

PROBLEMS ENCOUNTERED BY
MUSLIM STUDENTS
IN MANITOBA PUBLIC SCHOOLS

by

Abdul Waheed Mustapha

A Thesis
Submitted in Partial Fulfillment
of the Requirements for the Degree
of Master of Education to the
Faculty of Graduate Studies
University of Manitoba



March 1986

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Dedicated to
my Parents and
Parents-in-law

ABSTRACT

This study locates the problems encountered by a sample of Muslim students attending the Manitoba public secondary school and identifies the adjustment mechanisms that students utilize.

The thesis describes the Islamic cultural paradigm of the student and examines areas of possible cultural and doctrinal dissonance between the Islamic culture of the student and the Judaeo-Christian culture of the public school in a Western setting.

Data were collected from two sources: an author-designed questionnaire administered to 39 students, and subsequent group interviews conducted with 20 students. Doctrinal objectives examined (a) the possible occurrence and cumulative causes of religious discrimination, (b) curricular negligence of Islamic values and Islamic creeds, and (c) the Muslim students' right to religious practice and religious instruction in the public school. Cultural objectives examined (a) the possible occurrence of cultural dissonance and (b) the origin of such dissonant incidents. Adjustment mechanism objectives examined (a) student awareness of dissonance and (b) student reactions to dissonance.

Questionnaire and interview results demonstrated cases of distortion, misrepresentation, omission and imbalance in the presentation of Islam in materials, in curricular design, extra-curricular activities, hidden curricular mechanisms and school

denominational practices. Basic doctrines of Islam and Christianity come into conflict in the public school. The hidden curriculum is interpreted as a major source of dissonance to the Muslim student.

This thesis discloses many inherent problems of the Muslim community of Manitoba which serve only to intensify the dissonant experiences of the Muslim student in the public school.

This thesis attends only superficially to instances of consonance between the superordinate culture of the school and the subordinate culture of the student, but rather researches and emphasizes areas of doctrinal and cultural dissonance.

This study makes requests to the public school, faculties of education and to the Muslim community which should alleviate the dissonant experiences and help to modify the adjustment mechanisms of the Muslim student in the public school.

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*This thesis draws primarily on
Islamic scholarship and doctrine.*

*As such it represents an Islamic critique
of certain aspects of Western ethics and civilization.*

*The conclusions are to be viewed
from this perspective.*

CHAPTER I

INTRODUCTION

Purpose

The Muslim Student, a member of one of Manitoba's minority groups, is a follower of the religion of Islam. Addressing himself to the potency of Islam, one noted Muslim leader states:

Islam, perhaps more than any other religion, plays a decisive role in shaping the needs and aspirations of Muslims; they wish to live as Muslims wherever they reside. But nowhere would they seem to face such serious difficulties in this regard as in a non-Muslim society, and no segment of their population would seem to encounter greater problems and hurdles than that of young Muslims.¹

It appears that nowhere does the young Muslim encounter dissonance as a result of cultural differences more frequently and intensely than in the public school. He is caught in the middle of two contrasting forces, one represented by the culture of the public school and the other by the religious doctrines of a practising Muslim.

The purpose of this thesis is to examine the problems encountered and the immediate adjustment mechanisms attempted by the Muslim Student in the Manitoba Public School.

Objectives and Questions

The three major areas of investigation excluding the literature survey of related research are: the Muslim Student, the Public School, and the Dissonant Experiences and Adjustment

Mechanisms of the Muslim Student.

Area I: The Muslim Student

A survey of the literature of Islamic culture derived from Islamic doctrines and traditions will be made. How these doctrines and traditions form the basis for the development of the philosophy of Islamic Education will be demonstrated, and the role of the philosophy of Islamic Education in establishing and maintaining the ideal Muslim personality will be discussed.

Area II: The Public School

Two Civilizations, Islamic and Christian, come into contact in the public school and in society at large. The basic doctrines of Islam and Christianity will be studied and areas of doctrinal consonance and doctrinal dissonance will be outlined. Also, the areas of dissonance between Islamic Civilization and Western Civilization will be traced.

Area III: Dissonant Experiences and Adjustment Mechanisms

Section A: Dissonant Experiences. Do Manitoba Public Schools encourage the development of the Ideal Muslim Personality?² Does the Muslim Student experience doctrinal and cultural dissonance in the Public School?

Section B: Adjustment Mechanisms. Dissonant experiences may be followed by immediate behavioral and psychological adjustment by the Muslim Student. Is his adjustment simply passive acceptance, resulting finally in cultural assimilation, or cultural accommodation, or rejection of his Islamic identity or the rejec-

tion of the host culture?

Need for the Study

The Muslim student enters a different cultural milieu when he attends the institution called the Public School. This environment could be described as having both physical or concrete, and intangible or abstract, dimensions. The physical dimensions include structural facilities, co-educational policy, curriculum design, textual material, and extracurricular activities; the intangible include teacher attitude (including interpretive tendencies), prejudice and discrimination, and the influence of mass media on school issues. Thus, the rationale for this study may be argued from any of three positions: namely the religio-cultural, the ethnocultural and the political.

Religio-Cultural Rationale

Islam's world view, expressed in the concept of Tazkiyah,³ (character building) is simultaneously cosmological and individualistic. Knowledge (from an Islamic point of view synonymous with science) finds its supremacy in the Quran, the sacred scriptures of Muslims, and this reading is supported by Sunnah (traditions) of the Prophet Muhammad. Islam does not separate the cosmos into sacred and secular but envelops everything in an holistic entity. Religion then becomes din al fitrah, a complete way of life, because it incorporates the doctrines of the Quran and the teachings of the Sunnah.

The major doctrines of the Islamic paradigm are set and will

remain forever the same. They guide the Mu'min and establish his Khilafat (vicegerency) in obedience to his Creator, making him a member of His sacred community, the Ummah. Thus, Fiqh (Islamic jurisprudence) and Shariah (Islamic Law) do not fluctuate with a change in leadership, political or religious. This results in homeostatic growth within the Ummah, regardless of changes. If modification or adjustment is to be made, it is slow, rare and controlled by Shura (co-operation and consultation) and Ijtihad (group consultation) and Ijma (combined ijtihad of the whole community).

The Islamic doctrines therefore envelop every dimension of the life of the Muslim student: what he eats, the manner of his dress, his ethics and etiquette, how he relates to people, how he interacts with the opposite sex, strives for knowledge, and fulfills his obligations as a living being and worships his Creator. Using the cosmological theme of Islam, a brief study of the doctrines (creed and rituals) of the believing Muslim must be made. These doctrines are only an avenue to developing the objectives of Islamic education and thus the Mu'min personality.

Ethno-Cultural Rationale

The Canadian Council on Children and Youth, 1978, declared: "It is basic attitudes of our society towards its children which shape children's lives to a very significant degree and we fail all children when we let them go unexamined."⁴ Their needs, experiences and adjustment problems must be examined. Since childhood experiences determine the development of the adult, we

are then concerned with an analysis of, as the report on immigrant children says, "the conflict of those children caught between the pacifist morals and principles of their homes and the nationalistic, harsh philosophy and ideology imposed on them by public education."⁵

The Muslim student is both a member of a minority group and the inheritor of a contrasting culture, and, as a result, he is constantly bombarded and challenged with cultural issues by his parents, peers, mass media, teachers, his textbooks and the dominant culture when he has to make a value judgement. He thus experiences several hurdles in his effort to cope and, even more so, to maintain a dynamic religious consciousness, especially in his desire to practice the doctrines of Islam. The nature of these hurdles must be made apparent so that protective and survival recommendations can be formulated.

