| Good Practice General information  |
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| Title  | **Muslim girls fence** |
| Country, (region and municipality of implementation) | United Kingdom |
| Organisation  | Collaboration between Maslaha and British Fencing and Sport England. |
| Timeframe (start date, end date or ongoing) | 10 week pilot project between December 2015 and March 2016 and has been expanding ever since. |
| Level of implementation (local/regional/national/transnational/other) | School projects and Community projects |
| Webpage or other online info (link)  | <http://www.muslimgirlsfence.org/about.html>[www.maslaha.org](http://www.maslaha.org)<http://citiesofmigration.ca/good_idea/muslim-girls-fence/> |
| Contact Details | Email: info@maslaha.org |
| Brief description (max 500 characters) | The project challenges misconceptions, builds confidence and empowers young Muslim women to lift their aspirations as they enter an adult world, on the basis of both faith and gender. It also attempts to break down conceptions of fencing as a white-dominated, elite sport that is not accessible to young people of diverse cultural and ethnic backgrounds. |

| Good Practice Analytical description |
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| Summary: -main objectives-challenge and goals-activities(max 1000 characters)  | Muslim Girls Fence is about getting girls into sports. However, the idea shifts further down than attempting to involve women into sports. The main aim is to combat stereotypes about girls and Muslims by building resilience and creating more confidence to them. The title also refers to the attempt of eliminating stereotypes related to masculine and skin colour (i.e. male and white) which dominate elite sports, by creating the necessary infrastructure and interest to people with diverse cultural and ethnic backgrounds.The specific idea is currently implemented in schools and local communities.* School projects: Every school that works on this project receives ten weeks of weekly fencing sessions alongside immersive Maslaha workshops exploring identity and self- expression and challenging stereotyping.

The girls are encouraged to become their own story tellers, to speak for themselves instead of being spoken about. * Community projects: They offer fencing and swordplay sessions for Muslim women across the UK, in cities including London, Birmingham and Doncaster and Glasgow

While the project is focused on tackling misconceptions of Muslim girls, they would like non-Muslim girls to participate also, as they believe that breaking down harmful misconceptions of what it is to be a Muslim is relevant to young people of all backgrounds |
| Problems which aims to tackle (max 1000 characters) | The project aims to tackle negative stereotypes and inequalities among British Muslim women, in particular nowadays as Islamophobia has a strong gendered dimension with 58% of reported cases of discrimination in the UK concerning women. |
| Target groups (max 500 characters)-short description of target population-expected coverage of the programme in terms of the number of persons reached | Muslim girls and women |
| Elements of innovation (max 500 characters) OPTIONAL | * Innovative action is the chosen sport. Fencing is a sport that builds confidence, resilience and self- worth but it has stereotypes as a male and white-dominated elite sport not accessible to young people of racialized backgrounds.
* ‘Uniquely accommodating’ for Muslim women (Ibtihaj Muhammad, a hijab – wearing Muslim woman who represented the US Olympic fencing team in 2016)
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| Results achieved(max 1000 characters) | * In 2016, the novice fencers eagerly participated in London’s Women of the World Festival, where they spoke to national and international media about the project.
* Muslim Girls Fence will expand to six locations in London and Birmingham over the next two years.
* The project has been picked up widely by the national and international media.
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| How could this intervention be improved (max 500 characters) |  |

| GP transferability  |
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| Prerequisites for the adoption / implementation of GP (what are the specific elements or conditions that must be present to allow the implementation of the GP; Would this action work well in another European context? What local / national conditions should be met to allow the transfer?) (max 700 characters) | The specific action is fully transferable to other countries. The philosophy behind it is to choose a sport or activity that takes people out of their comfort zone, but ensure it’s a safe space for participation.Partners have to make it fun! For youth to be involved, deep meaning may keep them there, but making it fun and interesting will get them out to begin with.At the end, marginalized groups, including young people, value the opportunity to have their voices heard, so it’s a clever element to create space and time for participant voices.If somebody knows a school, community group or fencing club that might like to get involved with this project or have suggestions for new content, there is a section on their website to contact. |
| Resources needed (Please specify the amount of funding/financial resources used and/or the human resources required to set up and to run the practice) (max 500 characters) | For the setup of such centers, the funding should include:1. cost of renting
2. infrastructure (clothes, sport equipment, etc.)
3. staff salaries
4. translators’ salaries
5. advertisement/publicity
6. digital media cost
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Το πρόγραμμα έχει σχέδιαστεί για να προκαλεί παρερμηνείες όσον αφορά το φύλο και την εθνικότητα, ενισχύει την εμπιστοσύνη και δίνει τη δυνατότητα στις νέες μουσουλμάνες να ανυψώσουν τις προσδοκίες τους καθώς εισέρχονται σε έναν ενήλικο κόσμο, με βάση τόσο την πίστη όσο και το φύλο. Προσπαθεί επίσης να καταρρίψει τις αντιλήψεις της κοινωνίας ως ένα άθλημα ελίτ στο οποίο δεν επιτρέπεται η πρόσβαση σε νέους με διαφορετικό πολιτισμικό και εθνοτικό υπόβαθρο.