Promoting Religious Literacy and Mutual Respect

Islamic Networks Group
Two Year Impact Report 2012 – 2014

Speakers from ING’s Interfaith Speakers Bureau, Representing Muslims, Christians, Jews, Buddhists, and Hindus on Panels.

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ING Vision

Islamic Networks Group (ING) envisions a world in which people of diverse backgrounds are understood and respected and their contributions valued, and in which American Muslim communities play a vital role in promoting values of inclusion and coexistence.

ING Mission

In pursuit of this vision, ING’s mission is to counter prejudice and discrimination against American Muslims by teaching about their traditions and contributions in the context of America’s history and cultural diversity, while building relations between American Muslims and other groups. ING emphasizes the importance of countering all forms of bigotry while working within the framework of the First Amendment’s protection of religious freedom and pluralism.

Founded in 1993, ING achieves its mission through education and community engagement. We work through regional volunteers and affiliated organizations across the country who provide thousands of presentations, training seminars and workshops, and panel discussions annually in schools, colleges and universities, law enforcement agencies, corporations, healthcare facilities, and community organizations as part of cultural diversity curricula and programs. Reaching hundreds of groups and tens of thousands of individuals a year at the grassroots level, ING is building bridges among people of all backgrounds.

ING Principles

ING programs are based on the following principles:

- We believe in adhering to the highest standard of professionalism in the operation of our organization, striving for full accountability and transparency, as reflected in our Better Business Bureau (BBB) accreditation.
- We believe that a deeper understanding of different religions and cultures contributes to peace and harmony in the world.
- We believe that diversity of cultures, ethnicities, and ideologies contributes to personal enrichment and social strength.
- We interact with people based on the belief that they are good, decent, and honest human beings, and we respect their diverse beliefs and practices.
- We emphasize face-to-face interaction with our audiences as an effective way to overcome stereotypes and prejudice and build bridges of understanding and friendship.
- We strive to build long-term, honest, and intimate relationships with individuals and institutions by meeting their needs and expectations, valuing their feedback, and delivering top quality products and services, based on scholarship.
- We hold ourselves to the highest standards of behavior and character, including good manners, kindness, sincerity, integrity, authenticity, generosity, and a dedication to continuous learning and growth.
- We subscribe to the principles expressed in the religion clauses of the First Amendment of the U.S. Constitution; our products and services are therefore academic, informative, objective, neutral, but never devotional in nature.
Table of Contents

Executive Summary .................................................. 1

1. ING Output: Reaching New Audiences .......................... 3

2. ING Impact: Changed Perceptions ................................. 7

3. ING Content and Speakers: Consistently Rated High .......... 15

4. Online Curriculum:
   ING’s Content Available Nationwide and Beyond ............... 26

5. ING’s Future Plans: Launching in 2014-2015 ..................... 28

Conclusion .............................................................. 29

Appendices ............................................................ 30

  Appendix 1: ING Background ..................................... 30
  Appendix 2: Year-by-Year ING Output ............................ 27
  Appendix 3: Year-by-Year Impact Comparison .................... 38
  Appendix 4: Year-by-Year Requester Survey Results .......... 41
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Executive Summary

We live in a world in the throes of dramatic transformations, and, as an organization committed to interfaith and intercultural harmony and respect, ING needs to keep pace. The period since our last impact report has been and continues to be transformative for ING in various ways; we are pleased to present not only an analysis of ING's impact over this period in changing perceptions about Muslims and their faith as well as educating about other religious groups, but also to report the new directions in which ING is moving and their resultant impact. As we did in our last report, we will provide documented evidence that our approach succeeds in reducing misconceptions and prejudices towards Muslims and their faith. We will also show how through use of the Internet ING is expanding its impact both quantitatively and qualitatively and meeting the needs of a global world with 21st-century tools.

In particular, we emphasize two new channels through which ING is promoting intercultural and interreligious understanding: 1) online curriculum packages providing the content of several ING presentations accompanied by discussion questions, classroom activities, and resource lists, available free of charge to educators in middle and high schools and in postsecondary institutions, which have already been downloaded by 85 teachers in 22 states, one US territory, and three Canadian provinces; and 2) multiple social media platforms through which ING reaches new constituencies, especially young people for whom the use of these media is second nature. (See pp. 3-4 and 26-27.) Furthermore, ING is actively working towards expanding its reach still further through these technologies, among other initiatives through iPad apps for educators already under development.

ING also continues its traditional outreach through live, face-to-face presentations and webinars, providing education to diverse audiences utilizing trained speakers in both the Islamic Speakers Bureau (ISB) and the Interfaith Speakers Bureau (IFSB). The ISB provides individual speakers discussing various topics relating to Muslims and their faith to schools, colleges, community organizations, and other venues. The IFSB provides panels of speakers to similar venues, each panelist representing one of the five major world religions: Buddhism, Christianity, Hinduism, Islam, and Judaism. The IFSB also organizes interfaith service projects, bringing people of diverse cultures and religions together for service as well as conversation. In addition to its work through these two speakers’ bureaus, ING offers cultural diversity seminars to various professional groups, educating them on best practices in dealing with Muslim communities, employees, patients, and students. ING continues to encourage and support the development of affiliate organizations around the country which are modeled after ING’s methodology and content. There are presently 23 ING affiliates in 21 states. In the past two years, six ING affiliates have begun the process of building Interfaith Speakers Bureaus in their areas to complement the local Islamic Speakers Bureaus already in operation. (Further information on ING and its programs is available in Appendix 1: ING Background.)

Locally in the San Francisco Bay Area between September 1, 2012, and June 15, 2014, ING reached a total audience of around 35,000 in about 700 audience groups. (See pp. 5-6.) Over the two-year period...
2012-2014, ING has continued to administer surveys and evaluations of its educational outreach programs to measure its success in fulfilling its mission. Audience evaluations from presentations by the Islamic Speakers Bureau and the Interfaith Speakers Bureau document an increased understanding and more accurate picture of American Muslims and their faith as well as improved readiness for positive interfaith relationships. The change in attitudes documented by surveys before and after ISB presentations demonstrates ING’s effectiveness in making Muslims and their faith a better understood and accepted part of the American religious and cultural landscape. While over the past two years only 26.5% of student respondents reported a “high” level of knowledge of Islam before an ING presentation, after a presentation that figure increased dramatically to 63.5%. Responses to questions on six common stereotypes about Islam and Muslims show that this increased knowledge leads to changed attitudes. For instance, the percentage of respondents who see Islam as promoting peace increases from 55% to 72%. Similarly, the percentage recognizing that Muslims have long been part of America rises from 38% to 58%, while the number of respondents seeing Muslims as “Americans like myself” increases from 48% to 65%. On the other hand, the percentage believing that Muslims “see women as inferior” decreases from 17% to 6%. (See pp. 7-11.)

Audience evaluations also demonstrate the effectiveness of ING’s Interfaith Speakers Bureau. Over the past two academic years, over 90% of audience respondents rated interfaith panel presentations “Excellent” or “Good.” Only 6% rated them “Fair,” and fewer than 1% rated them as “Poor.” Open-ended audience comments also show the positive impact of ING’s interfaith presentations. (See pp. 12-14.)

Educators and other requesters also show satisfaction with the relevancy of ING content, both Islamic and interfaith. Over 93% of respondents rate ING content “Excellent” or “Good,” with a strong majority (65%) rating it “Excellent.” ING speakers likewise receive better than 90% ratings of “Excellent” or “Good” on all criteria, again with a strong majority (73%) rating them “Excellent.” Requester comments also register not only satisfaction with presentations but also striking evidence of their impact on audiences. (See pp. 15-25.)

ING has three major new initiatives planned for 2014-2015: 1) An iPad app for educators is under development; it will provide the content of ING’s content and curriculum in an interactive format that will both excite student interest and extend ING’s educational mission to areas where live ING speakers are not available. 2) ING will put its cultural diversity training for law enforcement agencies online. This training has been extremely successful in improving relations and increasing cooperation between law enforcement and Muslim communities, and it will now be available to agencies that cannot receive the training live. 3) ING is launching a youth program that will strengthen the identity of U.S. Muslim youth and equip them to answer questions about their faith and culture, providing not only tools to combat Islamophobia but also a source for Muslim youth to learn and teach about their religion. (See p. 28.)

At a time when Islamophobia remains a major threat to the harmony and cohesiveness of American society, the work of ING continues to be critically important. Providing education about Islam and Muslims in the context of enhancing religious literacy among all faith practitioners is central to creating a pluralistic society. We hope that you will continue to support ING’s important mission to educate Americans about Muslims and their faith, while promoting religious literacy, understanding, and mutual respect and building relationships among people of diverse cultures and religions.

Dr. Henry Millstein
Programs Manager and Analyst

Maha Elgenaidi
Founder and Trustee
1. ING Output: Reaching New Audiences

Digital Media: A New Channel for ING Outreach

ING reached hundreds of thousands with our content through social media in 2012-2014

Since 2010, ING has been expanding its reach through the use of social media platforms—primarily Twitter, Facebook, and YouTube, but also LinkedIn, Google+, and, soon, Instagram—to distribute easily-digestible pieces from our various curricula to a larger audience than we can reach face-to-face. Our media channels present quick facts on the world’s major religions, reports on ING panels and presentations, videos, and photos from our lesson plans. We also use these channels to keep the public informed about our events, fundraisers, and breaking news relating to the First Amendment, as well as issues relating to religion generally and specifically to American Muslims. Our goal is not to step into existing controversies, but rather to supplement conversations with correct information and useful content. We have been deliberate about extending our circles and social networks beyond the immediate Muslim community to involve Hindus, Buddhists, the other Abrahamic traditions, and the larger interfaith movement.

In addition to bringing tens of thousands of new visitors to ING’s website and mission generally, our social media outlets have helped arrange interfaith statements in times of crisis and connected volunteers to ING affiliates across the country.