This search should give help to guidance counselors and school administrators. The study may help find ways in which new Canadian students who are Muslim try to cope with stresses brought on by cultural conflicts and pressures to assimilate. Wolfgang reports that there is an appalling lack of research information in Canada that deals specifically with counseling New Canadians.⁶ One of the unique findings of Mary Ashworth's national survey⁷ was that ESL teachers reported that immigrant children (and one would assume minority groups of contrasting culture) had more problems with cultural adjustment than language learning or academic progress. Therefore, research should be

undertaken of one such minority group, the Muslim Student, and the material made readily accessible to school counselors and administrators through the faculties of education and the Department of Education.

This study may be able to identify the need for workshops to provide a forum on cultural characteristics of ethno-religious groups in the community. Such workshops may provide awareness and recommendations to the Canadian Council of Multiculturalism and Intercultural Education and the Manitoba Association of Multicultural Education.

What is the position of the Muslim Student, the possessor of a different religion and culture in this environment? Research is needed to study this environment closely and to develop a consensus on the confrontational experiences of the Muslim Student in the Public School.

Political Rationale. The law makes the public school secular in academics and, as ambiguous as it seems, non-sectarian Christian in policy formation.⁸ The policies, curricular designs, textual material and extra-curricular activities are derived from or strongly influenced by Christian thought⁹ without necessarily recognizing an individual sect and at the same time ignore or distort non-Christian faiths and cultures.¹⁰ Thus, the potential problems of ethnic prejudice, stereotyping, political and religious biases,¹¹ withdrawal of civil liberties during international conflicts involving Islamic states,¹² mass media reactions, oversimplification of the life of a people,¹³ and

misrepresentation of the faith¹⁴ are only some of the problems which must be attended to in this project. A study which focuses on each of these problems may serve to set in perspective the ethno-religious dilemma of this minority group, especially of the student, and to determine the rights of the Muslim Student in the Public School and society at large.

Finally, an important objective of this paper is to attempt to develop a rationale for proposing to institutions that they design curricula which, through the development of topics which would teach about religion and the facts about the cultures of 'other' people, would enhance the respect for the tolerance of other faiths. This thesis will examine the compatibility of Islamic culture with the dominant Canadian culture and the feasibility of the Canadian policy of Multiculturalism. From these interactions, one may be able to discern tentative guidelines for the Muslim student to reduce his cultural and doctrinal dissonance and facilitate his adjustment mechanisms.

Definition of Terms

Accommodation: "Intervening between segregation and the completed state of assimilation is an intermediate response, accommodation, implying the mutual acceptance of at least some integration rather than complete segregation."¹⁵

Acculturation: (a) a type of assimilation or the initial stage of assimilation (Gordon), (b) interchange of cultural traits and complexes between or among alien groups (Walter), (c)

the process of acquiring the culture of another ethnic group (Shibutani and Kwan).¹⁶

Assimilation: (a) the process by which societies are formed and maintained by adoption (Park), (b) the process by which persons who are unlike in their social heritages come to share the same body of sentiments, traditions, and loyalties (Reuter), (c) the process by which different cultures, or individuals or groups representing different cultures, are merged into a homogeneous unit (Fairchild).¹⁷

Culture: That complex whole which includes knowledge, beliefs, traditions, customs, artifacts, arts and all other habits acquired by man as a member of society, and all products of human activity as determined by these habits, and all that is successively passed on to each generation. From an Islamic viewpoint, what is cultural is largely religious.¹⁸

Din al fitrah: Primordial religion of man that blends material, the rational and spiritual aspects of man's quest.¹⁹

Ijma: consensus of the community (literally, "agreeing upon") in general, and of the learned in particular. One of the four basic principles of Muslim law and an essential prerequisite for long-range planning for the Muslim civilization.²⁰

Ijtihad: Exerting oneself to the utmost degree to reach comprehension and form an opinion. Ijtihad gives Islam its intrinsic dynamism but its exercise requires the fulfillment of certain rather stringent conditions. Individual ijtihad may be out of reach of contemporary Muslims, but group ijtihad is a

viable way to make operational this important institution of Islam.²¹

Integration: A process whereby units or elements of a society are brought into an active and coordinated compliance with the ongoing activities and objectives of the dominant group (Shermerhorn).²²

Islam: Submission to the Creator. As a way of life, it applies to all aspects of man's existence and performance. The religion brought through Prophet Muhammad and many other Prophets, emphasizes the unity of the Creator and the devotion to worship of Him.

Khilafat: Man's vicegerency of God's attributes.

Knowledge: "In Islam, knowledge takes a very comprehensive form, including all forms of hidiya (guidance): al-'ilm (knowledge of revelation); fu'ad (knowledge from the heart, or the intuition of reality); and sama and basar (hearing and seeing knowledge; that is, knowledge gained by sense-perception). All these continue to form Knowledge (with capital 'K') which is in complete agreement with the Qur'an and Sunnah and has ijma of the ummah."²³

Mu'min: A true believer who has made his beliefs fully operational in his daily life and who has developed his character, through the application of tazkiyah, to get as close to the ideal as possible. The ideal man.²⁴

Muslim: A follower of the religion of Islam.

Non-denominational Services: Services not controlled by a

given religious or sectarian group.

Paradigm: A universally recognised and accepted conceptual pattern or model representing a situation or condition.²⁵

Public School: Schools administered and financed by the Federal government (chiefly schools on Indian Reservations in Manitoba). Decentralized public schools (in Canada) are administered and financed provincially. Curricula are also under provincial legislation.

Qu'ran: The Noble Reading. The Qu'ran is the Book and the Word of God communicated to the Prophet through the process of revelation. It is a book of guidance which aims at the development of the human personality and the social order on the basis of Unity of God.²⁶

Religion: In practice, a religion is a particular system, or a set of systems in which doctrines, myths, rituals, sentiments, institutions, and other similar elements are interconnected.²⁷

Shariah: 'Islamic Law', including both the teachings of the Qu'ran and the traditions of the Beloved Prophet Muhammad.²⁸

Shura: Co-operation and consultation for the benefit of the community; more particularly, consultation as a political principle.²⁹

Sunnah: The deeds, utterances and unspoken approval of the Beloved Prophet Muhammad.³⁰

Tazkiyah: Character building; lifelong transformation of human personality in which all aspects of life play a part.

Tazkiyah (and sister concepts tarbiyah and talim--training and education) does not limit itself to the conscious learning process: it is rather the task of giving form to the act of righteous living itself: treating every moment of life with remembering one's position in front of one's Creator and thereby converting facts into values, processes into purposes, actions into goals and plans into realization. Tazkiyah is not just moulding a personality; it is making and shaping; mu'min is the work of art that tazkiyah seeks to form.³¹

Ummah: The ensemble of Muslim individuals and communities forming an entity (locally or universally) of common cultural, legal systems, jurisprudence, etc., and a certain self-consciousness, but not necessarily a coincident common policy.³²

Western Civilization: European and American civilization.³³

Westernization: The process in non-Western countries of adopting western European and American values, customs, and other cultural elements.³⁴

Limitations, Delimitations and Biases

The subject, the Muslim Student attending the Public High School, is frequently the first generation offspring of immigrants and therefore a member of a relatively young community.

Without prejudice of any other factors, no classification of information will be based on immigrant or citizenship status, generational factors, socio-economic status, school achievement,

racial or national origin, religious sect, first language preference (French or English), heritage language preference, ethnic background, or rural or urban residency. The criteria to be used in this study are that the subjects are Muslims and are attending secondary public school in Manitoba.

This research only indirectly includes the reactions of non-Muslim students and teachers through the responses of the Muslim student on the questionnaire.

Minor use of the following factors will be considered in the classification of information: age-grade, sex, and the degree of involvement within the Muslim community.

The fact that the researcher shares the same faith as the subjects of the study and occupies the role of participant-observer during the study may influence the objectivity in interpretation and analysis of data and thus alter the validity of the research.

