

Research Article

The Impact of Islamic Extremist Terrorist Attacks on the British Muslim Community

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Abstract

This study investigates the impact of Islamophobic hate crimes on the British Muslim community in the aftermath of the 2017 terrorist attacks in the UK (United Kingdom), which were largely linked to Islamic extremism. Using qualitative research methods, the project explores the psychological and social consequences experienced by Muslim communities, focusing on hate crimes and discrimination. Through participant questionnaires, the study identifies key themes such as heightened anxiety, fear of public safety, and altered online behaviours. Respondents reported feelings of paranoia, identity questioning, and social withdrawal, reflecting the emotional and mental toll of Islamophobia. Additionally, the rise in Islamophobic abuse, both in person and online, demonstrates the widespread prejudice faced by Muslims post-terrorist incidents. The research highlights gaps in current counter-terrorism strategies, particularly in addressing the secondary harm inflicted on Muslim communities. Victims often felt neglected by law enforcement, leading to calls for more robust protective measures, such as increased police presence in vulnerable areas and better communication between authorities and Muslim communities. Participants also recommended educational reforms to raise public awareness of Islamophobia and more responsible media coverage to prevent further stigmatization of Muslims. The study emphasizes the importance of policy changes to reduce hate crimes and foster social cohesion.

Keywords

Islamophobia, Hate Crimes, Terrorism, Public Safety, Islamic Extremism, Victimology

1. Introduction

The UK experienced five terrorist attacks from March to September 2017, four out of the five attacks were carried out by lone actors with roots in Islamic extremist ideology [18]. Tensions between communities can rise following terrorist attacks, this chain of events is often referred to as a trigger event that result in hate crime incidents increasing [3]. There is often prejudice against an individual or community due to the perception that terrorist attacks are linked with a specific race or religious group [32]. Using empirical and qualitative methods, this research project aims to understand the impact

of Islamophobia following the 2017 terrorist attacks. To understand the nature of problems and provide the information needed for social policy change, qualitative research is often necessary [30]. In this research project, victimology was used as a methodological approach to investigate a specific type of incident that may target a minority population [22]. The goal of this project is to narrow the gap by including victims in discussions about improving policy and practice. The key research findings will offer policy solutions based on the victims' recommendations and literature. Among them are

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ensuring additional efforts by law enforcement to provide victims with the services they need and build stronger relationships with marginalized communities, creating effective Islamophobia awareness implemented through educational criteria, government agencies, laws and regulations, and media correspondents.

The Attacks

The UK experienced five terrorist attacks from March to September 2017 that took the lives of 36 people and injured hundreds more [18]. Among the five attacks, four were committed by Islamic extremists. Westminster Bridge, Manchester Arena, London Bridge, and Parsons Green were all attacked by Islamic extremists [18]. While none of the attackers were directly associated with any known terrorist organization, intelligence suggests that wider terrorist groups and ideologies may have influenced them [16]. The biggest threat to the UK in 2017 came from Islamic extremism, specifically Daesh (Another name for ISIS (Islamic State of Iraq and Syria)) [16].

According to Stith Butler et al terrorism has a spectrum of consequences [32]. As well as directly impacting its victims, secondary effects can also occur which include forms of community harm such as Islamophobia. Referring to terrorist attacks as trigger events, these events will often lead to an increase in hate crime in its direct aftermath. The perception that terrorist attacks are linked to a specific race or religious group often leads to prejudice against an individual or community [32]. Hate crimes may spike following terrorist attacks due to micro-manifestations from individuals with racial prejudice who feel they can act on their beliefs [3].

Terrorism is intended to spread fear; however, this is not limited to those directly involved in the act but to the wider community [33]. Stith Butler et al describe the consequences of terrorism as being on a spectrum. Islamophobia and community consequences are secondary effects of terrorism that follow the initial incident. Terrorist attacks are often linked with a specific race or religious group, these perceptions often lead to discrimination against the linked individual or community [3].

The current prepare strand of the counter-terrorism strategy CONTEST also aims to minimize the impact that terrorists attack has on communities and people affected by the attack through government agencies and third-party services [17]. Reviewing statistics on hate crimes reveals, however, that current policies do not work. This project aims to further back this claim.

