

## **A WORKING BRITISH MUSLIM MALE'S PERSPECTIVE ON LIFE IN THE UK AFTER THE 07/07 LONDON BOMBINGS: A GROUNDED THEORY STUDY**

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### ***Abstract***

*There was conducted an experiment based on Grounded theory methodology. The research question was referred to the 07/07 London bombings under the perspective of a working British Muslim male. The aim was to look for an understanding about interpersonal implications on professional and social encounters. There was interviewed one participant and the qualitative data collected, formed the Grounded theory that prejudice and social status are interrelated and refer to the aspect of individual differences in a modern society.*

**Keywords:** *Grounded theory, prejudice, religious issues, anti-extremist views*

### **Introduction**

Grounded theory emerged through the sociologists Glaser and Strauss (1965, 1967) as an attempt to building up a theory which will rely on data. Grounded theory methodology is not interested into interpreting cause and effect or testing a particular hypothesis, but into studying people's interactions in relation to social context. It is employed to discuss people's emotions on certain arguments, actions or psychological events (Glaser, 1978).

Grounded theory is based on a 'coding system' of interpreting data through categories or subjects which depend on the theorist's explanatory skills (Currie, 1988). Constant comparison and theoretical sampling are two of the main aspects in Grounded theory (Charmaz, 2001). Constant comparison refers to similarities and diversities across concepts and categories, whilst theoretical sampling seeks to sampling different contexts able to support the topic discussed (Strauss, 1987).

Pidgeon and Henwood (1996) suggest 'an overview of evaluation assessment' in order proper criteria to be traced when conducting such an experiment. They consider that aspects such as constructive survey, proper documentation, justification of concepts and subjective reflection are some of the criteria associated with results and validation, the process of analysis, interlinking of contexts and reflexivity issues. Experiments on Grounded theory should be based on steady foundations so the discussion and conclusions to illustrate the scientific nature of the issues involved (Strauss, 1987).

The topic I am going to discuss refers to a working British Muslim's perspective regarding life in the UK after the 07/07 London bombings. This topic was chosen in order to look for an understanding of how the issue of bombings has affected the life of a Muslim individual whether professionally or socially. Through this topic I will be able to refer to considerations referring to experiences of prejudice in relation to individual differences. The aim of this research will be to study a working Muslim's comprehension about the impact of bombings in personal and interpersonal relations.

In order to study this particular topic area I will employ Grounded theory. The reasons I have chosen this methodology is because I wish to examine the participant's subjective opinions, his personal considerations, how his statements imply a perspective on himself, his social situation and professional status along with insights he offers when expressing his ideas.

## Method

### Participant

In relation to our research question we have chosen that participant because he is British Muslim, male and was living and working in London before and after the bombings. It was explained to him that an interview about life in the UK after the London bombings of 07.07 under a working Muslim's perspective will be conducted. The participant was also informed of the type of the experiment, its aims and perspectives, as well as that he would respond the way he thought as most applicable to his understanding of the questions.

### Ethics

I explained to the participant that I will be transparent and clear with the questions; that confidentiality will be kept in relation to the content of the interview along with anonymity and change of any names. I noted to the participant that access to the taped interview would have the pair of the group who will transcribe it. Finally, I made clear to him he should feel free to withdraw any time from the experiment if he decides so.

### Procedure

For the purpose of the experiment we constituted a research group of four students and split into two pairs. One pair was responsible for conducting the interview and the other for transcribing it. The participant was presented with seven questions (Appendix 1). Through these questions there was conducted an interview with the help of a tape recorder. The interview lasted twenty minutes. After the completion of the interview the responding material was transcribed, so to be ready for use. The transcript was given pages and line numbers including the questions addressed (Appendix 2). In turn, the data were collected and organized into concepts (Appendix 3). The concepts piled up to general categories in order to summarize the core aspects of the interview (Appendix 4). These categories were then analyzed and coded (Appendix 5) so to assist the experimenter to produce file cards (see Appendix 6) able to keep references of similarities and diversities. The cards were then constantly compared in relation to the transcript, the concepts and the categories. A different summary sheet (Appendix 7) concerned with the core analysis of the data was presented. Memo writing cards (Appendix 8) were regularly composed so to refer to the concepts from which the theory would emerge. Finally, a flowchart will be featured in the discussion section indicating the emergent grounded theory.