Treatment of the Problem

The setting of this study is the Public School and the subject is the Muslim Student. Two experimental samples of Muslim students attending secondary Public School in Manitoba will be drawn from the membership mailing list of the Manitoba Islamic Association. One sample will be required to complete a questionnaire. Another sample will participate in group interviews. A third basis of collecting information comprises library research. Three areas will be researched: I. The Islamic Cultural Paradigm; II. Doctrinal Consonance and Dissonance between

Islam and Christianity and Cultural Consonance and Dissonance between Islamic Civilization and Western Civilization will be briefly described; III. A brief study of the Public School and issues related to this paper will be made. The treatment of the problem can be demonstrated by the following model.

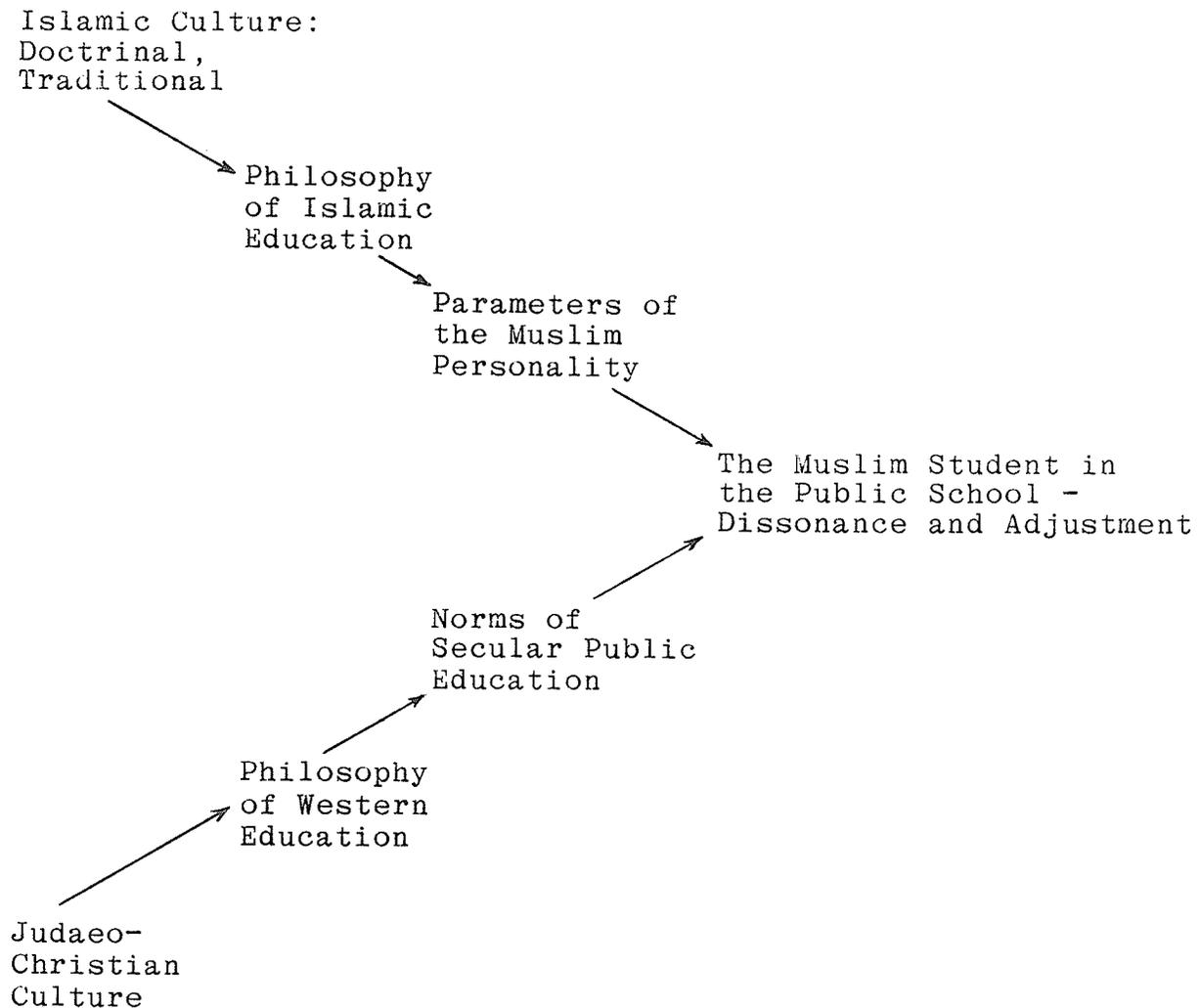


Figure 1.1: The Cultural Dilemma of the Muslim Student in the Public School

Organization of the Thesis

Chapter I describes the origin of the study, states the purpose of the study, the objectives and issues to be researched, and the need for the study. Definition of terms, general biases, limitations and delimitations are outlined, and a description of the overall treatment of the problem is included.

Chapter II describes the formulation of an Islamic Cultural Paradigm; how this paradigm determines the philosophy of Islamic educational objectives; and the role of these objectives in the development of the ideal Muslim personality.

Chapter III distinguishes between ethnic and religious dissonance with emphasis on Muslim-Christian doctrinal differences and the differences between Islamic and Western Civilization.

A survey of literature related to issues raised in Chapters II and III is covered in Chapter IV. The literature review discusses the following areas: the sources of cultural dissonance, which looks at the hidden curriculum; doctrinal dissonance, which includes a discussion of the position of religion in the public school; and the adjustment mechanisms of the Muslim student.

Chapter V describes the methods of the study in detail: the population, experimental design and the techniques of collecting data are outlined. Data to be collected include: (a) cultural dissonance; (b) doctrinal dissonance; (c) adjustment mechanisms.

Chapter VI summarizes the results.

Chapter VII provides a discussion of the results, analyzes

areas of dissonance, techniques of adjustment and provides implications for educational changes and recommendations for related research.

Footnotes

¹Khurram Murad, Foreward to Young Muslims in a Multi-Cultural Society, by Muhammad Anwar (U.K.: The Islamic Foundation, 1982), p. 3.

²See Chapter II, "The Ideal Muslim Personality."

³See "Definition of Terms."

⁴Canadian Council of Children and Youth, Admittance Restricted: The Child as Citizen in Canada from Mary Ashworth's The Forces Which Shaped Them (Vancouver: New Star Book Ltd., 1979), inside cover.

⁵Ibid., p. ii.

⁶Aaron Wolfgang, Education of Immigrant Students: Issues and Answers (Toronto: The Ontario Institute for Studies in Education, 1975), p. 141.

⁷Mary Ashworth, op. cit.

⁸See Chapter V, "Doctrinal Dissonance."

⁹Baha Abu-Laban, "Survival Strategy of Canadian Muslims," originally for "Dimensions of Islam in North American." A Symposium, University of Alberta, May 1980.

¹⁰Perry Glenn, "The Treatment of the Middle East in American High School Textbooks," Palestine Studies (Lebanon: n.p., 1975), p. 48.

¹¹William J. Griswold, "The Image of the Middle East in Secondary School Textbooks," Journal of Middle East Studies (New York: n.p., 1975), p. 8.

¹²Ibid., p. 3.

¹³Farhat Ziadeh, "Egypt in Textbooks," Journal of Middle East Studies (New York: n.p., 1976), p. 45.

¹⁴Canadian Society of Muslims, An Introduction to the Distortion of Islamic Civilization (Toronto, Canada: n.p., 1975), passim.

¹⁵Alan B. Anderson and James B. Frideres, Ethnicity in Canada: Theoretical Perspectives (Toronto: Butterworth Co. Ltd., 1981), p. 193.

¹⁶Ibid., p. 283.