We share stories of Muslim history, including faith heroes male and female, highlight notable American Muslims or members of the Arab, Middle-Eastern, Muslim, and South Asian (AMEMSA) communities, and report positive news about people of different religions cooperating for the greater good. Not a week goes by without receiving a note of appreciation from a reader who has been enlightened by facts from our curriculum, an inspiring story from history, or an article about an interfaith action.
Social media extends our presence to places where we cannot be physically present and is particularly effective in reaching a younger generation attuned to the Internet.

**Impact**

In the past year, over 20,000 people have engaged with our content and messages on Facebook. Above we picture a few of our more popular posts, which are usually inspiring stories from our online curricula or answers to relevant Frequently Asked Questions.

Our YouTube channel, which hosts event footage, interviews, curriculum highlights, and video reports, has garnered over 15,000 views from January 1, 2012 to the present.

In the past two years (March 2012 until the present), over 200,000 people have visited the ING website to view our content, learn about our mission, or interact with our educational materials that include answers to Frequently Asked Questions at www.ing.org/faqs.

We use Twitter to share the most inspiring stories of the day alongside our own content. Since we started using this platform, the regular sharing and retweeting of our content has appeared on half a million Twitter feeds. Some of our most popular posts appear here.

We have also used over $135,000 of Google Grant money to distribute our content through targeted ads (March 2012 to the present). Many people use Google to find answers about Islam, and ads that link to our Frequently Asked Questions about Muslims and their faith can bring them to well-researched, culturally-appropriate answers.

Our site continues to be a much needed reference for many people. This year to date, our Calendar of Important Islamic Dates has been viewed over 10,000 times.
Face-to-face Presentations

Islamic Speakers Bureau and Interfaith Speakers Bureau

Between 2012 and 2014, nearly one third of ING’s presentations have been Interfaith panels

Over the past two years, ING has continued and expanded its efforts to educate for religious and cultural literacy and mutual understanding and respect. This section examines ING’s face-to-face output over the period 2012-2014.

Since 2008, ING has maintained two bureaus: the Islamic Speakers Bureau (ISB), providing individual speakers on topics related to Muslims and Islamic perspectives; and the Interfaith Speakers Bureau (IFSB), providing panels of up to five participants on five major world religions: Buddhism, Christianity, Hinduism, Islam, and Judaism. Over the two-year period, 2012-2014, the ratio of audiences served by ISB to those served by IFSB was 71% to 29%. (Year-by-year charts are given in Appendix 2: Year-by-Year ING Output.)

The numbers reached over the two years are given in the table below.

<table>
<thead>
<tr>
<th>2012-2014</th>
<th>Audience Groups</th>
<th>Audience Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ISB</td>
<td>488</td>
<td>24,400</td>
</tr>
<tr>
<td>IFSB</td>
<td>200</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>688</td>
<td>34,400</td>
</tr>
</tbody>
</table>

A Continuing Demand among Diverse Audiences

Over the past two years, the proportion of ING’s school presentations has remained at a little over half of ING’s total presentations to all venues. Among non-school or adult presentations, religious venues made up the largest number of presentations, or 15%, followed closely by institutions of higher education at 14%, with community organizations slightly less at 12%.

Combined cultural diversity presentations to healthcare professionals, educators, corporate managers and law enforcement made up the remaining 7%. These figures are comparable to those in the previous three years. (See Appendix 2: Year-by-Year ING Output).
Here is a sampling of Bay Area venues that hosted an ING presentation or panel over the last two years, in addition to the numerous middle and high schools.

**Faith-based venues:** American Muslim Voice, Bay Area Satsang, Berkeley Buddhist Temple, Congregation Shir Hadash, Congregation Sherith Israel, First Unitarian Church, Oakland, Hillcrest Congregational Church UCC, Islamic Society of the East Bay, Islamic Center of North Marin, Islamic Center of Santa Cruz, San Francisco Interfaith Council, San Francisco Islamic School, Silicon Valley Interreligious Council, Silicon Valley Progressive Faith Community, Skyland Community Church, St. Albert Catholic Church, St. John’s Presbyterian Church, St. Martin’s Catholic Church, Temple Sinai

**Colleges and universities:** American Baptist Seminary of the West, California Institute of Integral Studies, Center for Islamic Studies at the GTU, City College of San Francisco, Graduate Theological Union, Las Positas College, Menlo College, Pacific School of Religion, Notre Dame de Namur University, San Jose State University, Santa Clara University, Skyline College, St. Mary’s College, Stanford University, UC Santa Cruz, University of San Francisco, Zaytuna College

**Corporations:** CISCO, Google, Intuit, Lawrence Livermore Lab.

**School Districts:** Fremont Unified School District, San Francisco Unified School District

**Healthcare facilities:** Alta Bates Summit Medical Center, Hope Hospice, John Muir Health, San Francisco Bay Program, Stanford School of Medicine, VITAS

**Community organizations and other venues:** Association for Muslim Professional Development, Campbell Rotary Club, Contra Costa Social Workers, Corte Madera Lions Club, Cosmos Retired Professionals, Fremont Family Resource Center, International Museum of Women, Open Youth Forum, President’s Interfaith and Community Service, Public Allies Silicon Valley, Rotary Club of Sunnyvale, San Jose Taiko, San Ramon Library

“``All sections of the presentation were relevant – the speakers' overview of their faith was helpful for context, and the Q and A session was excellent, as it gave kids the opportunity to dig deeper and practice asking critical questions.``”

-High school teacher
2. ING Impact: Changed Perceptions

Islamic Speakers Bureau Impact:
Changed Perceptions and Attitudes

Data shows a shift in attitudes before and after an ING presentation

ING tracks the impact of its ISB presentations through surveys of students who attend the most requested presentations, Exploring Muslim Traditions and Practices (middle school) and Getting to Know American Muslims and their Faith (high school and adult). The survey is administered both before and after presentations to see how audience attitudes change after a presentation.

Over the academic years 2012-2014, ING conducted surveys and collected data from approximately 3,540 (58%) students from 102 (53%) classroom presentations, out of 6,053 students who attended 194 Exploring or Getting to Know presentations during that period.

In September, 2012, ING instituted a new method of administering surveys, whereby survey forms are sent to the teachers in advance to administer, rather than being brought and administered by speakers. This not only allows more time for the presentation but also has resulted in a substantial increase in the rate of return of these surveys from 30% (already an excellent rate of return) in 2009-2012 to 58% in 2012-2014. This surveying procedure also eliminates the possible distorting factor of having a Muslim presenter in the room while the survey is conducted; teachers are asked to administer the pre-presentation survey at least a day before the presentation and the post-presentation survey at least a day after.

Most of the students surveyed were studying about Islam in the context of world history or social studies at the time of the presentation, so some of the content is generally not new to them. However ING presentations leave both students and adults better informed about the topic of Islam and Muslims, as indicated by the following results of surveys conducted between September 2012 and June 2014.

Overall, respondents indicated that the presentation increased their knowledge. The survey asked students to rate their knowledge of Islam before and after the presentation, with the results shown in the accompanying chart.

Before the presentation, only 25% of students reported a high level of knowledge of Islam; that figure shot up to 62% after the presentation. Equally striking is the fact that the number of those believing they had only a minimal knowledge fell from 29% to 7%. (For more details see Appendix 3: Year-by-Year Impact Comparison.) These figures are roughly the same as those for 2009 to 2012, save for the 25% initially reporting a high level of knowledge of Islam; the corresponding figure for the earlier period was 18%. It is possible, though of course not certain, that this may reflect a trend toward better teaching on Islam and Muslims.

“ING is very informed and professional in their approach.”

~High school teacher
Survey Results Regarding Common Stereotypes

ING presentations cause significant shift in perceptions

The survey asked five questions about attendees’ understanding and perception of Islam and Muslims, with a total of 30 possible answers and no limit on the number of answers selected. ING designed these questions to track audience attitudes about six areas that are often stereotyped by the general public. ING uses the results of these surveys to gauge its impact in promoting more accurate perceptions of Muslims in relation to these areas.

Of the 30 responses in the survey, 15 are "Muslim positive" (for example, "Islam promotes peace") and 15 are Islamophobic (for example, "Islam promotes terrorism"). ING presentations over the past two years have brought about a sharp reduction—over 54%—in the frequency of Islamophobic responses, as shown in the accompanying chart. (For more information on survey forms and a year-by-year breakdown of positive and negative responses, see Appendix 3: Year-by-Year Impact Comparison.)

**Stereotype 1: Islam and Muslims promote violence.**

The survey included several responses relating to whether Islam or Muslims promote or engage in violent behavior. Both before and after the presentations, only a small minority of students stated that they thought so. For instance, when asked before a presentation to complete the sentence “I believe that Islam promotes the following,” fewer than 5% of high school students (but almost 13% of middle school students) circled “terrorism.” After a presentation, that number dropped to less than 1% for high school students and to less than 5% for middle school students. There was a larger change, however, in the number of students who answered the same question with “peace.” Before a presentation, 62% of high school students chose that answer; that figure rose to 84% after a presentation.

**Stereotype 2: American Muslims do not assimilate.**

Two questions sought to determine whether audiences see American Muslims as fitting into American culture and life. The first stated “When I think about American Muslims, this is what comes to mind.” One possible answer was “foreigners who do not speak English.” The percentage of high-school students choosing this response plunged from 13% before a presentation to 3% afterwards; the corresponding figures for middle-school students were 24% and 14%. On the other hand, the
number of high-school students responding that American Muslims “have long been part of the history of this country” rose from 38% to 66%. ING presentations also increased the percentage of high school students who view Muslims as “ethnically diverse” from 54% to 77%. Likewise, the percentage who believed that American Muslims are “diverse members of the community” rose from 64% to 76%.

Stereotype 3: Muslims are intolerant of and have little in common with other religions.