### Results/Discussion

The core analysis shows that the responses of the participant refer mainly to his *emotional* and *societal involvement* in relation to what happened that day. The participant demonstrates *awareness* of the possible reasons that led to the attacks, whilst he *condemns* both the attackers and the western policies. He argues that the attacks produced a diverse result which is *prejudice* and *hatred* against innocent people. On the other hand, he feels *secure* in his working place, due to the nature of his job, as well as he implies that a *high-demanding professional status* results to a positive treatment from others. In particular to the latter, he posits that *acceptance* due to *professional status* provides the individual with *safety* and *social uplifting*. The safety of his professional status, although very crucial for the participant, does not, on the other hand, *label* him when out in the street. That is why he worries if, because of his appearance, were to be stopped and questioned.

Throughout the experiment I have kept three memo writings which were related to the Grounded theory I was coming up. These were referred to the categories of 'religious and racial prejudice', 'social status overriding stereotypes' and 'humanitarian views'. The points which I will discuss in these categories underline my memo hunches while I was studying the participant's interview:

1. The first category resulted from my understanding that prejudice takes place because of ignorance or overwhelming zeal as well as because it is dependent on the social understanding of individual differences.

2. The second category came out of my understanding about the interconnection between professional status and social image which may help cross-cultural differences to be overcome.

3. The third category ensued from my idea that individual differences accept other people's thoughts and perspectives in life, especially those with particular religious orientation, together with my comment that understanding individual differences helps the society to co-operate with people coming from various cultural and religious backgrounds.

In relation to the aforementioned three categories, file cards mainly express similarities instead of diversities. Card 1 exhibits links with card 5, 6 and 7; card 2 demonstrates links with cards 3 and 4; card 3 claims links with cards 1, 2, 4 and 6; card 4 presents links with cards 2 and 7; card 5 shows links with cards 1, 3, 6 and 7; card 6 notes links with cards 1, 4, 5 and 7; card 7 considers links with cards 1, 4, 5 and 6.

Similarities show that card 1 appears in conjunction with others four times, card 2 twice; card 3 twice; card 4 four times; card 5 three times; card 6 five times; card 7 four times. The only diversity is that cards 2 and 3 appear only twice. The reason for this is that the participant's overall ideas of *anti-extremist views* and *minority influence* were overshadowed from his intention to speak about *prejudice*, political issues in reference to a criticism against the west, the aspect of *social status*, his *humanitarian perception* in respect to the problem and his religious account as a Muslim. The Grounded theory refers to the aspect of *prejudice* – cards 3, 5, 6, 7 -, *social status* – cards 1, 6, 7 - and *individual differences* - cards 2, 3, 4, 6 and 7. The context of it denotes, defines and discusses the role and interconnection of *prejudice* within the *social status* under the umbrella of *individual differences*.

Examples from the interview to these three categories are as follows:

*Prejudice and social status:*

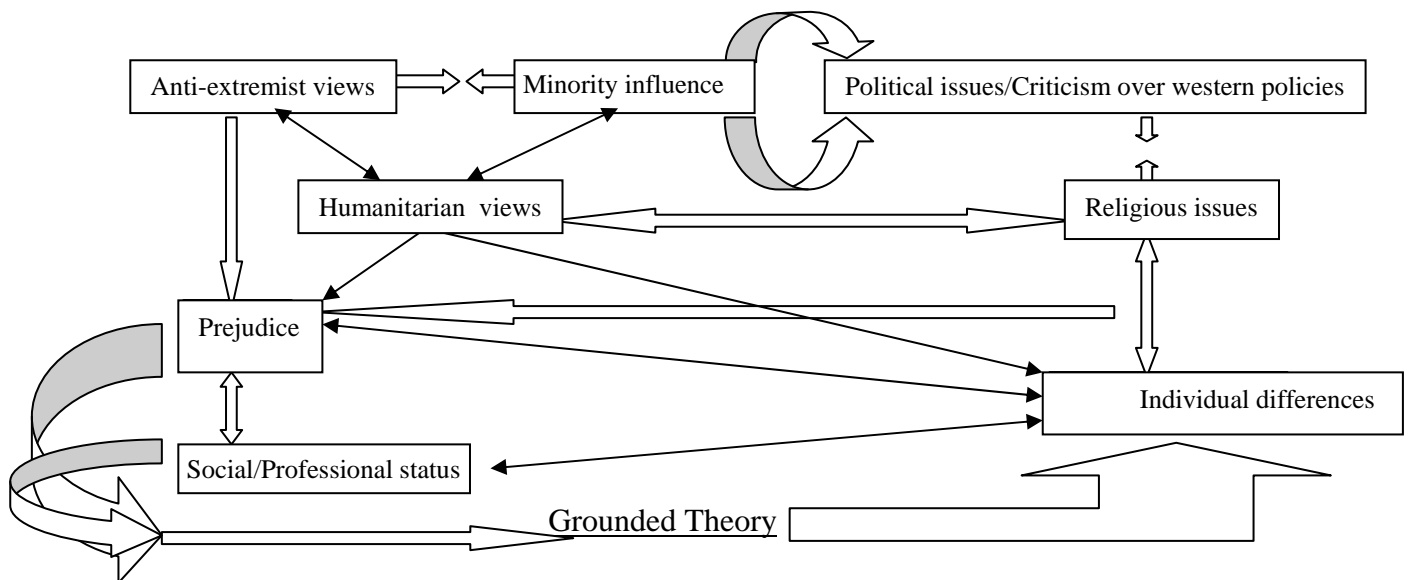
- Participant's speculation that although in his work does not encounter religious prejudice, this phenomenon is apparent in the society. (Paragraph 3, p. 2, lines 27-28: "Even though there is a lot of public dealing in my profession I have not experienced any negative attitude from my patients" and paragraph 5, p. 3, lines 54-55: "These bombings have given rise to prejudice and hatred").
- Participant argues that social status influences human interrelationships (Paragraph 3, p. 2, lines 25-27: "Professionally I have not experienced any repercussions of these bombings. I work in an environment where everyone has to help and support each other regardless of race or religion" and paragraph 4, p. 2, line 33: "So far I have not experienced any prejudice...").

*Individual differences:*

- Participant criticizes the position of the west over a politically imposed behaviour against the Muslims of the Middle East (Paragraph 6, p. 4, lines 63-64: "The root cause of this problem is the atrocities on the Muslims in the Middle East" and paragraph 7, p. 5, lines 84-85: "They should realize – the Muslims – this is more of a political than religious issue").
- Participant posits what the problem is and gives clear accounts how people can communicate with each other (Paragraph 2, p. 2, lines 22-23: "Everyone is welcome to their own beliefs but they cannot enforce it on others" and paragraph 7, p. 4, lines 79-81: "There is no point in persecuting individuals as this will only cause more resentment and hatred thereby making it easier for extremist groups to recruit more suicide bombers").

The Grounded theory emerged, refers to *prejudice in relation to social status as part of individual differences*.

The following flowchart provides a precise understanding how categories helped me towards the emergent Grounded theory:



The methodological steps I have taken were formed in relation to the strategies engaged in my research. The data have been similarly shaped in view my emergent theory to be construed. However, once conceptual analyses are construed through particular experiences, namely those of the participants, may lack in creating a substantive or formal theory (Charmaz, 2003). In other words, whether having one or more participants it is difficult to go after an extensive analysis of concepts and their categories. This is because conceptual analyses sometimes curtail the researcher to make good use of the multivariate material.

This study could be improved in the future by collecting data from more participants in order my theoretical categories to be clearly illuminated. In parallel to this, by having more participants I can also question the issue from a longitudinal point of view. That is to say that one respondent's beliefs and ideas can be compared with another respondent's, whilst also by examining each one's considerations at one point in time with that at another time. In this way I would be able to make detailed comparisons between categories and frame them into more precise theoretical statements.

### Conclusion

The Grounded theory I came up with reflects to:

1. Prejudice as an aspect which relates to the social status, as this is presented through a professional background, whilst individual differences refer to people's own needs and expectations within society.
2. Individual differences, in relation to social status, provide the person with stability and safety. They are cultivated through professional status. The more higher the professional status, the more the individual differences become more accepted. On the other hand, the more the social status is overtly or covertly violated, the more the understanding about individual differences is confined and societal interrelationships are perplexed.

The qualitative data in order to refer to the Grounded theory should also present the topic under other parameters as well. These could be age, gender, family circumstances, societal encounters, cultures or any particular traditions, religious beliefs or individual understandings about religion. In this way, the discussion of the data can be more accurate and well documented.