- 17Ibid., p. 271.
- 18Ziauddin Sardar, The Future of Muslim Civilization (London: Croom Helm, 1979), p. 274.
- 19Ibid., p. 23.
- 20Ibid., p. 152.
- 21Ibid., p. 276.
- 22Anderson, op. cit., p. 284.
- 23Sardar, op. cit., p. 276.
- 24Ibid., p. 277.
- 25Ibid.
- 26Ibid., p. 151.
- 27John Edwin Smith, Encyclopedia Britannica Macropedia (Toronto: Helen Hemingway Benton, Pub., 1977), Vol. 15, p. 592.
- 28Sardar, op. cit., p. 278.
- 29Ibid., p. 279.
- 30Ibid., p. 152.
- 31Ibid., p. 279.
- 32Ibid., p. 280.
- 33Clarence L. Barnhart and Robert K. Barnhart, eds., The World Book Dictionary (Toronto: Doubleday & Co., Inc., 1979), p. 2377.
- 34Encyclopedia Britannica Micropedia (Toronto: H. H. Benton, Pub., 1977), Vol. 10, p. 625.

CHAPTER II

ISLAMIC CULTURAL PARADIGM

The doctrines or guidelines required for establishing the Islamic cultural paradigm are detailed in the Quran and the Sunnah (traditions). These doctrines determine the philosophy of Islamic educational objectives. An ideal Islamic education would provide the mechanism for building the Ideal Muslim Personality.

The requirements for building the ideal personality and the potentials of human personality are described below. Some major personality theories are surveyed before presenting the Islamic theory of personality, and the Ideal Muslim Personality is described. The Islamic cultural paradigm ought to demonstrate how the ideal individual in the ideal family may culminate in the establishment of the ideal society.

Philosophy of Islamic Education

Islamic educational systems can be characterized by several factors: namely, the inseparability of knowledge and faith, the distinction between education and instruction, the distinction between revealed and non-revealed knowledge, the critical position of education in Islam, the integration of different aspects of disciplines of education, the traditional approach and the comprehensiveness of such a system.¹

Islamic educational thought is distinguished from instruction: the former helps in the all-round growth of the

individual's personality, whereas the latter merely trains an individual to do a task efficiently. An Islamic educational system attempts to develop both aspects of the individual, both aspects being controlled by the inclusion of faith and piety and both utilizing guidance limitations prescribed by religious doctrines, knowledge of revelation, intuition and knowledge of the senses.² These guidance limitations must be guarded by the Islamic role of science in education:

The Islamic concept of science does not impose any restriction or limitation on theoretical, empirical or applied sciences except for one limitation which pertains to the ultimate ends on the one hand and their actual effects on the other. In the Islamic sense science is a form of worship by which man is brought into clear contact with Allah; hence it should not be abused to corrupt faith and morals and to bring forth harm, corruption, injustice and aggression.³

Education is held in high esteem in Islam. In the Quran as well as in the Sunnah the value of obtaining knowledge through reading and writing is frequently described. All disciplines are accepted and are oriented to serve the major goal of Islamic education: the elevation of the whole personality on an individual and collective basis.

Islamic educational systems try to set a balance between those systems which emphasize individual excellence at the expense of society, and those which emphasize the interests and goals of society at the expense of the individual. Al-Attas, in his research of traditional Islamic education, observes: "excellence was not sacrificed for the good of the group nor was the good of the group given second place to that of the individual."⁴

Yet another form of blending of educational systems is seen in the Islamic system where "charismatic education," "education for culture" and "specialist education"--three types of education described by Max Weber--are consolidated into a new scheme.⁵ "Charismatic education" places greatest emphasis on the development of religious intuition and transcendental powers. "Education for culture" emphasizes the development of a certain social type. "Special education" attempts to transfer a special knowledge or skill and is strictly correlated with the growth of division of labour which makes the specialist indispensable in a modern industrial society. In the Islamic system prominence is given to inner purity manifested in social consciousness and idealistic endeavour.

The Islamic system opposes the dichotomizing of education into sacred and secular. A contemporary Muslim writer emphasizes the unifying dimension of Islamic education:

The unifying perspective of Islam has never allowed various forms of knowledge to be cultivated independently of each other. There has, on the contrary, always been a hierarchy of knowledge in which every form of knowledge from that of material substances to the highest metaphysics is organically interrelated, reflecting the structure of Reality itself.⁶

Another important factor which characterizes Islamic education is the traditional approach. Traditional education is an integral part of its own society. Educational institutions are established according to the needs and demands of society. Traditional education tends to place lesser emphasis on compulsory attendance and formalized age grouping. An underlying objective

is to give the child the best and most appropriate experiences. There is a chance to continue one's education at any time, whether one is a parent, an elderly person, or one who would simply like to complete a section that was started earlier. Education is a continuing process in an Islamic traditional system.

In the traditional system there is no general examination. The student grows into the level of education to which he aspired and his growth is carefully watched and evaluated by the teacher. Continuous assessment is an Islamic method of evaluation because of its fairness in recognizing individual differences, differences arising out of innate ability, aptitude, rate of development, and goal. Traditional higher Islamic education accords the student a great deal of freedom to choose his own area of interest and to develop his knowledge in that particular area without hindrance. There is no final comprehensive examination in this system, and in this system there is no failure. Whatever the student learns is of value, and his place in society is guaranteed.⁷ Muslim educational institutions mirror the humanity and simplicity of their society. These institutions are also the custodians of the values of society and the guardian of its heritage. This type of education preserves and safeguards the culture of the community, and where adjustments and changes are needed, the institutions reflect this need without hurry or pain. Survival of the Islamic Civilization is dependent on Islamic traditional education. One social learning theory states: "religious behavior, beliefs and experiences are simply part of

culture, and are regularly transmitted from generation to generation in the same way as any other custom."⁸ When we fail to transmit this culture through the education process, we fail to retain civilization. Islam has always propagated educational institutions to preserve and transmit the Islamic way of life since education is the best means of gaining acceptance of the norm of values. This basic norm has never been questioned by Muslim thinkers and scientists.⁹

Hence, traditional education places moral and religious training highest on its programme since education per se in Islam is religious education. Saying one's prayers at their appointed times, for example, is extremely educative (see Appendix B). Husain and Ashraf support such a viewpoint: "Consolidating and intensifying Islamic patterns of conduct among children would help retain Islamic morals and education in later life."¹⁰

Moral and religious training are based on Islamic laws, and these monitor the intense rapport which develops between the teacher and the student. This deep personal relationship is possible because of both parties' recognition and acceptance of a higher authority, the Islamic laws, which are laws of responsibility and respect. The teacher is the source of spiritual as well as professional guidance.

Thus, education in Islam is a comprehensive process because it trains spiritual, intellectual, emotional and sense faculties simultaneously. Islam provides a supreme ideal and an unshakable norm for educationists to aim at when they are planning the

education system and working out the methodology. This comprehensiveness is derived from Islam's reliance on religion:

Religion thus provides an all-comprehensive norm of man and an all-inclusive goal for education. This norm has a stability because the values are regarded as absolutes of God which are being continually realized in a relative context in time and space.¹¹

Both contemporary and early Muslim educators believe that Islam has made this goal the most balanced and comprehensive conceivable in the world: it provides the concept of the Creator, one God, one humanity and one religion. Man is regarded as potentially the vicegerent of God on Earth.

General Objectives of Islamic Education

The first and highest goals of Islamic education are moral refinement, spiritual refinement and spiritual training.

In ideal Islamic education knowledge includes faith and belief, and the purpose of seeking knowledge is to inculcate goodness or justice in man as man and as individual self, and not merely in man as citizen or integral part of society. In order to conduct the spiritual training aspect of Islamic education, the student must be conscious of the historic past, the present world and the hereafter. This ontological awareness of the cosmos is achieved through intensive, extensive and continuous study of the Quran and the Sunnah.