When asked whether Muslims “share common beliefs with other religions,” 73% of high school audiences initially selected that response. This increased to 86% after a presentation. In response to the question “I believe that Islam promotes the following,” 59% of high school students selected “respect for other religions” before a presentation; the percentage of students making that choice increased to 75% after a presentation. On the other hand, the percentage of high school students seeing Muslims as “intolerant of other religions” decreased from 8% before to 3% after a presentation; those believing that Islam “shares little with other religions” went from 10% to 6%.
Stereotype 4: Muslims cannot be good Americans.

These questions gauge audience perceptions of American Muslims’ relationship with the United States. Presented with the statement that American Muslims are “Americans like myself,” the number of high school students responding in the affirmative rose from 51% to 72%. When high school students were presented with the option that American Muslims “contribute to the well-being of the U.S.,” the percentage responding in the affirmative rose from 61% to 76%. Attending an ING presentation dropped the number of those holding that Muslims are “not true Americans” from 6% to 2% among high school students and from 10% to less than 6% among middle school students.

Stereotype 5: Islam promotes misogyny.

Several questions were asked about Muslim women and the perception that they are oppressed. Before attending a presentation, 16% of high school students circled the response that Islam promotes the “oppression of women”; that number decreased to 4% after a presentation. The percentage of those affirming that Muslims “view women as inferior” dropped even more dramatically, from 18% to 3%.
Stereotype 6: American Muslims are disadvantaged.

The survey also sought to gauge audience attitudes toward the perceived socioeconomic status of Muslims in America. When asked to complete the statement “When I think about American Muslims, this is what comes to mind,” only 10% of high school students initially chose “high level professionals.” That percentage more than doubled to 22% after a presentation. Similarly, the percentage of those stereotypically seeing Muslims as non-professionals dropped from 12% to 5% after a presentation.

A table giving a year-by-year breakdown of the responses to these questions can be found in Appendix 3: Year-by-Year Impact Comparison.

These and other results show the impact of ING’s presentations in challenging common perceptions and stereotypes. The above figures for 2012-2014 are similar to those shown in our previous report for the period 2009-2012, indicating the consistent effectiveness of ING’s work in changing attitudes. ING will continue to administer these surveys to various audiences and to evaluate responses in its effort to improve its performance and impact.

ING’s Interfaith Speakers Bureau Impact:

Modeling Interfaith Harmony and Enhancing Religious Literacy

After an interfaith panel presentation, the audience is asked a series of questions to evaluate the panel’s impact in a number of areas. Except for one question asking for an overall evaluation of the quality of the panel (from “poor” to “excellent”), the questions call for open narrative responses. The questions asked are given below.

Over the two academic years 2012-2014, IFSB panels presented to 160 middle and high school, college, and community audiences comprising over 6,000 people. Here we summarize the result from 947 surveys returned. (In 2012-2013 some large audiences were not surveyed, so the return rate for that year was only 11%; but it rose to 35% in 2013-2014.)

Overall Panel Quality

When asked to rate the overall quality of IFSB panels, the great majority of the respondents rated them “Excellent” or “Good,” the percentage of those doing so averaging 94% over the two years. As can be seen in the accompanying chart, the audience ratings of IFSB panels rebounded strongly in 2013-2014 after dipping in 2012-2013.
Select Quotes from Interfaith Panel Evaluations

Audiences were impressed by commonalities between faiths and the civility between panelists

The following are a sample of audience responses which illustrate the value of this important work in building interreligious understanding and mutual respect, creating more peaceful, harmonious communities, and preventing hate crimes and discrimination.

When asked what moved, interested or surprised you the most from the panel today? the vast majority answered as follows, in order of frequency of answers:

“**What surprised me most** was that each religion has so much respect for each other religion; that all different kinds of religions can come together and speak so well about the same things and concepts; that the religions have the same morals which is to do good and love; how tolerant each of the speakers was, they were very open to each others’ beliefs; how each of the speakers was very open to different and new ways of thinking; everyone’s excitement and devotion to their religions & respect for all others; that all religions and speakers here respected and heard each other’s views with an open mind; the demonstration of cohesion and coexistence—I have a renewed respect for the Islamic faith and the dedication and patience of its practitioners; I never knew much about Muslim or Hindi culture, and I found they were much more beautiful than I thought; this presentation honestly gave me a sense of hope for our world because these people actually take the time to respectfully talk to one another.

“I found it surprising and interesting that all these 5 religions share core key beliefs; all of the religions had some things in common and that surprised me, all religions believe that being kind and doing good by others is very important; how a lot of beliefs within these different religions had connections; there are so many overlapping values and beliefs with Judaism, Christianity, and Islam; that Judaism and Islam share a good deal of similarities and revere each other; that all religions have different values and traditions but they all made me feel peace since they all have positive beliefs and thoughts; how they all have a connection with respecting the planet.

“What surprised me was how dedicated they were to their faith and how open they were to answering all types of questions; everyone was open to all questions and very patient; all of them were devoted to their religion and that moved me; I did not know the Interfaith Speakers Bureau panel was volunteer-based—to educate others without material reward is to me, a display of true faith.
When asked *have your views changed about any of the religions or people who follow them?* the vast majority of the answers dealt with Islam and Muslims since they are the most commonly stereotyped in the United States, followed by comments about Judaism and Buddhism, in this order of frequency:

“**My view of Islam** changed drastically—it was amazing to see a woman’s point of view; I realize now that the extremists do not represent the entire religion; my view changed on Muslims because I’ve never heard a Muslim talk about their religion—the media portrays Muslims a certain way, and it was good to see them in another light; I wasn’t aware that Muslims accepted the other religions as true to any extent, that they’d have the idea that God would make separate religions for a reason; Islam used to be something I associated with covered women and terrorists because those are the stereotypes but now I’m glad to say I realize the diversity and the meaning of the religion; I found out that killing innocents is against the Quran; I saw Islam as a more exclusive religion, now I see it as much more inclusive; I learned a lot about the Islamic religion—I didn’t realize how similar Islam was to my own religion (Christianity); I went from thinking Muslims and Catholics have nothing in common to the fact that they have very much in common; I didn’t realize there were many similar beliefs between Muslim, Christian, and Jewish faiths; the Muslim faith is very similar to Christianity, which I didn’t expect.

“**I didn’t know** there were multiple forms of Judaism—before the presentation I used to think of Judaism as “Christianity without Jesus”; I thought those of the Jewish faith were very old fashioned, but Mr. Taub highlighted how the Jewish faith is moving forward; I feel more knowledgeable about Judaism and Islam; it was nice to hear what life is like for a Jew practicing Judaism from an actual Jew rather than reading it in our textbooks—I realized that Judaism is more complex than I gave it credit for; I have more respect for Jews; I have a better understanding of the Jewish faith from someone who is actually Jewish.

“**JianYing opened my eyes** toward Buddhism; you have really changed my perspective on Buddhism from just some fly-by trend to a loving and meaningful way of life; Buddhism does not seem so uptight and unreal.

“**I have more respect** for religious teachings and traditions; [the panel] made me think how much ‘goodness’ there is across the faiths; I learned how they all connected and weren’t against each other; they united, and didn’t judge each other; before the presentation, I thought that these religions would have been much more closed off to outside ideas—after, it doesn’t seem like that at all; I am more accepting of other religions after this panel; I didn’t like other religions because their God was someone else, but after this I realized that it is still the same Abrahamic God.

“Although I didn’t have a negative view of Islam before, [Maha] certainly elevated my image of it and brought a face to a religion that I have had little firsthand experience with in my life. Her feminism was very surprising for me based on what I knew of Islam, which was not much, and gave me an entirely new perspective on how Islamic women can live and feel.”

-College student
When asked *have your views on religious people changed?* respondents reported changed attitudes which are reflected in the following comments based on their frequency in the answers:

"I used to enter into these kinds of presentations with a bit of a pre-conceived notion that they would be defensive, sheltered and close-minded—this shattered all of that; the speakers seemed very open about questions and they were not ignorant and close-minded at all; before, I thought having a group of people with different religions would be bad—after, I can see that they put their differences aside, can get along, agree, and share their love for their faith; even though they are different they all have something in common; they are more accepting of other religions than I thought; it was cool to see how accepting everyone was.

"I learned that religious people are more ‘normal’ than I expected them to be; I have realized that even though people are very religious, they are still regular people like I am; it’s fascinating to see that they have normal lives.

"I became more respectful of every religion and their culture & tradition—it’s like I underwent enlightenment about their traditions.

"I have come to realize that the majority of religious people seek only to make the world a better place the way they know how.

When asked *what did you enjoy the most about this panel?* the vast majority answered as follows, in order of frequency:

"Their knowledge and their educational approach, including their respect and openness about their own beliefs; the depth of knowledge and the ability of the speakers to simplify complex issues; how informative they were; they were all very well versed in their religion and it didn’t seem like any of them were unprepared; how each speaker told stories about their religion.

"The question portion because the panel was prepared and well-educated; questions were answered with detail; very open to answering questions; being able to ask questions about the religions and getting great answers from the people representing the religions; how friendly and open to questions the speakers were; the willingness to take questions from students and the passion they spoke with without imposing their own religions upon us.

"Great rapport and respect—no proselytizing; that every single speaker was very engaging with the class and every one was very cool about their religion; the way everyone respected each other; it was very friendly between religions; how they all had connections with each other; they all respected each others’ beliefs; how easy going, light-hearted they were—seeing people from different religions with different beliefs sit together, be friendly, and stand together.

"Their enthusiasm; how they all got deep into their belief; the fact that they’re all friends and that they love what they do; the passion with which each of the representatives spoke about their own religion; the energy they bring to the topic combined with the importance and relevancy of the topics themselves; hearing each person speak proudly of what their beliefs are; how they involved their personal stories; an honest and quality look at the practitioners of the major religions—it was a good break from the biased view of American media.

