religion paralyses the social development of those that follow it. No stronger retrograde force exists in the world. I believe that the reasons for ending all further Muslim immigration are both compelling and self-evident. The record of Muslims who have already come to this country in rates of crime, welfare dependency and terrorism is the worst of any migrants and vastly exceeds any other immigrant groups. A majority of Muslims in Australia of working age do not work and live on welfare. Muslims in New South Wales and Victoria are three times more likely than other groups to be convicted of crimes. We have black African Muslim gangs terrorising Melbourne. We have ISIS-sympathising Muslims trying to go overseas to fight for ISIS and, while all Muslims are not terrorists, certainly all terrorists these days are Muslims. So why would anyone want to bring more of them here?”*



**Tuesday 14 August 2018: Senator Fraser Anning delivers his maiden speech to the Australian Senate**

\*The story of the Broken Hill events, which occurred in the context of World War One, is far more nuanced than Anning’s simplistic labelling of it. Wikipedia is a good place to start: “1915 Picnic Train Attack and White Rocks Reserve”.

are older, and from White backgrounds, towards women, who are younger, wear hijab, and are from non-White backgrounds. Supervisors in workplaces, principals in schools, employers in official institutions, etc, must be counselled on policies and procedures aimed at reducing inappropriate behaviour. Potential victims should be empowered to resist being targets.

- The fact that attacks take place in spaces guarded by security personnel and surveillance cameras shows that these personnel should

be educated in how to respond to such incidents.

*Readers are encouraged to consult the original register documentation (refs 3 & 4 below) in order to gain an accurate data-based picture of the severity of the problem and the effects of Islamophobia.*

- 1 <https://islamophobia.com.au>
- 2 <http://sra.org.au/>
- 3 [https://researchoutput.csu.edu.au/ws/portalfiles/portal/313346504/UPDATED\\_Booklet\\_Islamophobia\\_ReportIV\\_digital\\_lowres\\_spread.pdf](https://researchoutput.csu.edu.au/ws/portalfiles/portal/313346504/UPDATED_Booklet_Islamophobia_ReportIV_digital_lowres_spread.pdf)
- 4 [https://researchoutput.csu.edu.au/ws/portalfiles/portal/313346505/UPDATED\\_IslamophobiaInAustralia\\_ReportIV\\_digital\\_lowres\\_spread\\_update.pdf](https://researchoutput.csu.edu.au/ws/portalfiles/portal/313346505/UPDATED_IslamophobiaInAustralia_ReportIV_digital_lowres_spread_update.pdf)
- 5 [https://en.wikipedia.org/wiki/Fraser\\_Annings](https://en.wikipedia.org/wiki/Fraser_Annings)
- 6 [https://en.wikipedia.org/wiki/Robert\\_B.\\_Spencer](https://en.wikipedia.org/wiki/Robert_B._Spencer)



# When are religious extremists not religious extremists?

The answer: When they are Christians. There was outrage from certain Christian figures after the authorities announced that the Wieambilla killers were in fact Christian religious extremists.

By David Blocksidge

The Wieambilla shootings was a religiously motivated terrorist attack in Australia on 12 December 2022. It involved the killing of police constables Matthew Arnold and Rachel McCrow, and neighbour Alan Dare, at a remote rural property in Wieambilla in Queensland.

Three residents, brothers Gareth and Nathaniel Train, and Gareth's wife, Stacey Train, were subsequently shot and killed by responding police.

On 17 February 2023, Deputy Police Commissioner Tracy Linford said at a press conference, "We [Queensland Police] don't believe this attack was random or spontaneous" and "There is absolutely no evidence at this time that there is anyone else in Australia that participated or assisted in this attack."

Linford stated that the Trains were religious extremists who subscribed to "a broad Christian fundamentalist belief system known as premillennialism" and that the attack was religiously motivated.

Linford said police reviewed more than 190 statements and recorded interviews, the Trains' online history (including a YouTube channel littered with Christian symbolism and quotes as first reported by Crikey) and even Stacey Train's own diary.

Weeks later, ASIO (Australian Security Intelligence Organisation) director-general Mike Burgess said the spy agency had worked with Queensland police and agreed with its conclusion.