Throughout the months of terror during 2017, 6,000 incidents of religiously motivated hate crimes were recorded by law enforcement in the UK, a 29% increase from the previous year [3]. The attack on Manchester Arena alone saw an increase of 700% in Islamophobic hate crimes in the first-week post-attack, 70% of incidents recorded in 2017 occurred at street level [3]. The most common form of incident was abusive behavior which accounted for 52% of reports. Followed by physical attacks which accounted for 18% of all reports [3].

Vandalism followed as the third most common incident, with an increase of 6% from the previous year, accounting for 10% of all reports. The most common street-level incidents occurred in public areas, followed by transport networks [3]. As well as street-level hate crimes, Islamophobic abuse is also present in the online world in places such as social media, forums, and online news articles [3]. Awan suggests that most of the comments posted online have undertones of extremism and are usually posted in the form of jokes [5]. Awan implies that online Islamophobia is a danger to Muslims, as it is likely to incite religious hatred that leads to in-person crimes, especially from those with far-right ideologies [5]. Following the 2017 terrorist attacks in the UK, 30% of all reported hate crime incidents occurred online [3]. Atta et al findings show that during the first 24 to 48 hours following the attacks in Manchester Arena and London Bridge, the most extreme examples of Islamophobic speech and threats of violence were present online [3].

The understanding of the impact Islamophobic hate crimes have has few related publications [4]. Research is important to understand victims' experiences to meet their support needs [17]. The purpose of this research project is to understand the impact and highlight the needs of victims of Islamophobia by gathering direct experiences and opinions from the impacted community.

2. Methodology

Research is important to understand victims' experiences to meet their support needs [17]. The purpose of this research project is to understand the impact and highlight the needs of victims of Islamophobia by gathering direct experiences and opinions from the impacted community.

This research project used qualitative research methods to collect and analyze its data. qualitative research methods are a form of social investigation [30]. Qualitative research is often used to understand the nature of problems and provides integral knowledge needed for changes within social policy. Generative research is a strand of qualitative data that aims to develop new conceptions or a deeper understanding of a social phenomenon [30]. Generative research also aims to create recommendations and solutions for social problems [30]. In this vein, this research project aims to develop recommendations surrounding Islamophobic hate crimes that happen in the aftermath of terrorist attacks by understanding the impact from participants who have first-hand experiences, that are rarely included in discussions.

The importance of this research project lies in the fact that there are currently limited academic studies that acknowledge Islamophobic hate crimes that follow terrorist attacks. Research is often conducted to shed light on a specific topic, such as a crime or criminal policy that has received little research in the [22]. This research project is unique as it looks at the impact of Islamophobia following a set of terrorist attacks that took place in 2017. Maxfield and Babbie explains

how research should be an extension to what is already known [22]. The prevalence of Islamophobia in the UK is known through statistics, however its true impact and effect cannot be determined by numbers.

A questionnaire was the chosen method for this research project to collect data. Questionnaires are an effective method in criminological research as they can collect relevant data on a targeted group relevant to a specific issue to understand what is not currently known [11]. The questionnaire was designed using open-ended questions which allows data to suitably be collected for qualitative analysis [11]. The questionnaire was delivered on a web-based questionnaire site, the chosen site was Google Forms and shared on social media. The questionnaire remained completely anonymous to protect the safety of participants and avoid harm due to the sensitivity of this topic.

3. Key Findings

Thematic analysis was then used to analyze the data and bring key themes to the surface. Participants' quotes are pseudonymized so that they remain anonymous. Direct quotes from participants will be used to present the findings of this study. Lingard suggests that quotes offer access to dominant patterns found in the data, therefore should be selected carefully [20]. However, quotes themselves are not an argument, the following section will explore themes created by the quotes with literature to support [20]. By separating themes into sections, Bryman proposes capturing a specific portion of the data and providing insight and creating an environment that makes links between themes identifiable [10]. The responses will offer insight into what support may be needed to protect vulnerable communities and will be useful for generating policy recommendations.

3.1. Impact on Health and Well-Being and Identity

The first question in the questionnaire aimed to gather data concerning the health and well-being of participants following the terrorist attacks in 2017. The participants were asked how the attacks may have impacted on their health and wellbeing to gain a better understanding of the psychological impact of being labelled a suspect community following a terrorist attack.