"Learning about each religion and being able to compare them; being able to make connections between the religions; learning about the different religions, their beliefs, practices, traditions; learning the base line of every religion is love.
Teachers and University Faculty Find ING Content Relevant and Effective

Beginning in September of 2009, ING has conducted surveys of teachers and college faculty who request Islamic Speakers Bureau (ISB) presentations or Interfaith Speakers Bureau (IFSB) panels to gauge their level of satisfaction. Between September 2012 and June 2014, 146 out of approximately 191 requesters (74%, an extraordinarily high rate of return) volunteered to take the online survey, which is administered a few days after the presentation.

The survey evaluates the requester’s overall satisfaction with the presentation or panel. It also asks specific questions about timeliness in scheduling, relevancy and effectiveness of ING content, and the efficacy of ING speakers, who are trained and certified by ING to speak on specific ING presentation titles or panel topics. Results of the surveys for academic years 2012-2014 are as follows.

ING Retention Rate and Marketing Effectiveness

Requester responses show a high rate of repeat requests

Based on the surveys, of the total number of people who requested an ING presentation or panel over the two years 2012-2014, 41% requested an ING presentation for the first time, which in these two years represents largely the result of recommendations by established requesters, while 59% had previously requested a presentation, which represents an extraordinarily high retention rate. The year-by-year figures are shown in Appendix 4: Year-by-Year Requester Survey Results.

ING Presentation or Panel Satisfaction

Requesters report incredibly high rates of satisfaction with ING presentations

Overall, requesters reported overwhelmingly positive experiences. When asked if they would “likely request another presentation or panel in the future,” over 99% over the two years answered “yes.” The year-by-year breakdowns are shown in Appendix 4: Year-by-Year Requester Survey Results.

ING Office Scheduling Administration

Almost 100% satisfaction with the scheduling process

The ING scheduling process is simple and efficient. When a requester asks for a presentation, the ING Scheduler contacts an appropriate speaker or speakers. When the requisite speakers have agreed, the Scheduler sends out a confirmation e-mail to the requester, with a copy to the speaker(s), giving full details of
date, time, and location. All respondents said that their “request for a speaker” had been “responded to in a timely manner,” and over 96% felt that ING had adequately prepared them for the presentation. Charts for each year are in Appendix 4: Year-by-Year Requester Survey Results.

Relevancy of ING Presentation or Panel Content

Vast majority of requestors reported the content met their expectations

As noted in the introduction, ING content is designed to help fulfill state educational standards in history and social studies, while providing informative and entertaining presentations for non-school audiences as well. In response to the question whether the presentation or panel content was able to “fulfill what you hoped to convey to the audience,” 93% over the two years thought it did an “Excellent” (65%) or “Good” (28%) job of doing so. Only 7% answered “Fair,” and no requesters found content “Poor.” The accompanying chart gives figures for the entire two-year period; charts with year-by-year breakdown can be found in Appendix 4: Year-by-Year Requester Survey Results.

Requester Feedback Shows what they Valued Most from the Presentation or Panel

Requesters also had the opportunity to add their thoughts, ideas, and recommendations about the presentations and panels.

The following is a representative sample of responses to the question what section of the content was most important or relevant for you?

“The content fit in perfectly with the course, ‘Demystifying the Middle East,’ that I teach at City College of San Francisco. The entire presentation was excellent, well organized, thoughtful and super informative.”

-College instructor
Relevant Content

Insights into Islam and Muslims

“The discussion of the Five Pillars with personal anecdotes. The speaker emphasizing her cultural similarity with other U.S. residents.”

“What living the Five Pillars looks like.”

“Aisha Morgan was able to explain how culture influences Muslim communities in their understanding of the Qur’an.”

“The general understanding of the Six Beliefs and the Five Pillars of Islam was very helpful for the students. Toward the end when they covered the way a Muslim is to live his/her life was also helpful (Ihsan, etc.).”

“Prayer demonstration.”

“Islamic contributions to civilization.”

“Addressing Islamophobia, and how that could impact providing spiritual care in a healthcare setting.”

“When the spokesperson provided a rational calm opinion on the Qur’an burning issue.”

“The demonstration of how Muslims pray and the call to prayer.”

“Dispelling many of the common myths about Islam.”

“The history and foundations of Islam.”

“The origins and early history of Islam.”

“Islamic contributions in math, science, and medicine.”

“Surprisingly, the arts and Islam.”

“Basic beliefs and practices as well as the slide on the variety of practice, because of the influences of education, income, etc.”

“The diversity of Muslims and Muslims around the world today.”

“For me—foundations, practice, Muhammad. For them—discovering how the Pillars are put into everyday practice.”

“Number of Muslims in the world, daily practices, holiday celebrations.”

“I wanted the audience to leave feeling more informed about Islam and more open to seeing it as an appealing, and, for those who choose it, a compelling religious way of life. The ING speaker conveyed this not only in content but also in her non-defensive and open demeanor and in her incisive and intelligent presentation and handling of questions and comments.”

“The most relevant for our Government class was the dispelling of myths regarding Muslims and Islam.”

“How the Pillars and teachings of Muhammad are applied in the modern world.”

“Clarifying the misunderstandings around sharia law and explaining Muslim activists and community responses to hate speech crimes were the most informative moments.”

“Familiar faces in our lives who are Muslim.”

“Hearing about the experience of being Muslim in America.”

Muslim women

“Connecting what Islam teaches about women to what other faiths teach as well is very helpful!”

“She did a great job on elaborating women in Islam.”

“Quotations from Qur’an regarding the place of women, evidence of women scholars and entrepreneurs from Muslim history.”

“Dispelling stereotypes about views on women.”

“How Muslim women are treated (as opposed to how the women in the novel “A Thousand Splendid Suns” are treated).”
Relations between religions

“Parallels with all major religions / demographics of Muslims throughout the world.”

“Shared beliefs and practices of the Abrahamic traditions, thereby fostering more tolerance and acceptance within the Muslim community towards people of other faiths.”

Personal experience of religion

“When he spoke about his education / experience in his birthplace country, his schooling, his family.”

“When the students asked questions about lifestyle, etc., and the speaker shed light on being a Muslim in America.”

“Aisha’s ability to talk about being an American female Muslim convert.”

“Personal examples from the presenter.”

Other issues

“It linked well into what our seventh graders have just finished learning in our social science unit.”

“The history and development of ING’s work. My graduate students will be doing research in Christian-Muslim relations and this helps greatly.”

“The part when the students were able to ask honest questions—they really appreciated how open the speaker was about her faith.”

“I actually appreciated learning and practicing the greeting the most where we learned to participate in a cultural custom... As-salam alaikum! Learning about the hajj was also really interesting and seeing the photo of pilgrims gathered.”

“I liked Maha’s explanation of her background (family and growing up in Egypt as well as US). Her ease in style kept the audience open to ask clarifying questions. She does not back away from issues but puts them in perspective.”

“The well-outlined PowerPoint with the presenter giving a lively and intelligent presentation that used the outline but didn’t give the presentation only dryly by rote.”

“The slide show was great, and the students loved seeing Ismael write their names in Arabic.”

“That there are people from every culture who can be radicals and it is not indicative of the culture as a whole.”
Significant Learning Moments

The following are representative sample of responses to the question *please list one or more ideas that stand out as significant learning moments for the class/audience, and for yourself.*

**Positive images of Muslims, dispelling stereotypes**

“**One member believed** the Old Testament and the Qur’an were both filled with violence. The ING speaker had him open the Qur’an and read a section with no violence. She was able to separate myths from reality for us.

“**The fact that the presenter was** young, female, and local really allowed students to feel connected.

“**Talking about the diversity in the faith.**

“**The explanation of Islam’s many faces, nationalities, and how customs are different in different countries and cultures, though the teachings are based on the Qur’an.**

“**Some students were amazed** that the speaker was not Arab and did not wear the hijab.

“**It was important for the students to be reminded that Muslims come in all nationalities, colors, and backgrounds.**

“**Our students really appreciate** the statistics that re-examine stereotypes (education, Muslims and gender roles, etc), as well as receiving more information about the Five Pillars and why/what’s behind the religious tenets, beliefs, celebrations, etc. It’s also very important for our students to understand the relationship between culture and religion and how Islam is expressed in different geographies.

“**Muslims in America** not necessarily being Arabs and the different degrees of religious observance.

“**Confronting misconceptions and discussing women’s issues in particular were very helpful. I love that the speakers remind the students that Muslims practice their faith to varying degrees...just like Christians do. It’s a great link to help them understand that they cannot say, ‘All Muslims...’**

“**Our speaker, Nora Talebi, is loved by my students. They always say she destroys stereotypes. She is vibrant. Students appreciate that she chooses not to wear a head covering.**

**Muslim women**

“**The students were surprised to learn about the rights that Muslim women have and to learn about how fundamentalism is not the norm.**

“**The pictures of the women were so varied.**

“**Muslim women in the job force.**

“**The role of women and men in Muslim families.**

“**When she spoke about Muslim women in history.**

“**When he discussed the education of women and explained how some tribal regions have repressive laws but he and his family are guided by their religious conscience and the laws of the country where they reside.**

“Thank you for joining my classes and sharing your knowledge with the students. Your stories and humor are appreciated by the students and help them engage in the material. Thanks for your time.”

~Middle school teacher
Other insights into Islam and Muslims

“...The speaker demonstrating the prayers for the class, and how she wears her hijab.

“...I appreciated learning about the ‘5 Pillars of the faith.’

“...The presenter gave delicious detailed examples of Islamic art.

“...Hearing certain facts about American-Muslims was interesting for the students.

“...Learning that so many words have their origins from Arabic.

“...The presentation of Arabic calligraphy and how, when and where Muslims pray.

“...For middle school students it always boils down to the technicalities of being a Muslim: If one misses a prayer, how does s/he make it up? Are there any exceptions to the Ramadan fast? etc.

“...The differences between Muslim Americans and Muslims from other parts of the world.

“...The human and animal rights in Islam.

“...Commitment of some Muslims to pray so often during the day in spite of worldly demands.

“...Ramadan, fasting, and how the teachers can make accommodations for fasting students.