"We believe the shooting was an act of politically motivated violence, primarily motivated by a Christian violent extremist ideology," Burgess said during his annual threat assessment speech delivered on 21 February.

Despite both agencies' teams of experts assessing the Trains' motives based on extensive evidence – much of it not made public – prominent Australian Christian figures concluded otherwise: the Wieambilla killers were not really Christians.

Family First-backed candidate in the March 25 NSW election and former Australian Christian Lobby (ACL) managing director Lyle Shelton said the police's determination was "quite offensive".

"There is nothing in Christianity that justifies the murder of police or anyone for that matter. It is not possible to be 'Christian extremism' because what occurred was not Christian," he posted on Facebook.

His successor at the ACL, Martyn Iles, said attributing motivation for the attack to "the most popular eschatology in evangelical and Pentecostal circles" proved that "we're living in clown world".

Iles, who has since left the ACL, called on Linford to show that premillennialism permitted violence, before linking the designation to historical Christian persecution: "In ancient Rome, the authorities blamed Christianity for the evils of their day because they either hated it, or were totally ignorant concerning it. I guess history can repeat."

Dave Pellowe, an organiser of the 4 March Brisbane Christian political conference labelled Church and State, argued that Islam or belief in climate change would be more likely to cause violence than premillennialism in an article titled "Queensland Police just called all Christians 'terrorists'".

"Such a link would be easy to draw, as it is with false religions whose founder was a murdering war lord terrorist with a track record to back up his explicit incitements to violence," he wrote for his Christian online publication *The Good Sauce*.

"There is more basis for prepper terrorism in the climate alarmism dogma preached by leftists, globalists and elitists than such orthodox Christian doctrine as premillennialism, so why isn't the lying harlot media (LHM) blamed for this tragedy? That's at least somewhat plausible."

Attendees at the conference were urged to flood the Liberal Party with members to gain long-term conservative Christian influence.

Greg Barton, Deakin University terrorism and violent extremism expert, pointed to the perpetrator of the 2019 Christchurch mosque mass shootings as an example of Australian-grown, right-wing terrorism.

"[ASIO and Australian police are] very good at disrupting large, well-organised plots ... but everyone struggles with the lone actor attack," Dr Barton said.

"They would look opportunistically for soft targets; the Christchurch mosque, at the time of the attack, was a soft target. It was welcoming and friendly and didn't have tight security."

Dr Barton said Australia's court system is better equipped to deal with Islamic terrorism than right-wing terrorism.

"There's been a number of cases in which the judge ruling on the case has put on record their findings reflecting a real blind spot when it comes to understanding the nature of far-right extremism," he said.

"It undermines efforts to build trust with communities, so members of the Muslim community were saying, 'How come when it's one of our kids, a brown kid, a Muslim, they immediately get a heavy response from the law, but [when] a white kid does something that seems even more serious, they get dismissed'? That undermines faith in competence in our society."

New Zealand barrister Brian Henry is broadly in agreement, although he takes issue with the phrase "better equipped".

"Better equipped is the wrong word," he says. "They are more conditioned to accept and find Islamic terrorism than white right-wing terrorism."

"Both New Zealand and Australia struggle with white



**Deputy Police Commissioner Tracy Linford: The Trains were religious extremists who subscribed to a broad Christian fundamentalist belief.**



**ASIO Director General Mike Burgess: The shooting was primarily motivated by a Christian violent extremist ideology.**



**Professor Greg Barton: Courts have exhibited a blind spot when it comes to understanding the nature of right-wing extremism.**



**New Zealand barrister Brian Henry: Court systems are more conditioned to accept and find Islamic terrorism than white right-wing terrorism.**

misbehaviour. Sadly it took the Christchurch tragedy to lead reform in that thinking.

"Both countries' systems have a long way to go. The leadership is waking but the rank and file are still working on ingrained thinking and stereotypes.

"There is hope in the future but we are not there yet. We're working on it."