"I did feel a little bit on edge as I am a young female Muslim living in an area with predominately white Christian people" – Participant 2

"Felt like it affected my mental health and made me question my identity" – Participant 23

"It caused a little bit of worry/anxiety when I was out of my home" – Participant 2

It is common for victims of Islamophobia to experience fear and anxiety following terrorist attacks [14]. The NHS (National Health Service) suggest that general feelings of

anxiety and constant hypervigilance can have both physical and mental effects [25]. Some physical effects of anxiety are irregular heartbeat, headaches, sickness and insomnia [25]. The psychological effects experiencing constant anxiety may create the individual to withdraw from society, both voluntary and involuntary [25]. Social withdrawal is considered a risk factor for health, especially the risk of developing a mental illness [23]. Constant states of fear and anxiety may create further feelings of tension, restlessness, constant vigilance and paranoia [7]. After the attacks, several participants reported feeling unsafe in their day-to-day lives and being unable to leave their homes. It is through these findings that we gain an insight into the psychological effect that terrorist attacks associated with a particular religion or ethnicity have on associated communities.

"I was worried about the potential backlash and was less inclined to socialize. I stopped going for regular walks within my local area. This naturally would have adversely impacted my health and well-being" – Participant 8

"Paranoia" – Participant 16

"I felt guilty because of what the world thought" – Participant 1

"Just looking Asian in public places in the immediate aftermath made me nervous." – Participant 4

"I was more paranoid when in public" – Participant 21

Worry, guilt and paranoia are distressing emotions that can lead to mental health problems [12]. Victims of hate crimes are more likely to develop mental health disorders such as PTSD (Post Traumatic Stress Disorder) from stress and trauma created by their victimization, whether it is direct or vicariously [13]. Victims of hate crimes may experience deeper psychological effects due to the fact that the incident was a deliberate attempt to harm them or somebody who shares the same identity [4].

In response to terrorist attacks associated with Islamic extremism, Muslim communities may feel excluded, ashamed, and blamed for the terrorist attacks as a result of their religious identity [35]. These findings demonstrate that some participants felt disassociated from their religious identity as a response to self-protect and avoid further discrimination.

"Made me question my identity" – Participant 23

"I remember feeling disappointed when the news came out and it was yet again 'Muslims'" – Participant 1

Muslims are often targeted based on visible characteristics such as religion-related names and traditional religious clothing [35]. These characteristics are negatively associated with deep rooted stereotypes in structural biases [14]. Awan & Zempi argue that Muslims' visible characteristics make them more vulnerable to abuse and violence [8].

"I don't wear a head scarf, so people don't assume that I'm a Muslim" – Participant 25

"I don't dress in a way that identifies my religion" – Participant 10

Although the participant was unclear whether they decide not to wear religious clothing for personal reasons or to avoid

potential victimization following the attacks, Awan and Zempi suggest that often Muslims in western societies will opt for dressing in western clothing in order to blend in more and avoid victimization [7].

Findings suggest that participants were worried about being victimized when revealing their religion. Prejudice and discrimination can make individuals ashamed [36]. Shame may sometimes lead to individuals isolating or disassociating with their religious identity as a form of protection against victimization [31]. Sadek suggests that one's self-identity can collapse through internalization of stereotypes and experiences of Islamophobia [31].

"So much more anxiety when I had to let people know I'm Muslim" – Participant 19

"I did feel on edge as a part of me was worried my peers around me would judge or change their views on me based on my religion" – Participant 2

"More conscious of how I approach announcing my religion when I'm asked about it" – Participant 25

According to Baxter et al, understanding the psychological effects of traumatic events can facilitate the development of better policies for pre-and post-incident [9]. Having policies in place to support victims will aid in reducing further associated problems such as developing a mental disorder.

3.2. Impact on Online Activity

These results show the prevalence of Islamophobia online following the attacks on the UK in 2017. Awan & Zempi suggest that online Islamophobia is more likely to increase following high profile terrorist attacks, otherwise known as a trigger event [8]. As part of the questionnaire, participants were asked about their online activity following the 2017 terrorist attacks in order to assess the impact on the way in which they avoided or modified daily rituals because of the fear of victimization.

Online hate crimes are often made in the form of threats, which can increase further fear and anxiety of the threats manifesting into actions [8]. The threat from far-right groups is particularly present online. Awan and Zempi suggest that organizations such as the EDL (English Defense League) and Britain First use online platforms as a key part of their identity to spread hate crime, communicate with sympathizers and organize offline protests and attacks [8].

"Lot of Islamophobia" – Participant 5

"Avoided online activity because of all the hate speech" – Participant 23

Another reason why participants avoided spending time online was due to the blame that was being put on Muslims. Awan suggests that the most common form of hate speech online is the stereotype associating all Muslims with terrorism [6].