“...The speaker answered questions about fundamentalism beautifully.

Relations between religions

“I appreciated the efforts to make connections between the shared heritage for Muslims, Jews, and Christians, while doing a wonderful job sharing about the distinctions.

“...Description of the Five Pillars and a brief overview of the similarities with Judaism and Christianity.

“...The distinction between the faith of Islam and culture/politics; the many parallels between Islam, Judaism and Christianity; the many variations in spiritual practice.

“...Connection to other monotheistic religions.

“...The students were very surprised to hear that the speaker came from an interfaith family, and that his Muslim father very much respected the religion of his Catholic mother. They also found him funny at times, which they did not expect.

“I am grateful that I was able to learn more about the beliefs and practices of Muslims. It was interesting to learn about them from someone who actually is Muslim because I knew you were being truthful about the religion.”

~High school student
Personal experience of religion

“Liked how she brought up the flexibility of Islam and that she was able to do this with the hijab; liked her point of view about the hajj; love the artifacts like her phone and the prayer app! Kids love things digital! Glad that she brought up how her daughter played soccer during the hot during summer months—also time of Ramadan. Makes kids think.

“We were treated to the speaker’s 6th grade son (bravely) reciting the opening words for daily prayer...for a room of 7th-12th graders, this made an impression on us.

“The students really appreciated the artifacts that the speakers brought and when the speakers answered their questions and/or demonstrated how to wrap a head scarf or how the physical parts of praying worked.

“The students are the most attentive when the presentation is personal and the speaker includes them in the discussion by asking critical thinking questions.

“What my students really liked was the time that she spent answering their questions and speaking to them about her beliefs and experiences. The ING speaker is personable and knows how to talk to kids. She clearly is intelligent, compassionate and authentic, and the students feel respected by her.

“Students were most captivated when the speaker talked about her own personal experiences, they wanted to hear more from and about her.

“Artifacts brought the presentation alive.

“Love those things that help kids connect with the speaker. For example, they loved the prayer rug and her iPhone app.

“When Ameena showed us how Muslims pray. The room was silent when she spoke/chanted in Arabic.

“Asma’s decision to “cover” when she was 14

“Asma’s explanation of how she lives her faith.

“More detailed and personal examples of faith (vs textbook)

“Most students are curious about what adults would think are superficial...learning about the clothing and hijab was actually significant
Effectiveness of ING Speakers

Requesters give high ratings to speaking skills

The ING speaker certification process, described in the section on ING background, is designed to ensure that speakers have both a mastery of content and the speaking skills needed to convey it effectively. Requesters’ evaluations of ING speakers reflect the success of our training and certification practices.

Respondents overwhelmingly have positive evaluations of ING’s speakers. When multiple speakers present at a single venue, the requester has the opportunity to evaluate each speaker individually. Overall, when asked about a speaker’s “effectiveness in conveying the material covered,” 96% considered it “Excellent” or “Good,” and only 4% felt it was “Fair.” Only one respondent over the past two years considered it “Poor.” In the accompanying chart we give the evaluation figures over two years. Year-by-year charts are found in Appendix 4: Year-by-Year Requester Survey Results.

This data and feedback make clear the high degree of satisfaction with ING speakers. For all criteria, a strong, and sometimes overwhelming, majority of respondents rated speakers as “Excellent”; likewise, the percentage of those rating speakers as “Fair” or “Poor” on any point was invariably less than 10%.

We are dedicated to enhancing our continuing education to improve the knowledge and ability of certified speakers in both the IFSB and ISB.

Speaker’s Knowledge of Content

Nearly all found to have good knowledge of the subject matter

As shown in the accompanying chart, 97% of respondents considered the speakers’ “knowledge of the subject matter” to be “Excellent” or “Good,” and only 3% found it “Fair.” Only one respondent found it “Poor.” Charts for each year are found in Appendix 4: Year-by-Year Requester Survey Results.

Speaker’s Delivery Skills

Majority of speakers rated “excellent” or “good”

Ninety-four percent of respondents considered their speaker’s delivery skills to be “Excellent” or “Good,” while 6% considered them “Fair.” Only 1% over the two-year period rated them “Poor.”
Speaker’s Ability to Connect with the Audience

Majority of speakers rated “excellent” or “good”

When asked how well “the speaker connected with the audience,” 94% rated their speaker “Excellent” or “Good,” 5% found their speaker’s ability to connect with the audience “Fair,” and fewer than 1% felt their speaker’s connection was “Poor.”

Speaker’s Time Management

No “Poor” rating in two years

Finally, when asked to evaluate if speakers managed time well and provided “sufficient time for Q & A,” 90% answered “Excellent” or “Good,” and 10% chose “Fair.” No requester in the two years selected “Poor” as an answer.

Additional Comments about Speakers

Personalized comments convey the development of a relationship

Requesters also have an opportunity to make open-ended written comments on speakers. Following are representative sample of answers to the question do you have additional comments about the speaker or speakers?

2012-2013

“**We were very happy** to have them!! The Muslim speaker spoke on the importance of interfaith for the whole audience there and she was very good with a lot of energy. The audience responded very well.

“**I thought everyone was great.** Really... I am so thankful for this opportunity and hopeful that the college students who attended got something meaningful from the experience.

“**I am deeply grateful** for their time and generosity.

“**Thanks to all of them** for this important work.

“**We are so grateful** for the speakers ING has provided us this time and in the past and really value the perspective and experience the speakers bring to educating our community about the Muslim community!

“**Ameena is awesome.**
“Zahra was an excellent speaker. I received many compliments for bringing in this speaker.

“Maha was so sincere as well as knowledgeable. She knew all the facts but also spoke from her heart.

“Ismail connected immediately with the students by writing their names in Arabic on the board. He was comfortable, respectful and easy with the information. He managed the time well despite a mistake on my part of how long he had to speak. He adapted well and did not show any stress. He agreed to stay a bit longer than planned. He is a great speaker and ambassador for your group. Thank you!

“We so value the ING speaker’s time with us every year. Thank you for continuing to visit!

“Ameena received rave reviews from the participants.

“I was so thankful for the fast response to my request to invite a speaker and feel so blessed by the generosity of time and spirit that your speaker offered us.

“The students really wanted to hear more of Ms. Morgan’s life/practice as a Muslim. She connected well with the students and was warm, gracious, and appropriately humorous.

“She was very warm and easy to talk with and was very well received by our congregation.

“Reshma Hyder connected well with my high school students....she was approachable and particularly interesting and well informed about diverse cultures.

“Both did a great job, they had different styles, but the students really liked both for different reasons. Speaker one wrote students’ names in Arabic which they loved and speaker two asked questions which engaged the students.

“Great speaker, approachable, responsive to students’ questions.

“SFSU MSA LOVES HER!

“I was so thankful for the fast response to my request to invite a speaker and feel so blessed by the generosity of time and spirit that Ameena offered us.”

~Church lay leader
2013-2014

“I always look forward to Nora’s presentation.

Both are the best!

Abdul did a very nice job during his presentation.

Ameena did a fabulous job. I got nothing but highly favorable comments, and add my own praise. She’s really good.

Nora did an excellent job. She was clearly an experienced presenter.

Thank you Aisha!

Excellent pedagogy, and attention to a diverse classroom audience.

The most powerful aspect of these presentations are the speaker’s personal anecdotes, as well as Q&A.

Both speakers were dynamic and informative. My students were very pleased with and grateful for both speakers.

Your speaker was fantastic, and our students very much connected with her. Many thanks.

I appreciate the fact that they are donating their time and energy to educating children.

Maha is an activist, looking to spread a better image of Islam in a country that is prejudiced and hateful based on a few bad representations and incidents. When she was speaking, I found myself having great respect for her and what she has done. I am happy we were able to have an hour of her time.

We especially appreciated Ameena’s sense of humor.

Thank you so much for coming into our history class and talking about the Islamic world! I was surprised by how much of an influence the Muslims had in our world.”

~Middle school student

“We so appreciated your presentation last night as well as your openness and willingness to address difficult issues. Thank you for a wonderful evening.”

~Adult audience member
4. Online Curriculum

ING's Content Available Nationwide and Beyond

In September, 2012, ING launched a new venture: online curriculum packages that can be downloaded free of charge by teachers for use in their classrooms. Each package includes a slide presentation with accompanying script and notes, content and discussion questions, classroom activities, and a resource list with links to appropriate videos to accompany each lesson. ING now has four Muslim curricula—Getting to Know American Muslims and their Faith, A History of Muslims in America, Muslim Contributions to Civilization, and Muslim Women Beyond the Stereotypes—and two interfaith curricula—Shared Values and Living the Faith—available online. Anyone is free to download the table of contents and first lesson of each curriculum; confirmation as an active classroom teacher is required to download an entire curriculum.

Also available online to anyone who is interested are ING's responses to frequently asked questions (FAQs) about Muslims and Islam, as well as Sharia.

Eighty-five teachers from twenty-two states, one US territory, and three Canadian provinces, most of whom are not near an ING affiliate, have registered to download full curricula. This is largely the result of word of mouth and of search engine finds. ING plans to market these materials systematically next year.
ING’s online curriculum is available for download at www.ing.org/7-12

ING’s online curriculum has been downloaded across North America

“Now I can understand many things about Islam better, thanks to your explanations!”

-Middle school student
5. ING’s Future Plans: Launching in 2014-2015

A New ING iPad App for Educators

Education about Muslims and their faith is one of the most powerful tools for challenging stereotypes and prejudice that can lead to the bullying of Muslim youth. ING has been providing live presentations to middle and high schools throughout the Bay Area and the nation. Recently ING has made those presentations and supplementary curriculum available online to educators who cannot access ING’s live programs.