# Remembering a man we loved

By Christchurch writer  
Anthony Jamaal Green



Masjid An-Nur, August 2019

I would like to offer a few words of great respect and love for a man of Masjid An-Nur in Christchurch who passed from this life in December 2022. But I must take care in this and offer relatively little detail for here was a man who wanted no publicity, who avoided cameras and media requests, and who carried himself with great dignity and patience with the wounds he sustained on 15 March 2019. His family continue to protect that desire for privacy.

And yet this dignity that so many of us were witness to over four years and, insha Allah (God willing), will be able to be witness to on the Day of Judgement invites us to a reflection. There are media headlines that can imply that Muslims are different in some troubling way; that we may even be unfeeling. Such notions do not hold.

One year after the mosque attacks in March 2019 a

headline appeared “Muslims don’t want memorials” like a statement of fact, a seeming general truth for all who fit that label.

It may have originated from other places as well, but a journalist in Dunedin telephoned Masjid An-Nur and questioned the then women’s coordinator, who tried to explain. It was not our practice to have “memorial ceremonies”, she said, but we recognised that this was something that had a national significance. Still, the story went ahead, perhaps in a shape intended.

At a press conference on the day in March 2020 that the National Remembrance Ceremony was cancelled, I described it as “a headline in search of a story”. Headlines can do great mischief – they can fail to touch nuance and reach the human; fail to see, as here, that there are other ways of holding memory.

Abu Fadi Al-Seenawi was a

Palestinian. His whakapapa – let’s use that word because it points to a notion of dignity in which all have a place of belonging – was to Nablus in the West Bank. On that day in March 2019 he was shot twice and his left leg suffered great damage. Many times in the months and years after, people said to him, “Brother, you can sit while you are praying.” But he always made the full prostration (*sujud* in Arabic). Others were in worse situations, he felt.

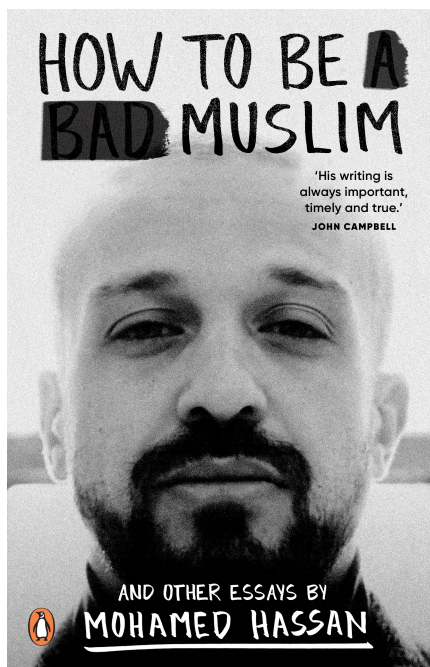
If many of those wounded in the mosque and feeling the closeness of death were making their shahadah – their declaration of faith and witness – Abu Fadi told me that he was reciting to himself the first verses of Surah Al-Mulk (Chapter 67 of the Quran). In English translation, it says, “Hallowed be He in whose hand all dominion rests, since He has the power to will anything: He who has created death as well as life,

so that He might put you to a test [and thus show] which of you is best in conduct, and [make you realise that] He alone is Almighty, truly Forgiving.” For me, this was humbling.

In December he succumbed to what is called a terminal illness though it’s often overlooked that life itself is “terminal wellness” – it has its term. At his janazah funeral prayer the numbers were such that I confess it felt like a Friday prayer congregation. From all we knew of Abu Fadi, from all we witnessed, there are many of us who were there and at his burial who prayed, and pray, that he will be accepted by Allah as a Shaheed (martyr).

In a talk in Kuala Lumpur some years back, Sheikh Hamza Yusuf mildly reprimanded his audience to put away their cellphone cameras, saying, “I remember my teachers in my heart.”





### **How to be a bad Muslim**

By Mohamed Hassan  
Penguin Books, 2022  
ISBN 978-0-14-377621-5

This is a collection of 19 short pieces by Mohamed Hassan, a poet and journalist born in Egypt, and a New Zealand citizen. Being a poet, he writes in a very readable way, with beautiful turns of phrase.