Moral refinement parallels spiritual training, and the objective is to transform society so that it becomes highly humanitarian and spiritual. Some of the major contemporary issues which must be attended to by Islamic education include the

removal of alcohol, illicit drugs and sexual permissiveness, elimination of race segregation and ethnic discrimination.

Islamic education must involve an extensive attempt at spiritual development and spiritual refinement. An underlying acceptance of belief in the hereafter is a prerequisite in this system, so the ultimate goal of education, and therefore life, is the higher-self achieving its true fulfillment in the hereafter:¹² "Man is to consider this life not as an end in itself but as a process that is leading to a complete and better life in the hereafter." This leads to the achievement of another aim of Islamic education: that is, the cultivation of the attitude of acceptance of faith and action according to a norm. Islam attempts to develop individuals who are "aware of rights, duties and responsibilities and thoroughly conscious of their own shortcomings."¹³

Another major aim of Islamic education is the simultaneous concern with religion and worldly life. Islam does not restrict the aims and objectives of education either to its religious or secular aspects. Instead, one of the companions of the Prophet called upon every member of the Muslim community to devote himself to spiritual as well as secular pursuits simultaneously, saying: "Work for the after-life as if you would die tomorrow."¹⁴ Muslim scholars such as Al-Farabi, Ibn Sina (Avicenna) and Ikhwanal-Safa are of the view that human perfection can only be achieved by a balance between religion and knowledge.¹⁵

With the proper environment, syllabi, method of instruction

and the religiously oriented student, the teacher can produce students of moral and civic integrity who have perceptive, critical and perspicacious judgement.¹⁶

The Muslim teacher tries to ward off from his students the evils of perversity and aberration:

He is expected to do his utmost to impress upon the minds of his pupils the general ethos and the morality of Islam at the social and individual levels. This indeed is the positive role assigned by Islam to the teacher who is considered, thereby to be a moral tutor.¹⁷

The Muslim teacher must never detach himself from social issues which confront his community; nor can he be passive or indifferent to the solution of the issue. The success of the Muslim teacher is measured by both the content and spiritual value of his lesson, not only to the cerebral part of the personality of the pupil, but also to the whole and integrated personality in him.

Islamic communities cannot remain blind to the rapid technological advancement and modernity in society and to the nuclear family phenomenon. All these changes challenge the Islamic traditional society. Modern Muslim writers claim that Islam has survived many civilizations and will survive Western Civilization as well. In a traditional culture there exists a close relationship between philosophy, knowledge and education because a realization of the Ultimate Reality occurs through spiritual training. There is thus a sharp distinction between a traditional philosophy of education and a modern one as the following

writer explains:

Because the realization of Truth by means of spiritual training is potentially open to every individual, the word of God pervades the whole culture, and so there remains no room for any kind of scepticism or agnosticism. And because of that Reality, unity and harmony appear in life. Values have a defined hierarchy, behaviour is structured, and stability appears on the scene of social life. This stability and also unity in a traditional culture are doubtless of a celestial nature; without the interference of God in our worldly life, unity (by which we do not mean uniformity) could never appear in social life, nor could this stability last for centuries, as is the case in Islamic civilization.¹⁸

Modernity is permitted in a traditional society because it is viewed as development and progress, that is, a physical change. Real changes in a traditional society, however, are directed towards the inner world of human beings, and the pinnacle of elevation of the personality is already defined in the Quran and Sunnah. Thus, traditional change is an elevation along the established hierarchy of development, and the changes in physical matters are of lesser importance and are acceptable as long as there is no contradiction of or incompatibility with Islamic fundamental laws.

Islam's acceptance of modified modernity is achieved through its hybridization with the Islamic traditional educational system. This new modernity must be examined in the light of moral guidance, religious ethics and the belief in Allah. In an Islamic system, compatibility between education and religion must be established and maintained. Religion must be used to control the motives of men of science and guide their conduct in the pursuit of knowledge. An Islamic approach should enhance scien-

tific advancements. Professor Huxley supports such a system when he propounds:

Science prospers exactly in proportion as it is religious . . . The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness and their self-denial, than to their logical acumen.¹⁹

A balanced Islamic education program must prevent artificial partitioning of different aspects of education into "personal and social or between self-education and education required from external agencies, or between education of the mind and education of the body, or between the education of the intellect and the education of emotions and the will."²⁰ Partitioning into professional education and education in humanities is also considered artificial. All this partitioning, as well as the subdivision of the curricula into arts and sciences, and the multitude of sub-branches, must be prevented and the pieces brought together into one coherent unit: an attempt should be made to fix the students' attention on that "all inclusive togetherness of things which is both the first step of naivete and the last step of sophistication."²¹

Islamic Education must convey the totality of world view in context, and therefore it has an important role to prohibit relativism in the historical interpretation of Islam so that it stands firm for an established paradigm upon which man's affairs can be efficiently and dynamically administered.

Islamic education has as a major objective the development

of aadab (justice). This integrated and higher form of justice incorporates many virtues:

the discipline of body, mind and soul, the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's self, society and community; the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual, and spiritual capacity and potentials; the recognition and acknowledgement of the fact that knowledge and being are ordered hierarchically.²²

Knowledge must be approached reverently and humbly, and it cannot be possessed simply as if it were there available to everyone irrespective of intention and purpose and capacity.

Loss of aadab results in hierarchical disorder, and the chief symptom of loss of aadab is levelling, resulting in a type of individualism. The phenomenon of levelling is accelerated by Western-type education and it results in secularism which, Al-Attas warns, intensifies the degree of individualism and the weakening of the Islamic concept of the ideal community. Levelling results in de-Islamizing the Muslim, achieved through secular education, an educational system which emphasizes race and ethnic culture, and at higher levels the threat may be even greater and even more indiscernible, as cautioned by Al-Attas when he speaks of Western educators:

The epistemological weapons they use to bring about the de-Islamization of the Muslim mind are invariably the same, and these are apart from the underlying principles of secular philosophy and science that produced and nurtured them--anthropology, sociology, linguistics, psychology--and the principles and methods of education.²³

The underlying principles and methods of this type of secular

educational system must be Islamized or the result will be a de-Islamized community and a despiritualized student.

Another major consequence of levelling of the Western Muslim's mind is to beguile the student into considering the Holy Quran to be at the same level as other books; Islam to be on the same level as other religions; the Prophets to be viewed as other men; other men to be elevated to the position of prophets; the Ultimate Knowledge to be on the same level as other sciences and the life of the world to be on the same level of importance as the hereafter.²⁴

Any educational system, in Islamic thinking, has to prevent this levelling phenomenon by developing an understanding of the hierarchical order of creation and an acceptance of the role of religion in education, and by steering the curricula and methodologies into creating and enhancing religious consciousness on the one hand and harnessing our ideology to the Islamic viewpoint on the other.²⁵

Islamic education is holistic and continuous and aims at the balanced and hierarchical growth of the total personality of the student through the training of his spirit, intellect, rational self, feelings and bodily senses. Hence, Islamic education caters to

. . . the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Islamic education lies in the realization of complete submission to Allah on the level of the individual, the

community and humanity at large.²⁶

Requirements for Building the Ideal Personality

The success anticipated in the development of a Muslim personality must be grounded in the axiological basis of tawhid, the Unity of the Godhead. Belief in God's authority, in responsibility and accountability to the Creator in all one's actions and intentions, and in striving to please Him above all else is basic to the Muslim frame of reference.

Erich Fromm defines religion as "any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion."²⁷ Fromm also accepts the idea that man's need for a common system of orientation and for an object of devotion is deeply rooted in the conditions of human existence.

Islam provides the system of orientation as well as the object of devotion. Within this system of orientation what a psychologist might consider to be 'normal' behavior, deistic religion calls righteousness. The object of devotion is the One God and He has created the spirit and the soul in the body of each man. Man is therefore a created self.