"There will always be discrimination online, but I tended to avoid the media as they would focus the blame on the majority rather than the minority of Muslims. I think by

blaming the attack on the majority rather than minority definitely encouraged Islamic discrimination" – Participant 14

"I remember seeing the media publish articles about these attacks, which did focus on the religion of the attacker. Often these articles would talk about the attacker's identity but throughout reading these different stories on multiple websites, I couldn't help but notice an indirect blame on the 'religion' acting as the driving point for these tragic events" – Participant 2

The exposure to hate crime online, specifically targeting your associated community can lead to feelings of discrimination and isolation. The psychological well-being of an individual or community may be negatively affected by discrimination and isolation [14]. The persistence of online hate crimes encourages and normalizes behavior and can ultimately create an escalation on in-person attacks [8].

3.3. Impact on the Perception of Public Safety

With hate crimes rising in the aftermath of terrorist attacks, often Muslim communities are left feeling vulnerable, fearful, and constantly concerned about being victimized by Islamophobic violence [7]. These findings present participants' perspectives on safety in public places as Muslims and measures they have taken to avoid victimization in the wake of the 2017 terrorist attack.

"I didn't feel safe. Made me feel more conscious" – Participant 22

"I did not feel safe going out" – Participant 23

"I was literally told 'all Muslims are ISIS' to my face" – Participant 19

The majority of Islamophobic attacks are carried out at street level. The most popular places being city centers, streets and transport networks [4]. Githens-Mazer and Lambert report that most Islamophobic attacks happen during the night [15].

"At first I did feel a little bit uncomfortable when out in public areas/ using public transport" – Participant 2

"I was called smelly racist word for Pakistani on the train on my way to work. I was the only one in the carriage wearing a hijab" – Participant 11

"It definitely made me vulnerable. Anxious being in a public place where there might be an extremist attack or made to feel uncomfortable and viewed suspiciously. Avoided public places as I felt unsafe and preferred to stay at home" – Participant 4

"When one of the attacks happened, I was coming out of a busy train station, I could see at the corner of my eye a man was only looking at me with disgust" – Participant 12

Individuals who feel unsafe due to discrimination and fear of victimization can become anxious, hypervigilant and withdraw from society [14]. Hate crimes can disrupt Muslim's daily lives in multiple ways, forcing them to change and avoid normal routines [28]. Examples of this may be refraining from

attending religious services, avoiding public transport, exclusion from socializing and self-censoring religious identity due to fear of being subjected to Islamophobic hate [26].

Awan and Zempi suggest that the steps taken to disguise religious identity following terrorist attacks are so real that they will change their lifestyle to avoid being victimized [7]. Examples of this may be refraining from attending religious services, avoiding public transport, exclusion from socializing and self-censoring religious identity due to fear of being subjected to Islamophobic hate [27]. This further supports the previous section that discusses identity disassociation.

“Going to the mosque was a different and uncomfortable experience as you didn’t know how others living in that area would react to the large gatherings and the loud call to prayer” – Participant 14

“I felt unsafe and targeted while completing my day-to-day activities” – Participant 20

However, it should be noted that these are not voluntary choices or choices that the victim particularly wants to make but as Perry and Alvi refer to, a safe choice [28]. The safe choice is created by boundaries in physical and virtual spaces in which Muslims are ‘not welcome to step’ by those with discriminatory views. The consequence of overstepping these invisible boundaries is being subjected to Islamophobic abuse [28]. The feeling of compliance and the inability to challenge these boundaries can result in feelings of weakness and powerlessness creating more chances for the development of mental health disorders [7].

Additionally, Muslims are often told to remain vigilant and prepare for Islamophobic abuse following high profile terrorist incidents, furthermore, adding to the constant feeling of being on edge and anxious, which can negatively affect an individual’s mental wellbeing [7]. This is further supported by the participants responses.

“I remember when the acid attacks on Muslims happened and when they did happen, my family would tell us to be cautious and if, we were ever in an attack, what the best and quickest way to relieve the pain was. This was scary” – Participant 1

“I was more aware of my surroundings when I went out. It was somewhat stressful” – Participant 15

These findings show that not enough support is being offered to ensure safety of targeted communities following terrorist attacks. The following section will present improvements that the participants would like to see in regard to better protection and support for targeted communities following terrorist attacks as well as minimizing the problem to begin with.