One of the most efficient new methods of providing online education to a wider audience utilizing the most up-to-date technology is to create an app for iPad which teachers can use in the classroom. ING’s iPad app for educators will incorporate ING’s online curriculum and lesson plans that supplement required curriculum about Islam in the context of social studies. ING’s online curriculum includes not only digital presentations and scripts but also discussion questions, films, and activities for students. This new app will expedite distribution of the lessons plans and make it easier for educators to teach about Islam and Muslims all across the country. To donate to this specific effort, please contact ING Trustee Maha Elgenaidi at mail@ing.org.

Online Training for Law Enforcement

Law enforcement agencies are required to have cultural diversity training to meet federal and state standards. After 9/11 many groups and individuals suddenly began calling themselves experts on “Islam and terrorism” and offering trainings on the subject to law enforcement agencies around the country. Some of these “experts” were later exposed as Islamophobes taking advantage of a ready market for education about Muslims and their faith. Attorney General Eric Holder and FBI Director Robert Mueller are both on record criticizing such trainings; Holder stated that they hurt both community-oriented policing and counter-terrorism efforts, and Mueller ordered the offensive and inaccurate material purged from FBI trainings.

ING has a long record since 1995 of presenting to law enforcement officers in the Bay Area beyond. In order to provide this important training to a wider audience, ING will make the training materials available online to law enforcement personnel through both videos and digital presentations. This resource is greatly needed—not only to fill the gap that Islamophobes have been taking advantage of—but also as an important tool for correcting misconceptions and increasing understanding and rapport between law enforcement agencies and the American Muslim community. To donate to this specific effort, please contact ING Trustee Maha Elgenaidi at mail@ing.org.

Youth Program

American Muslim youth are often challenged about their identity, particularly in a 9/11 context with Muslims and their faith constantly being vilified in the media and public perception. Additionally, Muslim students are often subjected to teasing, harassment, and bullying at school because of their faith.

ING’s Youth Program aims to bolster the identity of Muslim students in middle and high school and their ability to respond to such treatment by providing them with tools to address harassment and training them to effectively address common questions about their faith. Using interactive methods, this program will provide a forum and resource for Muslim youth to both learn and educate about their faith. To donate to this specific effort, please contact ING Trustee Maha Elgenaidi at mail@ing.org.

“It’s been 20 years you have been coming to our school! Can’t wait until next year!”

~Middle school teacher

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Conclusion

Since its founding, ING has sought objective information to gauge its effectiveness and improve its work. To that end, ING collects data from both audiences and requesters of presentations and uses a variety of sources to evaluate its programs. The surveys administered both before and after basic Islamic Speakers Bureau presentations (Exploring Muslim Traditions and Practices and Getting to Know American Muslims and their Faith) primarily measure attitudes toward Islam and Muslims. Other ING survey instruments primarily evaluate the quality of presentations; however, particularly in the case of the Interfaith Speakers Bureau audience evaluations, they also demonstrate the change in attitudes which often occurs after an ING presentation. Additionally, ING often receives thank-you notes from audiences, especially school audiences, that contain valuable evaluative information about our presentations.

The results summarized in this report show not only that an overwhelming majority of respondents evaluate the quality of ING’s work very highly but also that ING presentations, both Islamic and interfaith, consistently bring about significant shifts in understanding and attitude both towards interfaith dialogue and understanding and towards minority religions and religious communities. The data cited in this report also shows that ING is succeeding in its effort to reduce Islamophobia, provide accurate information about Muslims and their faith, and promote interreligious understanding and respect. While ING continuously seeks to improve its work, it is clear that the organization is doing an excellent job in fulfilling its mission in a well-structured, organized, and consistent manner.

The various forms of evaluation that ING has used amply demonstrate the effectiveness of ING’s work. ING has made and continues to make a substantial contribution to the intercultural and interreligious understanding that is its mission and goal. The growth of the network of ING affiliates, the availability of online curriculum, and the building of ING’s presence on social media are significantly expanding ING’s reach across the country and even internationally. We hope to build on this expansion in coming years with our new programs, social media, and an increased online presence.

“This new set of curricula from ING provides teachers with a useful set of tools to use in their classrooms when teaching about Islamic history and the global contributions of Muslims. The presentations and supplemental films will enable students to see Muslims in a new light.”

—Reza Aslan, professor, UC Riverside, author of No God But God.
Appendices

Appendix 1: ING Background

ING Programs

Islamic Speakers Bureau

Initiated in 1993, ING’s original core program, the Islamic Speakers Bureau (ISB), provides trained speakers on Muslims and various aspects of their faith and life, using professionally prepared content that conforms to First Amendment Center guidelines described below. Our speakers, all American Muslims, present to schools, colleges, community organizations, religious groups, and other venues.

The ISB offers the following presentations:

- **Exploring Muslim Traditions and Practices**: Designed for middle school classes in world history and geography, this presentation teaches students about Muslim traditions and practices in relation to other world religions.

- **Getting to Know American Muslims and their Faith**: This presentation begins with basic terminology and the demographics of Muslims in the United States and the world, describes the major beliefs and practices of Islam, including major Muslim holidays, and expands on the faith’s principal theological teachings, including its relation to Judaism and Christianity. It also addresses common misconceptions about Islam and Muslims.

- **History of Muslims in the United States**: Most Americans are unaware of the long history of Muslims in the United States. This presentation remedies that lack, depicting the substantial, documented presence of Muslims among enslaved Africans in the Americas, describing both the successive waves of immigration that have brought Muslims to our country from the 19th century on and the rediscovery of Islam among African Americans in the 20th century, and highlighting notable American Muslims today.

- **Muslim Contributions to Civilization**: Muslims have had a major and creative impact on world civilization. Particularly during the medieval Golden Age of Islam, Muslims in many lands made major contributions in diverse fields, including art, architecture, music, mathematics, medicine, astronomy, and even cuisine, clothing, and furniture. This presentation shows how the Muslim world has related to, influenced, and interacted with other cultures from its beginning.

- **Muslim Women in the U.S. and around the World**: The role of Muslim women and Islam’s view of women is one of the most widely misunderstood and misrepresented aspects of the religion and its practitioners. This presentation describes Qur’anic and prophetic teachings about the role and responsibilities of Muslim women, including the different roles that women play in Muslim life. It also includes a description of notable Muslim women from the founding of Islam until the present and information about contemporary American Muslim women.

All ING presentations include ample time for question and answer with the speaker.
Interfaith Speakers Bureau

Initiated in 2007, the Interfaith Speakers Bureau (IFSB), is both a natural outgrowth of the interfaith friendships and connections the organization has built in the course of its work and a recognition that the acceptance of Islam and Muslims is intimately related to the degree to which our society accepts and welcomes cultural and religious diversity and pluralism in general. The Interfaith Speakers Bureau extends ING’s outreach efforts to build bridges among religious communities and enhance religious literacy and mutual respect.

By leveraging the success of the Islamic Speakers Bureau and through partnerships with over 50 Bay Area interfaith organizations, ING can provide schools, colleges, universities, and other organizations with onsite interfaith speaker panels that represent multiple religions. Every panel includes a Muslim presenter with one or more speakers representing Christianity, Judaism, Buddhism, or Hinduism. The student and adult audiences enjoy the interactive dialogue and especially the opportunity to ask the panelists candid questions about their faiths.

The Interfaith Speakers Bureau offers two major types of panels. Requesters can choose the Five Faith Panel and select from one of the following topics:

- **Shared Values:** Religions and cultures differ, but all the major world religions share key values. In this panel discussion, panelists discuss the human and ethical values they share with one another. This panel illustrates the possibility, and indeed the necessity, for diverse religions to join together in a common effort for a more harmonious and peaceful world.

- **Living the Faith:** How do adherents of different religions implement and live their beliefs, practices, and values in the busy life they lead in the San Francisco Bay area? In this panel discussion, panelists answer this question, drawing on their understanding and experiences living in this region. Among the topics addressed are how religions influence everyday life, how people make room in their daily schedule for the demands of their religion, and how they negotiate possible tensions between religious practice and their working and living environment.

- **Separation of Church and State:** The relations between religious institutions and state power have been a source of controversy and conflict throughout human history. In this panel discussion, panelists discuss the different ways that their religious community has interacted with the state in history and in today’s world, demonstrating that all traditions can respect the independence and impartiality of government and that a secular state need not be a threat to religion.

- **Religion and Modernity:** The modern world is widely believed to pose unique challenges to traditional religions. Science can be viewed as threatening religious conceptions of the universe, while the emergence of new ideals and values may challenge traditional values and principles. Increasing communication and cooperation among people of diverse cultures and traditions may call into question the preservation of distinct cultural and religious traditions. In this panel discussion, representatives of major world religions address how their religion interacts with modernity.
**Religion and Pluralism:** How do different religions view the beliefs and practices of other traditions? Is adherence to one religious tradition compatible with respect for the many other religious traditions and convictions in our world? In this panel discussion, representatives of the major world religions address these questions and explain how each of their traditions is able to adhere to its convictions while taking a positive and respectful stance toward the diverse beliefs of others.

**Religion and Environmental Concerns:** Environmental degradation and climate change have become major global concerns that threaten our existence as we know it on this planet. In this panel presentation, panelists discuss their religion’s teachings about conservation and environmental preservation. While environmental issues are a new concern in the form they present themselves today, religious traditions have long addressed the question of how humanity relates to and interacts with the environment.

**Religion and Extremism:** Various forms of fundamentalism and extremism pose a problem in all religious traditions and communities. In this panel presentation, panelists discuss the forms that extremism and fundamentalism take in their traditions and how their communities meet the challenge posed by such distortions of their beliefs.

Requesters can also choose the Muslim-Jewish Panel, titled *Jewish-Muslim Relations in the U.S.: In the Shadow of the Middle East Conflict.* The purpose of this panel is to change the paradigm of Jewish-Muslim American conversations away from the Middle East conflict towards common interests as Americans, addressing topics such as anti-Semitism and Islamophobia and maintaining a religious identity as two of the largest religious minorities in the country.