The Muslim's accountability is to God, but the responsibility of improving oneself is on oneself. Muslims are required to accept the existence of God's Will, which is operative in the universe in all dimensions at all times, and also the existence of man's free will to choose.

There are limitations, enunciated in the Quran and Sunnah,

within the frame of orientation. To deviate is viewed as transgression or sin; each person is responsible for his own actions, and the wrong of one is not transferrable to or inherited by another. Mankind is not saddled with the burden of a minor transgression of the first people on earth, Adam and Eve. The concept of Original Sin or inherited debt is non-existent in Islam.

Man can apprehend reality on the conceptual level of consciousness. His unique conceptual faculty compels him to confront certain equally unique challenges. Only man has the ability and responsibility to judge his actions in terms of long-range consequences.

Islam stresses action and striving. Islam calls on Muslims to bear difficulty and suffering as part of the normal human condition with complete trust in Allah no matter how hard life may be. It insists that the Muslim is to be a slave of no one but Allah; he is not to become enslaved by his own inner difficulties or symptoms.²⁸ Islam strives for the psychological integration of the personality or "harmony among the parts of the personality, a tolerance for stress, or a unifying philosophy of life."²⁹ Both religion and psychotherapy strive for this unification and order in personality. Both recognize that the healthy mind requires a hierarchical organization of sentiments, ordinarily with one master-sentiment holding the dominant position.³⁰

The healthy human being needs to be involved in a responsible manner with others, that is, both to love and be loved. He

needs to feel worthwhile, but to feel worthwhile he must maintain an acceptable standard of behavior. This standard is established within the Islamic framework of norms of human behavior.

In sum, each individual is unique, given free will to act, has no guilt of others' wrong, is responsible for all his actions, is inherently striving for good, and innately desires to gratify his Creator.

The natural behavior consequence of acceptance of tawhid, the concept of Oneness of God, is the concept of ibadat. Ibadat includes the concept of worship, service, obedience and submission. Ibadat plays a significant role in the psychological development of an individual. In Islam it is accepted that the only way an individual can truly serve Allah is to serve humanity. He must develop the ability to love, that is, an active concern for the life and growth of mankind. Through his expression of love, the individual receives, in a reciprocal way, many psychological benefits.

The Muslim is expected to interact with his environment in a productive manner. His social relationships are not always "self-serving." He does not seek the goals of superiority and conquest that direct the lives of so many people. Instead he understands that his personal salvation rests on the sincerity of his worship and the quality and quantity of his good deeds: his service to humanity.

Through his service to humanity he hopes to attain God's pleasure and forgiveness; difficulties must be viewed as a test

and trial. As already discussed, Islam does propound the concept of free choice but within the enunciated limitations. There is another underlying phenomenon which affects the Muslim's acceptance of the efforts and which is included in the concept of fate or determinism; that is, he tries his best, but the consequence is in God's control: God, through his infinite Wisdom and Knowledge, knows the consequence of a series of actions or events, whereas man has only limited insight in such matters. This is not blind faith, Muslim theologians explain, but real faith in the Unseen: "His task is simply to try to do his best, and then to leave the outcome to God. He is not responsible for the results only for the effort . . ."31

Another important requirement in the development of the Muslim personality is embodied in the concept of tazkiyah or self-actualization. To achieve self-actualization, that is, full-realization and expression of one's unique self, man requires an ever-increasing understanding of himself. He needs to be sensitively concerned about and personally responsible for his growth and maturation. Man is not guaranteed the full development of any of his innate potentialities, be they physical, intellectual, or spiritual.

Self-actualization in Islam is the expression of man's higher self, in accord with his own true nature. The concept of self-actualization is demonstrated by the following Quaranic verses (XCI:7-10) where "succeeds" expresses the notion of self-actualization:

By the soul and the proportion and order given to it; and its enlightenment as to its wrong and its right--truly, he succeeds that purifies it, and fails that corrupts it.

The human character unfolds as the individual acquires identity and adopts a particular "religious orientation" and system of values. Through the Muslim's acceptance of divine revelation, "the individual finds accurate answers to life's basic metaphysical questions, a precise clarification of values and finds purposiveness and directiveness in ibadat (worship)."³²

Muslim psychologists believe that the normative personality and an understanding of positive values for living are related. Actually, psychoanalysts are noting that one of the major characteristics of mental illness is a distorted value system. Islam has a well-integrated value hierarchy and an integrated system of moral values, both of which are indispensable for psychological survival.

Theoretical parameters for self-actualization are elaborated in the Quran, but pragmatic manifestation is demonstrated in the life of the Prophet as related in the Sunnah. The Quran declares the Prophet is an exalted standard of character. The Prophet is the historical example and represents the Ideal Muslim Personality. He has become the immediate model to be imitated and identified with.

The Muslim personality cannot develop in a vacuum or under static conditions. Muslims require an uncompromising awareness of themselves, their being and their message; they must accept

differences in people, but they must refuse non-Islamic variances.³³ The teacher, the parent and the leaders of the community must mirror these values so that the development of the Muslim personality will be a dynamic process. The teacher must give the example in the development of ethical values and religious attitudes.

Thus, Islamic personality represents a balanced human being--developed through dynamic processes and aiming at the balanced development of all the faculties of man and all dimensions of the human self. He accepts the existence of the Omnipotent, Who is his object of devotion. He also accepts belief in the Day of Judgement when he will be rewarded or punished for his earthly conduct. This belief increases his self-control and restrains inappropriate conduct. He has to develop a concern for the welfare of others, and he must be able to bear hardships when confronted with them.

In order for any model to be realized, there must be examples as well as instruction. Through the gradual teaching and training in the doctrines of Islam and the fundamental articles of faith the student becomes aware of his responsibility to himself, to his immediate family and to his community; he must also be taught his limits and the limitations enunciated by Islamic Sharia.

The relationship between the individual Islamic personality and the Islamic society is reciprocal: one cannot be fulfilled without the other. Both are directed and controlled by the

psycho-spiritual and social-natural laws in the Quran and in the Sunnah. It may be noted that the Islamic concept of personality somewhat resembles Carl Jung's personality theory which is less deterministic than Freudian psychoanalysis³⁴ and is more mystically and religiously oriented. To adopt any philosophy on human relations in a Muslim community "depends on a shift from a narrow social-Humanistic premise to a broader Islamic premise. This Islamic premise would address the social and Humanistic theoretical foundations of these approaches from the perspective of Quran and Sunnah."³⁵

The family is central to the whole scheme of social life envisaged by Islam. It must be preserved and strengthened at all costs. Unlike the family structure of contemporary Western society, the family structure of the Muslims is quite clear, and is extended with well-defined rights and obligations which encompass the whole gamut of kinship relations. Muslim parents are enjoined in the Quran³⁶ to meet their family obligations scrupulously with kindness and justice. Similarly, the Quran asks children to love and respect their parents.³⁷ The deeply entrenched family loyalty and co-operative endeavour are not based on negative parental sanctions; they are sustained by mutual trust and affection which emanate from the shared norms, values and beliefs of Islam.

According to Piaget, a child should outgrow his egocentrism as he attains adult objectivity, including the adoption of the principles of reciprocity and inclusion, culminating in an aware-

ness of a perspective of supernational brotherhood.³⁸ This sequence should apply to all of mankind, but the concept of brotherhood is thoroughly alive in Islam. It begins with the extended family concept and culminates in the Islamic world community: the ummah. A sense of universal relatedness is but one of many facets of cognitively healthy living. The Quran reflects this dimension and the obligation arising out of it: "You are the best of peoples, evolved for mankind; enjoining what is right, forbidding what is wrong, and believing in God." (Q III:110.) This verse clearly displays Islam's stress on social consciousness and social concern. A Muslim is to be sensitive to and critical of social evils and injustices in order to maintain the brotherhood of man.