4. Recommendations

Ngari & Reva suggest that often the law fails in offering strategies and support to help suspected communities following terrorist attacks, and instead creates further damage and alienation [24]. According to Atta et al victims of Is-

lamophobic hate crimes are often left to deal with the impact alone [4]. Victims' voices should be heard and respected since they can often make a positive impact on creating change and prevention [2]. The following sections will present recommendations that the victims would like to see regarding issues caused by Islamophobia following terrorist attacks.

4.1. Increased Safety and Preventative Methods

Assessing the key findings about Muslims' perceptions of public safety following the 2017 terrorist attacks, it is clear that Islamophobia, whether experienced directly or vicariously, caused participants to feel unsafe and vulnerable.

It is important that law enforcement agencies respond to victims needs as soon as possible to prevent further harm. Specific needs such as personal safety and security, support and trust are crucial to avoid further harm in responding to incidents of hate crime [27]. In this section, we examine the themes that participants found most important regarding the future of public safety for Muslims in the aftermath of a terrorist attack. Based on first-hand experiences, the participants' perspectives offer a deeper understanding of public safety.

“Policing outside mosques/ Muslim communal areas to prevent hate crime” - Participant 6

“More police or community officer on duty in area targeted” – Participant 5

In the direct aftermath of terrorist attacks, community areas such as mosques may be a target for hate crimes [27]. Perpetrators of Islamophobic hate crimes may target religious buildings because they are seen as visible objects that represent the victim’s identity [27]. Several participants wish to see more police presence in areas of the community that have high Muslim populations following terrorist incidents to deter incidents of hate crimes.

“More police presence” – Participant 17

“In the weeks post the attack more police officers should patrol the streets and tube / train stations to limit any potential Islamophobic attacks” – Participant 7

Atkins found that visible security of patrolling police officers increases resilience in crowded places [2]. The police play an important role in the response to hate crimes. The relationship between Muslims and law enforcement agencies must strengthened to restore safety and trust.

4.2. Education and Awareness

The awareness of Islamophobia is an essential part of understanding and addressing it. Various sectors across society, such as education and politics, need to confront and raise awareness about Islamophobia in order to eliminate it from society.

Ramarajan & Runell found that the education curricula fail to address the problem of Islamophobia [29]. Although these findings date back to 2007, participants' responses indicate that teachings surrounding Islamophobia are still vital in

education. As a whole, religious and cultural diversity needs to be better addressed throughout the education curricula [29].

“Better awareness in schools. More public awareness on the impacts to minorities after attacks” – Participant 17

“Awareness and education amongst schools. Wider public knowledge so hate is spread less. For the wider world to know and recognize that acts of terrorism are not condoned in Islam and that, those who carry out these acts do not represent or speak for the religion. And if this is learnt then maybe people would understand that “normal” Muslims aren’t to blame” – Participant 1

“Thorough education in predominantly non-Muslim areas to educate those that most Muslims are peaceful and are non-involved in terror related acts. Spread the message that terrorism has nothing to do with a particular religion” – Participant 6

Furthermore, the term Islamophobia does not have a clear definition in British law. The first step toward solving this problem would be to define it, as a definition can aid initiatives and accountability to tackle the problem [34].

As a means of addressing the problem of Islamophobia, the government and local authorities should raise awareness and provide more avenues of education about the Islamic faith to the public. It has been argued by Ngari and Reva that minority groups are impacted by hate crimes when the law fails to protect them and distinguish them from acts of terrorism [24]. These findings present several measures that the participants suggest the government should implement to tackle Islamophobia.

“Local authorities to get more involved” – Participant 12

“Improve communication between different segments of our diverse community” – Participant 26

“Better information on Islam and the difference between extremists and Muslims” – Participant 21

“Someone from the government make a speech and help the public understand that us Muslims have nothing to do with it” – Participant 19

Mahmood suggests some ways this could be done is through sharing facts over fear, dissipating false conceptions and stereotypes of Muslims, standing publicly in support of Muslims by engaging with the Muslim community and taking the time to understand Islam as a religion and its values [21]. Researchers have found that building trust with the government, along with increasing security measures, could mitigate the impact of fear following a terrorist attack [2].

It is important that the law distinguishes between religion and terrorist incidents as soon as possible to prevent hate crimes from occurring [24]. By minimizing crime severity and failing to provide sufficient support, law enforcement agencies can contribute to secondary victimization [26]. Secondary victimization has further impact on psychological and behavioral consequences.