The chapters cover various topics: being born in Cairo and migrating to Auckland at age eight, with associated issues of identity; childhood memories, both in Egypt (eg the chapter *The witch of El Agouza*) and New Zealand (eg being bullied in school for being a migrant); everyday aspects of being a Muslim; the misrepresentation of Muslims in films; and so on.

However, this review addresses two chapters that are of particular interest to *MMW*: *Subscribe to PewDiePie* and *A stranger in no man's land*.

#### **Subscribe to PewDiePie**

The first chapter in the collection starts with Swedish online streamer Felix Kjellberg<sup>1</sup>. His name will probably be unknown to most readers although, as we shall see, his influence on the internet, and thus mankind, has been great.

Kjellberg started his PewDiePie YouTube channel in 2010 as an "online jester". His audience was mainly teenage boys. The channel was so called because he screams "PewDiePie" at the end of each of his videos in a nasal high-pitched screech. The irreverent nature of many of his videos, eg using the n-word, and wearing a Nazi uniform, got him into trouble. However, his teenage audience rallied to his support each time.

One stunt in 2017 was to pay \$5 to anyone who would hold up a sign stating "Death to all Jews". Needless to say, this led to a backlash from the Jewish community, and You Tube

# Book review

pulling his original series of videos. He issued a backhanded apology claiming it was "absurd humour" and misunderstood. The episode did not affect his audience figures, the apology being watched by seven million. "He was earning hundreds of thousands of dollars each month in advertising revenue."

Along came a serious challenger, in terms of audience. T-Series was a YouTube channel showing Bollywood music videos. India was becoming more internet-connected and soon tens of millions of subscribers were watching T-Series.

To try to regain top audience figures from a non-English, non-Western source, PewDiePie fans called on other fans to take action with the hashtag

#SubscribeToPewDiePie. By the end of 2018, its subscribers had rocketed from 58 million to 90 million.

With India's huge population, T-Series overtook PewDiePie with 200 million subscribers in 2021, and 160 billion views of its videos. Other channels grew to challenge PewDiePie.

Things took a sinister turn. From being a channel of absurdist humour aimed at teenagers, PewDiePie gradually contained more and more racist, anti-religionist, anti-migrant and misogynistic content. This was inconspicuous "because no one really meant what they said. Not on the internet."

Anyone speaking up against such content could soon find themselves a target, with death and rape threats, and addresses and phone numbers published online. Things only got worse. "Those

maimed by the unrelenting acidity of this battle retreated to safety, and those who embraced the chaos emerged as the new leaders of the internet."

Platforms such as YouTube started to have more content from far-right conspiracy theorists against mass immigration and feminism, as well as nonsense theories such as White genocide (genocide of Whites, not genocide by Whites) and Hillary Clinton-funded paedophile rings operating out of pizza shops.

Is this all just innocent, harmless, absurdist humour? In 2016, a man entered a pizza shop in Washington DC firing an assault rifle, convinced he was saving children from sex slavery<sup>2</sup>. Fortunately, nobody was injured. In 2017, mobs of White

supremacists marched through Charlottesville Virginia carrying Nazi flags and shouting "Jews will not replace us", a slogan with a long history<sup>3</sup>. One woman was killed.

So, what does all this have to do with New Zealand? "Halfway across the world, a young Australian man was watching this unfold with keen interest. He devoured their messages and felt them resonating in his own disjointed life." His last words before he carried out the Christchurch massacre were, "Remember lads, subscribe to PewDiePie."

Social media is a misnomer. It is making us antisocial, not only by reducing face-to-face daily interaction but also by spreading fake news and ultimately leading to violence and potential deaths.

#### **A stranger in no man's land**

On 11 September 2011, nearly 3,000 people died in the attacks on the World Trade Center and the Pentagon. Immediately, the blame was placed on Muslims worldwide, despite the fact that 15 of the 19 hijackers were from only one country (Saudi Arabia), "[a]lmost all Muslim political and religious leaders condemned the attacks"<sup>4,5</sup>, and suicide and killing innocent people are forbidden (haram) in Islam.