Thus, if a Muslim individual should fit the brief Quranic description of righteousness, one should observe the Muslim character of self-discipline, and a love of God and of his fellow man. He soon becomes altruistically involved in solving the problems of the world.

Islamic education must develop curricula and methodologies which would create and enhance religious consciousness on the one hand and harness Islamic ideology to the development of the Ideal Muslim Personality on the other.

Role of Religion

Neither the pure scientist nor the psychologist could deny the role of religion in any theory of personality development. Contemporary Western society focuses on the tangible as preemi-

ment above the intangible and treats this life as the only reality. A traditional society, however, argues that this life is real but that there is another higher form of existence both here and in the hereafter. To include concepts of the hereafter one must discuss religion. Gordon Allport notes:

Every man, whether he is religiously inclined or not, has his own ultimate presuppositions. He finds he cannot live his life without them, and for him they are true. Such presuppositions, whether they be called ideologies, philosophies, or merely hunches about life, exert creative pressure upon all conduct that is subsidiary to them (which is to say nearly all of a man's conduct).³⁹

Shahid adds "that these same ultimate (or metaphysical) presuppositions form the foundations of an individual's religion and determine his concomitant value structure; which in turn, greatly influences his psychological development and behavior."⁴⁰

These presuppositions may also be paralleled to Erich Fromm's "schemes of orientation and devotion"⁴¹ or Rashid Hamid's "philosophy of life." Hamid elaborates:

No individual is without a philosophy of life, irrespective of whether it is consciously formulated or not. One's psychology of life is rooted in his or her philosophy of life. Historically, mankind has oriented towards the major theistic religions as philosophies of life. Yet, theistic religion is currently regarded by many as less parochial to personal adjustment than other substitute ideologies and perspectives.⁴²

Psychology is described by many writers as a science-objective and empirically based, while religion is viewed as subjective, irrational and not able to be validated. Allport clarifies these divergent views about seemingly similar disciplines by explaining that psychology is not a unified science but

a collection of facts and opinions. Thus, religion and psychology are related because of their joint concern for the healthy maturation of the individual.

Gordon Allport recognizes the role of religious input in psychology of personality when he claims:

Many personalities attain a religious view of life without suffering arrested development and without self-deception. Indeed, it is by virtue of their religious outlook upon life--expanding as experience expands--that they are able to build and maintain a mature and well-integrated edifice of personality.⁴³

Both religion and modern psychodynamic theory are interested in character building. The psychologist should not deny the role of religion in any theory of personality development. Personality development is not a secular phenomenon segregated from the sacred dimension of the personality. In Islam, sacred and secular are both parts of the same--the individual's personality or character. Any Islamic theory of psychology derives its basis and its extensions from religious doctrines starting with tawhid (Unity of God), and progressing through ibadat (worship) and tazkiyah (self-actualization), to culmination in the Ideal Muslim Personality.

The Potentials of Personality Development

Islam rejects the evolutionary origin of man on one hand and the concept of creation with the stigma of Original Sin, or of having been conceived in sin, on the other. Instead, Islam teaches that man is a created self; he is created with two dimensions, the body and the mind. The biochemical capacity of the

body is preprogrammed genetically and is a gift of God. The mind is a by-product of three different forces: the spirit, ruh; the intellect, aql; and the passionate soul, nafs. The spirit or rational soul is blessed with unique qualities. Fitra, one of those qualities, is part of the Islamic doctrine of ontologism which recognizes in man the innate ethical and religious impulse; this impulse leads man from early childhood to know his One True God and to do good. Islamic thought places man highest in the universe among the creations of God; he partakes of the transcendent for he is Khalifat Allah, viceroy of God on earth. Thus, man's task is to promote his development on this earth according to God's teachings, and for this purpose God has provided man with very unique qualities and a distinctive nature. "The effective power and rule exercised by the rational soul over the animal soul is in fact din, and the conscious subjugation and total and willing submission of the latter to the former is none other than aslama and islam."⁴⁴ This superior elevation of the personality is derived through real faith.

The personality expresses an integrated relationship between external nature and man's own inner nature. Knowledge and certainty come directly from God, and are expressed in the heart⁴⁵ (the spirit) and not in the mind. The cultivation of this heart is an important objective of Islamic education.

The balanced, integrated personality viewed in a metatemporal time perspective exists within Unity, or the Absolute Being, the Creator, Allah. Din, religion, and Islam, submission to the

Creator, are mutual correlates in the nature of man. This has bound man in a covenant, determining his purpose and attitude and action with respect to himself and to God for which he will be accounted.

The second force within the mind, intellect, is the universal origin of all intelligence and concept formulation. God has provided man with the mind and the distinct ability to think, make decisions, and make choices.

The third force, the soul, has stages or levels of perfection. When the soul is separated from the spirit, it is then controlled by external and physical desires and passions and this brings the soul to its lowest level. This aspect of the personality visualizes man as a creature of restriction, that is, forgetfulness, and involves his carnal soul.

Through forgetfulness man forgets to fulfill his duty and purpose. Forgetfulness is the cause of man's disobedience, which inclines him towards injustice and ignorance. But God has equipped him with the faculties of right vision and apprehension; truth and right speech and communication help him to distinguish right from wrong with respect to the course of action; God has also equipped him with intelligence to know right and wrong and truth from falsehood. Although his intelligence may confuse him, yet if he is sincere and true, then he gains God's guidance and he attains truth and right conduct. The Holy Quran repeatedly stresses the point that man, when he does wrong, is being unjust to himself, and that injustice is a condition wrought by man upon

his soul. To protect man, a moral conscience is implanted in him by Allah. Islam inculcates in an individual a certain degree of self-surveillance, whereby each man is responsible for his own action. There is no inherited burden or transferrable punishment.

The Quranic image of man is clear, comprehensive and transcendent. He is given a mind and ability to think, make decisions, make choices; his spirit strives to serve God but his soul has the ability to transgress from the established code of faith and morality.

Personality Theories

A brief survey of some major personality theories, such as those provided by existentialism, humanism, and Freud's psychoanalytic theory and Frankl's logotherapy, may assist in developing a better perspective of the Islamic theory of personality.

Some writers report that most secular psychologies do not distinguish conceptually and practically between education and instruction but regard education not as a conserver of human values--the guardian of tradition--but as a process of change and a venture into the unknown . . . They do not believe in fundamental, unique, immutable, moral or spiritual values.⁴⁶

A major secular form of psychology derives from humanism. Humanism generally does not believe in the existence of God. It substitutes the concept of error for the religious concept of sin and claims that man's sole guide on earth is his understanding of his circumstance. Humanism therefore denies the concept of "revealed" knowledge and conceives education as a continuous

process of mental, emotional and biophysical moral development.⁴⁷ Thus, man, aided by the power of rational thought, can solve all of the problems that confront him. The human personality becomes the very basis for the expansion and enrichment of humanity.⁴⁸ However, humanism subscribes to a much more positive concept of human nature than Freud's or most other secularist or modernists' theories, viewing it as basically good; man is seen as an active participant who has the freedom of choice to shape his destiny and that of his fellow men. Some humanists, such as Carl Rogers, Gordon Allport, Abraham Maslow and Mittleman,⁴⁹ have identified a number of inventories in their personality theories. Like existentialism they emphasize the uniqueness of the individual, his quest for values, and his freedom for self-fulfillment; they also stress the will to meaning, existential anxiety and encounter with nothingness. Humanism is therefore closer to a religious and dualistic (mind-body) concept of man: it neglects neither man's self and subjective experiences, which include love, values, faith, his potential for self-direction and self-actualization, nor his complex behaviors.