4.3. Improved Media Reporting

Depending on how the story is presented, the media can

greatly alter the public's perception of a certain group of people or subjects. The stereotypical image of Islam and its association with terrorism often negatively portrays Muslims in the media [1]. In turn, this media coverage is harmful to Muslim communities and can trigger Islamophobia and increase hate crimes [19].

“I feel like the way the media portrays these attacks should be improved. For example, do not focus the entire story on the attacker’s religion as there are so many Muslims in the world who aren’t terrorists. When the media keeps the sole focus on the attacker being ‘Muslim’ or ‘following Islam’ they ultimately will affect the way some people view Muslims allowing society to categorize all Muslims as ‘terrorists’.” – Participant 2

“At the time of attacks, there should be more coverage on media to communicate that terrorist attacks are against Islam and that the majority of Muslims are law-abiding citizens who disagree with the extremists’ views of the terrorists. Unfortunately, these select few are giving Islam a very bad name. The media is quick to describe an attack by Muslims as a terrorist attack but when non-Muslim attacks are reported the “terrorist” word is rarely used which will only further exasperate the situation and encourage islamophobia. Unfortunately, this will have a detrimental effect and adversely impact minority groups.” – Participant 7

Participants' recommendations are similar to Allen's findings that journalists should move away from stereotypical images of Islam and be regulated and reviewed to prevent public perceptions of Islam from being controlled. [1]. A number of countermeasures are recommended by Mahmood to combat Islamophobic bias in the media, such as the development of media literacy, the creation of legislation, and the monitoring of news outlets to ensure unbiased coverage [21]. Allen further suggests that reporters and journalists should be more educated about the Islamic faith [1].

Social media is another form of media that hosts harmful Islamophobic views. Social media platforms often host immediate reactions and discussions from the public about news on emerging terrorist attacks, which often lies amongst a spectrum of anger and fear. Twitter, Instagram, Facebook, YouTube and TikTok are the most prevalent social media networks for Islamophobic content [33]. A study by the New Arab found that nine in every ten Islamophobic posts fail to get removed from social media platforms [33].

“Increased scrutiny on mainstream media reporting on all platforms such as TV, Written Press and Social Media to prevent provoking headlining/reporting to negatively target minority groups, and making sweeping generalizations in the process” – Participant 3

Awan refers to social media as a double-edged sword, although it has positive factors it has created a space for hate to be spread and hidden by anonymity [5]. Ivandic et al suggest that social media sustains and arguably amplifies islamophobia further compared to traditional media sources due to anonymity and lack of consequences in an online world.

Content should be monitored and removed, and individuals should be made aware of real-life consequences of perpetrating hate crimes [19].

5. Key Recommendations

Key recommendations were created from participants needs and experiences, the key recommendations suggested from this research project are.

- 1) Additional effort is afforded to ensure victims' needs are met as soon as possible by law enforcement agencies. Some of the most essential needs of victims of Islamophobia are feelings of safety, security, support, and trust, which are essential to preventing further harm and secondary victimization. An example of this may incorporate additional police presence in areas of the community with Muslim populations following terrorist incidents to deter incidents of hate crimes.
- 2) Build on the relationship between the Muslim community and the government, the government is essential to distinguish the connection between Islam and terrorism, this may be accomplished through members of the government dissipating false stereotypes, communicating facts rather than fear, spending time with members of the community to truly comprehend the impact of hate crime, and stand publicly in support of Muslims.
- 3) Better awareness of Islamophobia to eliminate it from society, this can be implemented through the education curricula, the creation of a precise definition in British regulation of Islamophobia and more useful information being widely available for members of the public, government agencies and media correspondents to understand Islamophobia and its consequences.
- 4) Mandate journalists and media reporters to move away from the stereotypical belief of Islam by regulating and reviewing content before publication. This may be accomplished by forming legislation or devising media literacy regulations.
- 5) Encourage social media platforms to terminate Islamophobic content from their networks as momentarily as possible and make members of the public more conscious of the real-life consequences of perpetrating hate crimes.

Abbreviations

UK	United Kingdom
PTSD	Post Traumatic Stress Disorder
NHS	National Health Service
Daesh	Another Name for ISIS (Islamic State of Iraq and Syria)
UN	United Nations
EDL	English Defense League

Author Contributions

Tia Atkins is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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