Since September 2013, ING’s interfaith work has taken on a new dimension, bringing together people of different faiths together for service as well as conversation. In fall of 2013, the IFSB organized a series of interfaith service projects at five locations throughout the Bay area in cooperation with a number of social service agencies, both secular and faith-based. ING plans to continue this effort.

### Cultural Diversity Seminars

Initiated in 1995, this program offers professional development seminars with a focus on American Muslims to meet the need for diversity education and cultural competency skills development. Seminars are especially designed for executives, administrators, managers, and educators. Due to growing negative perceptions about Muslims as evidenced in a recent survey by Gallup that shows Americans are more than twice as likely to express prejudice against Muslims than they are against Jews, Buddhists, or Christians, our diversity seminars address contemporary issues and the need for education to eradicate harmful stereotypes, providing culturally competent services that improve the quality of life for American Muslims.

ING offers the following seminars:

- **Developing Cultural Competency: Working with American Muslim Communities:** This seminar is designed for police chiefs, captains, lieutenants, and sergeants; senior detectives, investigators and
staff; sheriffs and deputy sheriffs; and other law enforcement administrators and leaders. It begins with a discussion of common stereotypes about Muslims and their faith and the impact of such perceptions in a post-9/11 environment, followed by an overview of Muslim demographics, practices, and traditions and of pertinent contemporary issues and their implications for law enforcement work. It addresses protocols for interaction with both individuals and community institutions and provides law enforcement leaders an opportunity to share their policies and experiences interacting with Muslim members of the community. The seminar ends with a discussion of opportunities for cooperation.

- **Developing Cultural Competency: American Muslims in the Workplace:** This seminar is designed for corporate executives, human resources managers, diversity professionals, and other key department directors and leaders. It begins with a conversation about common stereotypes and other barriers faced by Muslims in the workplace, followed by an overview of Muslim traditions and practices, including those that specifically impact Muslim employees on the job. The seminar provides tips and strategies for preventing discrimination and steps towards building an inclusive and productive work environment where all employees can perform their best. Managers have the opportunity to share their current policies and assess how their departments are accommodating cultural diversity needs.

- **Developing Cultural Competency: Healthcare for the Muslim Patient:** This seminar is designed for hospital and healthcare executives and administrators; medical directors, physicians, nurses, and other healthcare service leaders; and deans, department chairs, and faculty in medical and nursing schools. It provides healthcare professionals with the information and skills to enhance their healthcare delivery to Muslim patients. After an overview of terminology, beliefs and practices, and demographics, topics include Islamic perspectives on illness and healthcare, family systems, decision-making processes, dress codes, privacy and gender issues, dietary guidelines, women’s healthcare, including reproductive issues and labor and delivery, Islamic views on death and dying and end-of-life issues, emergency treatment, life support, terminal illness, and palliative care. Participants are encouraged to share their current policies and experiences caring for Muslim patients. ING also offers a seminar specifically designed for mental health professionals.

- **Understanding Muslim Students: Fostering an Inclusive Environment:** This seminar is designed for K-12 school district administrators and staff, K-12 teachers and higher education faculty, college professors, deans and department chairs in colleges and schools of education, and pre-service teachers. It begins with a discussion of common stereotypes of Muslims and the sources of those stereotypes, followed by an overview of Muslim traditions and practices and relevant contemporary issues and their implications for Muslim students. It covers federal laws and education codes pertaining to teaching about religion, addresses the topic of religious practice in the public school system, and provides suggestions for accommodations for students’ religious practices. It concludes with tips for interacting with Muslim students in a post-9/11 environment while ensuring an inclusive and safe learning environment for all students. Educators and administrators have an opportunity to share their experiences teaching in today’s diverse classrooms.

“Thank you for explaining Islam further, I now find myself explaining it to others.”

- High school student
Online Curriculum

Initiated in 2012, the program makes ING content available online to educators in middle and high schools and colleges and universities. This is designed particularly to serve communities outside areas where ING and its affiliates can provide live speakers. ING’s online curriculum currently includes four of its most popular digital presentations related to teaching about Muslims and their faith: *Getting to Know American Muslims and their Faith, A History of Muslims in America, Muslim Contributions to Civilization,* and *Muslim Women Beyond the Stereotypes.* We also provide two of our multifaith panel presentations: *Shared Values* and *Living the Faith,* which address these topics as they relate to five major world religions: Hinduism, Buddhism, Judaism, Christianity and Islam.

Each curriculum includes several lesson plans with slides and scripts. Each lesson includes notes that describe each slide in the presentation, discussion questions, and suggestions for other learning activities, with links to films and discussion questions about the films. Each lesson concludes with references and suggested resources for both teachers and students.

Two additional resources that are available to the general public focus on clarifying misunderstandings and misconceptions about Islam: *Answers to Frequently Asked Questions about Muslims* and *A Closer Look at Sharia in the United States.*

These curricula are designed to be used either jointly or independently, depending on the time available and the desired focus of the teacher.

Affiliates

Initiated in 2000, ING’s affiliate program encourages and supports the formation of affiliates around the country, providing them with materials and training that enable them to reproduce ING’s programs in their local area. ING now has 23 affiliates in 21 states ranging from New York to southern California. ING affiliates use ING content and adhere to the same professional standards as the parent organization in their speaker training and certification and the conduct of their presentations. All affiliates embrace the mission, values, and principles of ING.
The goal of the affiliate program is to extend the reach of ING across the country. The issues of Islamophobia and of intercultural and interreligious understanding that ING addresses are, of course, national (and international) in scope and in fact in many areas more pressing than in the San Francisco Bay region in which ING was founded. Through ING’s affiliates, the organization serves the Muslim and multi-faith communities throughout the United States.

ING affiliates begin by developing an Islamic Speakers Bureau. Recently, however, several affiliates have moved toward developing an Interfaith Speakers Bureau. In April, 2013, directors of six affiliates participated in a webinar on building an IFSB in their areas, and in April, 2014, the ING affiliate in Atlanta launched its Interfaith Speakers Bureau.

**ING Standards**

**Speaker Training and Certification**

ING speakers in both the Islamic and Interfaith Speakers Bureaus are certified after a rigorous process of professional development, testing, and observation in a live setting by ING staff and veteran speakers. When presenting, ING speakers adhere to the First Amendment Center guidelines developed by legal scholar Dr. Charles C. Haynes. (For more information on the Center, go to www.firstamendmentcenter.org.) These guidelines emphasize that speakers must adhere to the highest level of academic neutrality and objectivity when teaching about religion.

All ING speakers are required to be active practitioners of the religion they represent and must belong to a congregation or community of that religion. They must agree to ING’s standards of professionalism and objectivity whenever speaking for the organization and are expected to follow ING content and scripts in their presentations.

The ING speaker training process for both ISB and IFSB begins with an introductory session presenting the ING mission and principles, the basics of ING presentations and content, the requirements for ING speakers, and the steps to be taken leading to certification.

Prospective ISB speakers must take an open book test at the conclusion of the day’s training and must pass with a grade of 85% or better to continue in the training process. They then receive a speakers kit with the content for the two most popular ISB presentations, Exploring Muslim Traditions and Practices and Getting to Know American Muslims and their Faith. Within the school semester in which they take the initial training, they must take a closed-book written exam evaluating their knowledge of presentation content and of the style of presentation appropriate for an American teenage audience. This exam must also be passed with a grade of 85% or better.

ISB trainees then deliver a test presentation to an audience of veteran speakers, who evaluate both the trainee’s knowledge of content and his or her demeanor and style as a speaker. This evaluation must be passed with a grade of 90% or better from all the evaluators.

Prospective IFSB speakers, if they wish to continue in training after the initial session, receive the IFSB panelists kit, containing both ING’s principles and the content for all IFSB presentations for the five religions represented. Within the school semester in which they take the initial session, they must pass an open-book exam on ING principles and on the content for their religion with a grade of 85% or better. They must attend at least one IFSB presentation. They then deliver a test presentation to ING staff and speakers and must pass with a grade of 90% or better.

ING speakers are regularly audited and evaluated by ING staff and must renew their certification annually. ING organizes several speakers meetings each year to allow speakers to review their work and pursue further education in the content of their presentations.
Content

As noted above, ING has a variety of standard presentations. Content for these presentations is developed by the ING Content Department. ING content is designed to supplement content standards in social studies and world history and addresses many of the themes developed by the National Council for the Social Studies Curriculum Standards and the National Center for History in the Schools at UCLA. Many of these themes are also addressed in state social studies content standards of leading states, California, Texas, and New York. (All states now require instruction in major world religions as part of their history and social studies standards.) Our presentation content also coheres with the requirements of Common Core standards now being adopted in many states. ING content is also designed to meet Federal, state, and corporate mandates on cultural diversity training.

All ING content is drafted by or in consultation with recognized academic scholars in the religion in question.

These scholars include:

- Ameena Jandali, M.A., Near Eastern Studies, University of California, Berkeley
- Maha Elgenaidi, M.A., Religious Studies, Stanford University
- Dustin Craun, M.A., Ethnic Studies, San Francisco State University
- Justin van Boom, Ph.D. candidate, European History and Religious Studies, University of California, Berkeley and Graduate Theological Union
- Haroon Moghul, Ph.D. candidate, Middle East, South Asian, and African Studies, Columbia University; Fellow in Muslim Politics and Societies, Center for National Security, Fordham Law School
- Dr. Kristy Coleman, Ph.D., Religion and Culture, Claremont Graduate School
- Dr. Henry Millstein, Ph.D., Jewish Studies, University of California, Berkeley and Graduate Theological Union
- Venerable JianHu Shifu, Abbot, Chung Tai Zen Center of Sunnyvale
- The Rev. Dr. D. Andrew Kille, Ph.D., Biblical Studies, Graduate Theological Union
- Dr. Karnamadakala Sreeharsha, San Jose State University
- Dr. Jim Ryan, California Institute of Integral Studies
- Rabbi H. David Teitelbaum, Rabbi Emeritus, Congregation Beth Jacob
- Rabbi Joshua M. Berkenwald, Congregation Sinai

“The emphasis on peace, tolerance, and acceptance really stood out to the students and to adults!”