As a result of the religious profiling, security measures at airports were tightened against one group – Muslims. The author's name

– Mohamed Hassan – is clearly Muslim. Mohamed is the name of the prophet of Islam, and Hassan was his grandson. The author recounts first-hand

experiences. Automatic alarm bells were activated. "In the United States they stamp your passport with 'SSSS' – Secondary Security Screening Selection – and send you to a room in the back with all of the travellers stuck in limbo at the gates of promise." This is a government mandate; the officials who have to carry it out show some empathy with Muslim passengers. "At LAX once, in 2016, a sympathetic customs officer sighed at the screen and asked me if I always got stopped at airports."

The author's mother suffered the same indignity. "Growing up, I watched my hijab-wearing mother pulled aside and swabbed for explosive material every time we transited through Australia. Every time, we were told it was 'a random search' and asked

to sign a waiver that offered us the option to comply or be detained."

What has this to do with New Zealand? Even returning to New Zealand on a New Zealand passport, the same thing happened.

"I made it to within twenty metres of where [my family] were standing before a customs officer tapped me on the shoulder in the middle of baggage claim and told me to follow him. ... My New Zealand passport, which had shielded me from dispossession and state repression, and granted me the privilege of unrestricted travel, couldn't protect me here. ... [T]he dignities my parents had migrated to earn suddenly failed me."

He felt profiled: "Mohamed Hassan. Born in Cairo. Muslim. Security threat. Suspect. Terrorist."

The author also recounts a number of second-hand experiences. When he heard of Muslims being stopped at customs, he went to evening prayer (isha) at a local mosque and asked the imam to make a brief announcement asking for people with similar experiences. "When isha prayers were over, I spoke to no fewer than twenty-five people. A Syrian refugee told me he had been stopped every time he entered the country, and that he was sick of it. A Somali man said his wife was held back for nine hours despite being visibly pregnant, with three children in tow."

Such profiling is unwarranted. The 9/11 attacks by a small group of men behaving in an unequivocally unislamic way were condemned by Muslim authorities. Yet collective responsibility and collective guilt was projected onto all Muslims worldwide, roughly one quarter of humanity.

The discrimination faced by the author and other Muslims was the result of Islamophobia perpetuated by continued media misrepresentations of Islam and Muslims since 9/11.

The book is recommended for anyone wanting a first-hand account of the issues involved in living as a migrant in New Zealand – especially a Muslim one.

– Adam Brown

- 1 <https://en.wikipedia.org/wiki/PewDiePie>
- 2 Kang, C. & Goldman, A. (2016) In Washington pizzeria attack, fake news brought real guns. The New York Times, 5 December, 2016. <https://www.nytimes.com/2016/12/05/business/media/comet-ping-pong-pizza-shooting-fake-news-consequences.html>
- 3 Rosenberg, Y. (2017). "Jews will not replace us": Why white supremacists go after Jews. The Washington Post, 14 August 2017. <https://www.washingtonpost.com/news/acts-of-faith/wp/2017/08/14/jews-will-not-replace-us-why-white-supremacists-go-after-jews>
- 4 [https://en.wikipedia.org/wiki/Reactions\\_to\\_the\\_September\\_11\\_attacks](https://en.wikipedia.org/wiki/Reactions_to_the_September_11_attacks)
- 5 Kurzmann, C. (2020). *Islamic statements against terrorism*. University of North Carolina. <https://kurzman.unc.edu/islamic-statements-against-terrorism>

## MUSLIM MEDIA WATCH

EDITOR: ADAM BROWN. EDITOR@MMW.ORG.NZ MEDIA LIAISON: KHAIRIAH A RAHMAN. KHABAR@MM.ORG.NZ  
SUB-EDITOR AND DESIGNER: DAVID BLOCKSIDGE. DAVIDBLOCKSIDGE@YAHOO.COM

CONTENTS © MUSLIM MEDIA WATCH • 'MUSLIM MEDIA WATCH' IS A REGISTERED TRADEMARK  
ARTICLES MAY BE REPRODUCED ONLY IN FULL AND ONLY WITH THE PRIOR WRITTEN PERMISSION OF THE EDITOR.  
OPINIONS EXPRESSED ARE THOSE OF THE WRITER AND DO NOT NECESSARILY REFLECT MMW'S VIEWS.