### References

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## Appendix 1

### Questions

1. How did you hear about the bombings?
2. What were your feelings about the London bombings?
3. Has 07/07 affected your professional life?
4. Has it had affect your personal life?
5. How do you think Islam is perceived after the bombings?
6. What do you think caused these bombings?
7. What steps should be taken to deter such acts in the future

## Appendix 2

### Interview with P., 09.10.2005

#### Paragraph 1

1. Q1. How did you hear about the bombings?
2. P: Well at the time I was operating on a patient when I heard it on the radio in
3. our operating theatre. There was complete silence and shock for a while. All
4. the people in the room were obviously very worried about their family and
5. friends working in London. As soon as the operation was done we tried to get
6. more information and everyone was on their mobile phones trying to get in
7. touch with their loved ones. For myself I personally knew my family was safe
8. as we live away from central London and no one works in London. However I
9. was concerned about my friends and colleagues who had family there.

#### Paragraph 2

10. Q2. What were your feelings about the London bombings?
11. P: This was a horrific attack on innocent people who had absolutely nothing to
12. do with the current political atmosphere. I think it was completely out of
13. order. This is no way to prove a point. One can't resort to violence in response
14. to violence. I still can't believe that a few individuals in the community can
15. just get up and carry out such an act against their own people. Being a Muslim
16. I am well aware of the atrocities on the Muslims in the Middle East but these
17. are political issues which really need to be dealt with by dialogue and not
18. violence. It's unfortunate that there are some factions in our own society who
19. would have views which would instigate such attacks. These people are brain
20. washed by fundamentalists as they would probably not be able to carry out
21. such attacks on their own. I feel one should integrate with the society one lives
22. in. Everyone is welcome to their own beliefs but they cannot enforce it on
23. others.

#### Paragraph 3

24. Q3. Has 07/07 affected your professional life?
25. P: Professionally I have not experienced any repercussions of these bombings.

26. I work in an environment where everyone has to help and support each other  
27. regardless of race of religion. Even though there is a lot of public dealing in  
28. my profession I have not experienced any negative attitude from my patients. I  
29. read in the papers that race hate crimes were on the rise immediately after the  
30. bombings but I was glad to read more recently that these crimes have dropped  
31. down to what they used to be before the bombings.

Paragraph 4

32. Q4. Has it had any affect on your personal life?  
33. P: So far I have not experienced any prejudice but after the bombings I do feel  
34. a bit apprehensive about going out in public places and try to avoid using  
35. public transport. I do not wish to be type cast as a fanatic Muslim carrying a  
36. rucksack due to my appearance. As you are aware that police shot a Brazilian  
37. who they thought was Asian. This kind of thing really worries me. There have  
38. been multiple incidences of police stopping and questioning Muslim males. I  
39. do realize it is for security reasons but I would feel uncomfortable to be  
40. questioned as I completely condemn these bombings and the reason for  
41. stopping me would be purely my appearance. Another concern would my  
42. children who go to school. I would be very upset if they were type cast and  
43. taunted for being just Muslims. I don't want them to have feelings of  
44. persecution because of their religion.

Paragraph 5

45. Q5. How do you think Islam is perceived after the bombings?  
46. P: Unfortunately these bombings have had a seriously damaging affect on  
47. Islam and how Muslims are perceived. Islam is now seen as an unforgiving  
48. vengeful religion which advocates hatred and war. Whereas, the true essence  
49. of Islam is just the opposite. I feel the western media have highlighted a small  
50. fraction of Muslim fundamentalists as the representatives of Islam thereby  
51. giving it a bad name. These extremists are to blame. I think it's important for  
52. the Muslims to weed out such extremists elements. I hope that the Islamic  
53. community unites and condemns such people committing these acts and tries  
54. to get rid of the stigma of terrorism from our religion. These bombings have  
55. given rise to prejudice and hatred. This generalization of Muslims as terrorists  
56. is very unfair. What saddens me is how this minority in our community have  
57. made life for us Muslims difficult. I now feel that if I tell someone I am a  
58. Muslim they will judge me as been an extremist or an unstable person. I feel  
59. angry having to face the consequences of someone else's actions. If someone  
60. is a murderer the whole community can't be blamed.

Paragraph 6

61. Q6. What do you think caused these bombings?  
62. P: I think this a very controversial issue and I don't know if I can answer this  
63. properly but I'll try anyway. The root cause of this problem is the atrocities on  
64. the Muslims in the Middle East. And at this stage this has been going on for  
65. decades. The west has not acted effectively to sort out the issues there. The  
66. Muslims living there have reached a stage that they feel they have nothing to  
67. lose resulting in a generation of suicide bombers. Their complete families have  
68. been wiped out by the conflict there. These bombers are trying to make  
69. themselves heard through these acts. This is certainly the wrong way to go  
70. about it but for them it seems to be the only one. No one should have to lose  
71. their life for anything or anyone.