~High school teacher

For ING cultural diversity training in corporations, law enforcement agencies, educational institutions, and healthcare facilities, professionals in those fields contribute to content development.
Appendix 2: Year-by-Year ING Output

**IFSB/ISB Classes 2012-2014**

- **IFSB/ISB Classes 2012-2013**
  - IFSB: 35%
  - ISB: 65%

- **IFSB/ISB Classes 2013-2014**
  - IFSB: 22%
  - ISB: 78%

**ING Venues 2012-2014**

- **ING Venues 2012-2013**
  - K-12: 53%
  - Religious: 16%
  - Healthcare: 2%
  - Higher ed: 15%
  - Law: 1%
  - Corporate: 1%
  - Community: 12%

- **ING Venues 2013-2014**
  - K-12: 52%
  - Religious: 13%
  - Healthcare: 6%
  - Higher ed: 13%
  - Law: 1%
  - Corporate: 1%
  - Community: 13%
Appendix 3: Year-by-Year Impact Comparison

Remarkably consistent results over five years

The impact of ING presentations, as measured by the responses to student surveys, has remained remarkably constant over the past five years. The table below gives the results for the question on knowledge of Islam before and after presentations.

<table>
<thead>
<tr>
<th>AY</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Minimal</td>
<td>Intermediate</td>
</tr>
<tr>
<td>2009-2010</td>
<td>41%</td>
<td>47%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>30%</td>
<td>49%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>33%</td>
<td>46%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>26%</td>
<td>45%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>31%</td>
<td>47%</td>
</tr>
</tbody>
</table>

The following table gives the number of positive and negative survey responses before and after ING presentations over the past five years. There is considerable consistency in the degree to which positive responses increased and negative responses decreased after a presentation.

<table>
<thead>
<tr>
<th>AY</th>
<th>“Muslim-positive” responses</th>
<th>Islamophobic responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>9,505</td>
<td>11,639</td>
</tr>
<tr>
<td>2010-2011</td>
<td>12,273</td>
<td>14,004</td>
</tr>
<tr>
<td>2011-2012</td>
<td>10,308</td>
<td>12,236</td>
</tr>
<tr>
<td>2012-2013</td>
<td>7,702</td>
<td>8,604</td>
</tr>
<tr>
<td>2013-2014</td>
<td>10,175</td>
<td>11,689</td>
</tr>
</tbody>
</table>

The table below gives an aggregate of survey responses on the six stereotypes of Muslims and Islam discussed above. These figures were derived as follows. The questionnaire responses were grouped into categories, each category indicating a positive (rejection of the stereotype) or negative (acceptance of the stereotype) attitude towards Muslims. Thus, for stereotype 1, “Islam and Muslims promote violence,” the following statements were considered positive, rejecting the stereotype:

- “I believe that Islam promotes the following: helping others.”
- “I believe that Islam promotes the following: peace.”

The following statements were considered negative, accepting the stereotype:

- “If a Muslim woman wearing hijab sat next to me, I would feel: afraid.”
- “I believe that Muslims: have little regard for human life.”
- “I believe that Islam promotes the following: violence.”
- “I believe that Islam promotes the following: terrorism.”

The number of affirmations of each group of statements was then divided into the total number of possible affirmations of the group (the total number of respondents x 2 in the case of the positive responses and the total number of respondents x 4 in the case of the negative responses), producing the percentages shown. In other words, the percentages show the percentage of affirmation of positive or negative statements as a percentage of the total that would have been tallied had all respondents given one sort of response or the other.
The figures for the five years are, for the most part, remarkably consistent with one another. Whether such variations as are found should be considered statistically significant is unclear. It is interesting, however, that in stereotype 3, concerning tolerance, the initial perception of Muslims as tolerant has decreased significantly over the five years considered, although the post-presentation perception has declined somewhat less markedly. This probably indicates that ING presentations remain effective despite a worsening cultural climate towards Muslims. There are some interesting differences in the responses to different stereotypes. Stereotypes #1 and #4 (“Islam and Muslims promote violence” and “Muslims cannot be good Americans”) meet initially with the smallest negative response (i.e., agreement with the stereotype) and the largest positive response (rejection of the stereotype). Positive responses to stereotype #1 (“Muslims are peaceful”) increased markedly after a presentation, whereas positive responses to stereotype #4 (“Muslims are productive Americans”) increased somewhat less.

The stereotypes drawing the highest percentage of initial negative responses were #2 (“American Muslims do not assimilate”), #5 (“Islam promotes misogyny”), and #6 (“Muslims are disadvantaged”), followed closely by #4 (“Muslims are intolerant of and have little in common with other religions”). Stereotypes #2 and #6 seem to relate to a common perception of Islam as foreign to the American scene, as manifested in claims that the U.S. is a “Christian” or “Judeo-Christian” country (effectively contradicting not only the religious neutrality guaranteed in the Bill of Rights but also the reality that in fundamental beliefs and values Islam is closely allied with its Abrahamic siblings); it is also related to the mistaken conception that Islam and Muslims are newcomers to U.S. history. Stereotypes #4 and #5 relate to common misconceptions about Islam’s nature; the history of Islam is often presented, even today, as a history of intolerance, and the social reality of Islam is often portrayed as oppressive to women.

These figures show overall the effectiveness of ING in breaking down stereotypes and building a positive appreciation of Islam and Muslims, through face-to-face encounters with Muslims living their faith as Americans.

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims are peaceful.</th>
<th>Negative: Muslims are violent.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>51%</td>
<td>65%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>60%</td>
<td>74%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>52%</td>
<td>68%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>49%</td>
<td>64%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>57%</td>
<td>70%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims are integrated into community.</th>
<th>Negative: Muslims are insular and foreign.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>40%</td>
<td>54%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>42%</td>
<td>60%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>39%</td>
<td>55%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>37%</td>
<td>51%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>41%</td>
<td>56%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims are intolerant of and have little in common with other religions.</th>
<th>Negative: Muslims are intolerant.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>63%</td>
<td>71%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>53%</td>
<td>58%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>46%</td>
<td>55%</td>
</tr>
</tbody>
</table>
### Stereotype 4: Muslims cannot be good Americans.

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims are productive Americans.</th>
<th>Negative: Muslims are “Islamists.”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>50%</td>
<td>61%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>61%</td>
<td>67%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>54%</td>
<td>63%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>56%</td>
<td>60%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>59%</td>
<td>66%</td>
</tr>
</tbody>
</table>

### Stereotype 5: Islam promotes misogyny.

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims respect women’s equality.</th>
<th>Negative: Muslims oppress women.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>45%</td>
<td>53%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>45%</td>
<td>56%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>44%</td>
<td>54%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>45%</td>
<td>53%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>45%</td>
<td>55%</td>
</tr>
</tbody>
</table>

### Stereotype 6: American Muslims are disadvantaged.

<table>
<thead>
<tr>
<th>AY</th>
<th>Positive: Muslims are educated professionals.</th>
<th>Negative: Muslims are disadvantaged.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>2009-2010</td>
<td>9%</td>
<td>16%</td>
</tr>
<tr>
<td>2010-2011</td>
<td>9%</td>
<td>19%</td>
</tr>
<tr>
<td>2011-2012</td>
<td>8%</td>
<td>16%</td>
</tr>
<tr>
<td>2012-2013</td>
<td>8%</td>
<td>12%</td>
</tr>
<tr>
<td>2013-2014</td>
<td>10%</td>
<td>17%</td>
</tr>
</tbody>
</table>
Appendix 4: Year-by-Year Requester Survey Results

First-time Requester

First-time requesters 2012-2013

- Yes 43%
- No 57%

First-time requesters 2013-2014

- Yes 33%
- No 67%

Expect to Request Again

Will likely request an ING presentation again 2012-2013

- Yes 98%
- No 2%

Will likely request an ING presentation again 2013-2014

- Yes 98%
- No 2%

Timely Response to Request

Timely response to request 2012-2013

- Yes 100%
- No 0%

Timely response to request 2013-2014

- Yes 100%
- No 0%
APPENDICES

Received All Information

Received all info needed 2012-2013

- No 2%
- Yes 98%

Received all info needed 2013-2014

- No 5%
- Yes 95%

Content Met Expectations

Content met expectations 2012-2013

- Fair 9%
- Good 25%
- Excellent 66%

Content met expectations 2013-2014

- Fair 4%
- Good 33%
- Excellent 64%

Effectiveness of ING Speakers

Speaker effectiveness 2012-2013

- Fair 5%
- Poor 1%
- Good 27%
- Excellent 67%

Speaker effectiveness 2013-2014

- Fair 2%
- Good 20%
- Excellent 78%
Speakers’ Knowledge of Content

**Speaker knowledge 2012-2013**
- Excellent: 87%
- Good: 9%
- Fair: 3%
- Poor: 1%

**Speaker knowledge 2013-2014**
- Excellent: 93%
- Good: 5%
- Fair: 2%

Speakers’ Delivery Skills

**Speaker delivery 2012-2013**
- Excellent: 73%
- Good: 19%
- Fair: 7%
- Poor: 1%

**Speaker delivery 2013-2014**
- Excellent: 70%
- Good: 26%
- Fair: 2%

Speakers’ Ability to Connect with the Audience

**Speaker connection with audience 2012-2013**
- Excellent: 71%
- Good: 22%
- Fair: 6%
- Poor: 1%

**Speaker connection with audience 2013-2014**
- Excellent: 69%
- Good: 27%
- Fair: 4%

Speakers’ Time Management

**Speaker time management 2012-2013**
- Excellent: 63%
- Good: 26%
- Fair: 12%
- Poor: 1%

**Speaker time management 2013-2014**
- Excellent: 61%
- Good: 30%
- Fair: 8%
- Poor: 1%