Paragraph 7

72. Q7. What steps should be taken to deter such acts in the future?

73. P: Personally I am against war and it was terrible what happened in New York  
 74. and London. At the same time I feel there was no justification for the Iraq  
 75. war. Innocent people are dead but the true culprits are still out there. It's up to  
 76. the nation as a whole to identify such people and bring them to justice. The  
 77. west should take a keen interest in solving the Middle East crisis and also to  
 78. pull out of Iraq as their presence there is causing the death of innocent men  
 79. women and children. There is no point in persecuting individuals as this will  
 80. only cause more resentment and hatred thereby making it easier for extremist  
 81. groups to recruit more suicide bombers. On the other hand the British  
 82. Muslims should identify extremist elements and report them to the relevant  
 83. authorities. Their loyalty should be towards the British people as they have  
 84. been born and bred here. They should realize this is more of a political than  
 85. religious issue. These bombings have nothing to do with Islam it is purely a  
 86. political issue. So the bottom line is that Islam should not be condemned these  
 87. people committing these acts should be.

### **Appendix 3**

#### **Significant concepts identified within the paragraphs**

##### Paragraph 1

Safety issues

Concern about others

##### Paragraph 2

The issue of violence does not lead to peace and stability

Why people in the community impose such a suffering upon others

Acceptance of what one is without any activity against him whatsoever

##### Paragraph 3

Safe professional environment

Positive and not negative understanding of others

Scores of prejudice crimes dropped down after the bombings

##### Paragraph 4

Difficulty to use public transport

Prejudice and hatred

How others consider of him because he is a Muslim

Angry when peers consider discrimination

Misinterpretation of a religion leads to feelings of percecution

##### Paragraph 5

Bombings have damaged the apprehension of Islam

Not giving soil to fractions of terrorists against Islam

Islam is not a terrorist religion

Rise of prejudice and hatred

Consequences of terrorism lead to an unfair judgement for proper faithfuls of Islamic religion

##### Paragraph 6

Terrorism exists because of the behaviour of the West

Muslims who experience political and religious cul-de-sacs in their private and public lives are turned to suicide bombers

##### Paragraph 7

No justification of the invasion in Iraq

The issues of terrorism are not interpreted properly

Resentment and hatred is working in line with persecution

British Muslims should marginalize the elements of extremism

Political issues are different from religious issues in secular communities

Bombings refer to politics, not to religion

Accepting Islam does not condemn it before the eyes of fellow citizens

#### **Appendix 4**

##### **General categories summarizing the concepts of the interview**

1. Mutual interest for others maybe being victims at the time of bombings
2. Emotional speechlessness coming out the 'overflowing' interrogative pronouns of 'why' and 'how'
3. Lack of peace of mind in relation to resolution of the issues appeared as problems
4. Acceptance of other people's faiths and religious beliefs
5. The working environment as an opportunity to support oneself and others
6. Inexperience of neurotic attitude assists one to flourish in one's own profession
7. The bombings have made people more conscious about others and this led scores of crimes and hatred to drop down
8. Fear being included to virtually 'potential' threats for community people
9. Worry of 'possible' reiteration of bombings, thus avoiding means of public transport
10. The issue of checking others by the police because of their appearance is kind dangerous, irrespective that there is not 'potential aggressiveness' on behalf of the State
11. Worry about a possible family disregard either from peers or religious prejudice
12. How Islam is understood after bombings
13. Excessive misinterpretation! Different aspects arise because of the westerners' opinions about Islam
14. Terrorism is a stigma generating prejudice and hatred
15. False religious attachment of a minority in Islam attempts of keeping nowadays society 'hostage' to blameful choices, the implications of which are easy to be externalized
16. Rage against that kind of religious fractions
17. The atrocities against Muslims caused the raid of bombings around the world
18. Lack of help and constructive assistance from western countries against the Muslims in the Near East who suffered a lot from wars and civil inconsistencies
19. The interests of the rich countries have given rise to terrorism and global instability
20. Persecution leads to resentment and hatred. Resentment and hatred spread easily and occupy people's consciousness
21. An overall understanding of Islam could lead to the isolation of religious infrequencies
22. Not condemnation of Islam but of the deeds of extremism and extremists
23. British Muslims should be keen to identify and isolate extremist elements whether of thought or deed

#### **Appendix 5**

##### **Analysis and coding of the categories**

###### **Paragraph 1**

1. relief about the secureness of the place
2. responsibility on others

###### **Paragraph 2**

1. difficulty to understand why this happened
2. violence/non-violence
3. looking for the reasons such atrocities happened
4. taking into account what others wish and think of themselves and their choices

###### **Paragraph 3**

1. security in the working place
2. mutual understanding
3. prejudice matters fell down



**Paragraph 4**

- 1.potential danger of next-bombing-to-be the public transport
- 2.discrimination and hostility
- 3.possible disregard of others
- 4.prejudice in the community (how prejudice is advanced?)
- 5.false apprehension of religious beliefs

**Paragraph 5**

- 1.bombings aim subconsciously against Islam
- 2.religious factions are the potential danger
- 3.an honest interpretation of Islam
- 4.actions of minority groups damage the concept of an idea
- 5.hatred comes after prejudice
- 6.terrorism leads to a religious misunderstanding

**Paragraph 6**

- 1.the west should be blamed for the rise of terrorism
- 2.political and religious life is being ruined in countries of the near east

**Paragraph 7**

- 1.means for an invasion to a country whatever the issues of ‘peace context’ are completely unjustifiable
- 2.re-consideration of the reasons that lead to terrorism
- 3.resentment is an outcome of hatred
- 4.outcasting the outgrowth of terrorism in modern communities
- 5.political distress is not analog to a religious one
- 6.terrorism refers to politics, not religion
- 7.seeing Islam in relation to what it testifies, leads away from prejudice

**Appendix 6****File Cards****Card 1****Religious and racial prejudice****P Pars 3, 4, 5, 6, 7**

P’s speculation that although in his professional position does not encounter such a confrontation, religious prejudice is apparent in the society against Muslim people  
P asserts that race crimes dropped down after the bombings

**P. 3, p. 2, lines 28-31****P. 4, p. 2, lines 33-36, 37-44**

P argues would feel uncomfortable if he was to be stopped because of his appearance

**P. 5, p. 3, lines 47-48, 51-52, 58-60**

P claims that religious prejudice is an outcome of considering Islam as vengeful and unforgiving

**P. 6, p. 4, lines 5-8**

P points out that Muslims were left alone and abandoned

**P. 7, p. 4, lines 74-79**

P thinks that resentment and hatred misinterprets Islam

**Links with**

**Card 4** – Political issues/Criticism over western political policies

**Card 5** – Social status overriding stereotypes

**Card 6** – Humanitarian views

**Card 7** – Religious issues

**(1)**

Positive and negative understanding of others

**(2)**

Prejudice and hatred

**(3)**

Consequences of terrorism

**Card 2****Anti-extremist views****P Pars 2, 5, 7**

P's understanding of extremist actions in relation to social behaviour

**P. 2, p. 1, lines 11-15**

P claims there is no point for violence whatever the reasons or the circumstances

**P. 2, p. 1, lines 18-19**

P argues that extremists belong to fractions which act against society

**P. 2, p. 2, lines 20-21**

P points out that fundamentalism leads to extremism

**P. 5, p. 3, lines 49-52, 58**

P stresses that Muslims must cast out extremist behaviours

**P. 7, p. 4, lines 79-83**

P underlines that British Muslims should marginalise those with extremist perspectives

**Links with****Card 3** – Minority influence**Card 6** – Humanitarian views**(1)**

The issue of violence cannot lead to peace and stability

**(2)**

Small groups impose suffering upon others

**(3)**

No condemnation of Islam but the deeds of extremism and extremists

**Card 3****Minority influence****P Pars 2, 5, 7**

P's belief that a small group of people can act against common sense and the social standards

**P. 2, p. 1, lines 13-15**

P asserts that minority actions have a considerable impact upon society

**P. 5, p. 3, lines 52-54**

P considers that isolation of such a minority gets rid of them

**P. 5, p. 3, lines 55-57**

P thinks that such minority generalise a problem which is Inexistent

**P. 7, p. 5, lines 86-87**

P stresses that Islam's aspects on man should not be led astray because of minority actions

**Links with****Card 1** – Religious and racial prejudice**Card 2** – Anti-extremist views**Card 4** – Political issues/Criticism over western political policies**Card 6** – Religious issues**(1)**

A minority of people mars the understanding of Islam

**(2)**

An overall understanding of the problem can lead to isolation the ideas of such minority

**Card 4****Political issues/Criticism over western political policies****P. Pars 2, 6, 7**

P criticises the position of the West over a politically imposed behaviour against the Muslims of the Middle East

**P. 2, p. 1, lines 15-18**

P asserts that discussion of the political issues improves dialogue and not confrontation

**P. 6, p. 4, lines 62-63**

P pinpoints that controversial issues is the issue of bombings

**P. 6, p. 4, lines 63-64**

P argues that Muslims suffer because of the atrocities against them

<b>P. 6, p. 4, lines 65-69</b>	P claims that suicide bombers act against innocent people because they feel others have acted against their innocence
<b>P. 7, p. 4, lines 76-81</b>	P considers that the West is not interested in solving the political problem in the Near East
<b>P. 7, p. 5, lines 84-85</b>	P underlines that politics are involved in the crisis taken place
<b>Links with</b>	<b>Card 2</b> – Anti-extremist views <b>Card 7</b> – Religious issues
(1)	Politics of the West caused the raid of bombings
(2)	The interests of the rich countries have given rise to terrorism and global instability
(3)	The problem of terrorism id risen because of the false involvement of the West in the political problems of the Middle East
<b>Card 5</b>	
<b>Social status overriding stereotypes</b>	
<b>P Pars 1, 3, 4</b>	P implies that the social status influences human inter-relationships
<b>P. 1, p. 1, lines 2-5</b>	P asserts that his profession provides him with an important social image which is depicted in his relationship with colleagues and other individuals
<b>P. 3, p. 2, lines 25-28</b>	P underlines that in his working environment he experiences understanding and acceptance from others
<b>P. 4, p. 2, line 1</b>	P believes that his social status abolishes any prejudice from others
<b>Links with</b>	<b>Card 1</b> – Religious and racial prejudice <b>Card 3</b> – Minority influence <b>Card 6</b> – Humanitarian views <b>Card 7</b> – Religious issues
(1)	Safe professional environment
(2)	Positive and not negative understanding from others
(3)	Security in the working place
(4)	Responsibility on others and the social image
(5)	The working environment as an opportunity to support self and others
<b>Card 6</b>	
<b>Humanitarian views</b>	
<b>P Pars 1, 2, 3, 4, 7</b>	P understands what the problem is and gives clear accounts how people can communicate with each other
<b>P. 1, p. 1, lines 5-7</b>	P refers to care about loved ones
<b>P. 1, p. 1, lines 7-9</b>	P stresses that safety issues and concern about others come out in case someone is victim
<b>P. 2, p. 1, lines 18-19</b>	P claims that unfortunate events worry him because of their instigations
<b>P. 2, p. 2, lines 21-23</b>	P asserts that by integrating human interrelationships, people are welcomed in their beliefs
<b>P. 3, p. 2, lines 25-27</b>	P thinks that people should help and support others irrespective of how they look like or of what they believe
<b>P. 3, p. 2, lines 28-31</b>	P feels happy to know that race crimes dropped down after

	the bombings
<b>P. 4, p. 3, lines 41-44</b>	P attests his caring disposition about his family members
<b>P. 7, p. 4, lines 76-79</b>	P argues he is worrying for imposing suffering up against innocent people
<b>Links with</b>	<b>Card 1</b> – Religious and racial prejudice
	<b>Card 4</b> – Political issues/Criticism over western political policies
	<b>Card 5</b> – Social status overriding stereotypes
	<b>Card 7</b> – Religious issues
(1)	Active interest for others who may be victims
(2)	Acceptance of other people's faiths and religious beliefs
(3)	Activities against others do not have place in nowadays societies
<b>Card 7</b>	
<b>Religious issues</b>	
<b>P Pars 3, 4, 5, 7</b>	P speculates that religion should be accepted from everyone regardless if one is a believer or not
<b>P. 3, p. 2, lines 26-27</b>	P argues that religious beliefs should be supported and maintained freely
<b>P. 4, p. 3, lines 42-44</b>	P points out people should not persecute others because of their religion
<b>P. 5, p. 3, lines 47-48</b>	P underlines that Islam is not a hostile religion
<b>P. 5, p. 3, lines 52-54</b>	P stresses that terrorism should be cast off from Islamic religion
<b>P. 7, p. 5, lines 84-85</b>	P claims that religious issues should not be considered identical to political issues
<b>P. 7, p. 5, lines 85-86</b>	P considers that Islam has nothing to do with politics
<b>Links with</b>	<b>Card 1</b> – Religious and racial prejudice
	<b>Card 4</b> – Political issues/Criticism over western political policies
	<b>Card 5</b> – Social status overriding stereotypes
	<b>Card 6</b> – Humanitarian views
(1)	Terrorism is a stain generating prejudice and hatred
(2)	Misinterpretation of a religion leads to feelings of persecution
(3)	Bombings have damaged the apprehension of Islam

## Appendix 7

### Analysis Summary Sheet

#### Question 1 - How did you hear about the bombings?

Actions leading up to the news (lines 2 & 3)

Reactions and feelings to the news (lines 3, 4 & 5)

Actions after the news (lines 5, 6 & 7)

Feelings for those involved (lines 7, 8 & 9)

#### Question 2 - What were your feelings about the London Bombings?

Condemning the attack and its irrelevance to those involved (lines 11, 12 & 13)

Reaction and bewilderment towards the bombers actions on their own people (lines 14 & 15).

Awareness of Middle Eastern politics and issues surrounding the treatment of Muslims (lines 16 & 17).

Feelings towards their being people in our society that are willing to commit such atrocities (lines 18 & 19)

View of mental state and reason on how such individuals can carry out such attacks (lines 20 & 21)

Feeling on how best to conduct and integrate religious diversity (lines 21, 22 & 23)

**Question 3 - Has 07/07 affected your professional life?**

No repercussions observed (line 25)

Nature of working environment and experiences post attacks (lines 26, 27 & 28)

News of race hatred crimes and feelings when they dropped in numbers (lines 29, 30 & 31)

**Question 4 - Has it had any affect on your personal life?**

Not experienced any prejudice after the bombings (line 33)

Feelings when in public places and transport. (lines 33, 34 & 35)

Feelings and wishes about not being stereotyped due to appearance (lines 35 & 36)

Related news and feelings towards possible prejudices against him (lines 36, 37 & 38)

Understands reasons for prejudice but shows ill feelings towards possible experiences (lines 39 & 40)

Feelings and concerns for the possible discrimination against his children (lines 41, 42, 43 & 44)

**Question 5 - How do you think Islam is perceived after the bombings?**

Views and thoughts on how Muslims are perceived as being unforgiving and vengeful (lines 46, 47 & 48)

The true essence of Islam (lines 48 & 49)

Possibility of media coverage giving bad name to Muslims (lines 49, 50 & 51)

Actions needed to be taken by Muslims and Muslim communities (lines 51, 52, 53 & 54)

Result of bombings and feelings of how Muslims are perceived (lines 54, 55 & 56)

How the minority of Muslims may affect the majority of Muslims (lines 56, 57, 58, 59 & 60)

**Question 6 - What do you think caused these bombings?**

Current problems and treatment of Muslims in the Middle East (lines 63 & 64)

The west's lack of action causing radical actions of Muslims (lines 65, 66 & 67)

Treatment of Muslims in the Middle East and the reasons for becoming a suicide bomber (lines 67, 68 & 69)

Personal feelings towards these actions (lines 70 & 71)

**Question 7- What steps should be taken to deter such acts in the future?**

Condemning of New York and London Bombings and the War in Iraq (lines 73, 74 & 75)

Action needed to be taken by the nation and the withdrawal from Iraq (lines 75, 76, 77 & 78)

Avoiding further resentment resulting in more suicide bombers (lines 79, 80 & 81)

Responsibilities of British Muslims and their loyalties (lines 81, 82, 83 & 84)

Political issues causing attacks not religious issues (lines 84, 85 & 86)

Islam not to blame (lines 86 & 87)

**Appendix 8**

**Memo writing 1**

- Prejudice takes place because of ignorance or an overwhelming zeal
- Prejudice is dependent on the social understanding of individual differences

**Memo writing 2**

- In wealth societies, professional status and social image are interconnected

- Cross-cultural differences can be overcome via a high-demanding social status

**Memo writing 3**

- Individual differences accept other people's thoughts and perspectives in life, especially those with particular religious orientation
- Understanding individual differences helps the society to co-operate with people coming from various cultural and religious backgrounds

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