As mentioned earlier, Carl Jung's personality theory is less deterministic than Freudian psychoanalysis and is more mystically and religiously oriented. Unlike Freud, he places much less emphasis on the role of human sex and aggression. He classes people as being introverted or extroverted; he rejects Freud's theory of sexual conflict as the cause of psychoneuroses; and he states that the inner libido, to a greater degree than sexual

drive, expresses the will to live.

Religion is highly placed in Victor Frankl's logotherapy. Religion, he claims, is the greatest force that gives meaning to man's continued suffering. "Man's search for meaning is a primary force in his life and not a 'secondary rationalization' of instinctual drives."⁵⁰ Frankl's psychotherapy effectively displaces Freud's psychoanalysis and has several factors which resemble an Islamic theory of personality. To Frankl a "noogenic neurosis" emerges as a result of moral and spiritual conflict between various values, rather than as a conflict between drives and instincts as Freud's psychoanalysis suggests.

Western psychology's criteria for the normal and well-adjusted personality include an adequate feeling of security, effective contact with reality, a reasonable degree of self-evaluation (insight), and adequate satisfaction of bodily desires. Muslim psychologists believe that there is no mention of the religious, the spiritual or at least the transcendental aspect of the personality in Western psychology.⁵¹

To examine the Quranic premise of the psychology of the personality one must examine the Holy Quran and the Sunnah. Both sources explicitly speak of a number of specific explanatory concepts or causes for the individual and collective behavior of man. The Quran and the Sunnah provide the biological, psycho-social and spiritual determinants of personality, and these are woven into a psycho-spiritual conceptualization of personality (cf. Muhuyi, Shakoor, Hamid, Swellim).⁵² That these psycho-

spiritual and social-natural laws form the philosophical core for erecting an Islamic concept of personality is well supported by a Muslim educator:

The Islamic vision of Reality is no other than the philosophical core of Islam which determines its world-view. Islam focuses its religious and philosophical vision of Reality and its world-view on Being, and distinguishes between Being and Existence; between Unity and Multiplicity; between Subsistence and Evanescence. This vision of Reality is based upon revealed knowledge through religious experience, and embraces both the objective, metaphysical and ontological reality as well as the subjective, mystical and psychological experience of that reality. Phenomenologically, Islam, in confirmation of its vision of Reality, affirms 'being' rather than 'becoming' or 'coming-into-being', for the Object of its vision is clear, established, permanent and unchanging. This confirmation and affirmation is absolute because it springs from the certainty of revealed knowledge; and since its object is clear and established and permanent and unchanging, so likewise is Islam, together with its way of life and method of practice and values, an absolute reflection of the mode of the Object.⁵³

Rashdan emphasizes that the Islamic personality represents a balanced human being; it can develop only by a balanced development of all faculties of man and by satisfying all dimensions of human self.

The Islamic system of values has one unified objective: the cultivation of man's "higher self" and the establishment of a social environment which will facilitate this end. The Muslim individual accepts the reality of Allah and his subservience to Him. This belief plays a pivotal role in his psychological orientation. In Islam the self is a created self and it has a definite purpose and reason for being. Shahid's definition of character seems to sum it all: he speaks of personality as "that

coherent pattern of thought, traits, and conduct which imparts an element of unity, continuity, and consistency of human behavior."⁵⁴ As mentioned earlier, Islamic psychology derives its strength from the axiological basis of tawhid, the Unity of God which draws every individual into a unity of brotherhood, a unity of mankind and hence a unity in the purpose of creation.

Islamic theory of personality does not isolate the individual for discussion because he is always part of a community, an integrated community; that is, man is both an individual and a member of a community; the Islamic premise is accurately elucidated:

One cannot be separated from the other without destroying something vital in both. The individualism that stresses complete freedom from any kind of social control is a practical impossibility because it leads to the disintegration of society and gives complete licence to the individual to break or make social institutions at will, overthrow ideals and value-assumptions of society according to whatever individual whims dictate. Similarly complete social control that represses the creative and critical urge of the individual, cripples man and leads society to either degeneration and stagnation or sudden and violent social upheaval.⁵⁵

Barazangi's model⁵⁶ requires that the person use the pillars of Islam, prayer, fasting, charity and pilgrimage, to attain faith, and faith grants entry privilege into the nucleus. The nucleus, or the higher personality, possesses four characteristics, namely: al-iman, Islamic doctrine; al-ilm, knowledge; al-akhlaq, morals; and al-jihad, struggle. These characteristics demonstrate a constant and dynamic personality growth tendency.

All Islamic models have the same origins, framework and

ultimate objective; it is only the orientation or perspective of the factors that may vary. All Islamic theories are derived from tawhid: that man accepts unconditionally the Unity of God as the source of all good; that man is granted limited freedom; that he is responsible for his effort, not the consequence; that he is only a small part of the greater whole, for which he is also responsible; that his individual betterment is an improvement of society; and that he accepts this reality and the greater reality in the hereafter.

Characteristics of the Muslim Personality

The human personality is a composite of body and soul in a dynamic interaction that produces a single unity. The Islamic personality mirrors a unity of style derived from the principle of Unity of Truth. "Truth," as Faruqi states, "is a modality of God and is inseparable from Him."⁵⁷ Reality derives its meaning and values from God's will, and Islam regards all values as "society's stick," hence there is no concept of personal morality or piety which does not include social action.

The Muslim potentially possesses this unique personality because of his natural endowment, and because he is born in a living psychic environment or culture which is developed and maintained by Islamic parameters. This personality displays unity of style, as mentioned above, and rationality; that is, he entertains no contradiction in the existence of God and the purpose of life, between revealed knowledge and the human intellect, or between revelation and reason. The ideal Muslim is most

tolerant, a characteristic arising out of his complete submission to the Supremacy of God, and this submission allows him to accept the reality of the duality of God as Creator and the Universe as created. The ideal Muslim displays a perpetual demeanor of goodwill and optimism. He possesses an Islamic beauty, an aesthetic of transcendence.

He is just, possesses a magnanimity of disposition,⁵⁸ has a high sense of compassion, is generous, patient, good-hearted, courageous, steadfast in friendship and willing to sacrifice for the comfort of others, humble, modest, and selfless.

Morally the Muslim must be chaste, honest, fair, just, virtuous, humane, forbearing and humble. His body has rights over him, and he has rights over his body, and therefore there is a tendency to abstain or moderate undesirable behaviors or practices which would damage the mind or the body.

Since he is a member of a psychic environment, he has to fulfill several direct and indirect responsibilities and these demonstrate the collective behavior of man within the ummah or society.

The sequence of the individual, family, society, and the world of humanity leads to the larger context of a cosmic order. When man fulfills his role in this system, he becomes the vicegerant of God on earth. This system is controlled by the fundamental laws known as the Sharia. These are absolute and unchangeable laws integrally related to the innate nature of man.

Socially the Muslim sees himself as an ummatist, a member of

ummah, the universal brotherhood of mankind. He realizes that he must constantly struggle to establish and maintain the equality, freedom and dignity of mankind. He is altruistically involved in emancipating the oppressed, or in struggling toward the enlightenment of society. Problems facing the community are solved through the institution of shura with consultation, mercy and abiding love, steadfast friendship and willingness to sacrifice for the welfare of the ummah.

Because of his dual membership in his world as well as in the greater world there tend to operate the principles of reciprocity and inclusion, resulting in egocentricity and individualism being substituted for the cognitive and affective aspects of the concept of brotherhood. The tendency to pseudo-love, bargain friendships and self-serving service to others, that is, a "well-organized and well-concealed egotistic orientation,"⁵⁹ has a lesser chance of existing within the Muslim personality than in the non-Islamic personality.

In Islam an individual is never considered perfect or completely educated because there is no end to the growth of the personality and the attainment of knowledge. God has breathed His own spirit into man, giving him the potential to elevate himself to great heights. Man's insatiable desire for the acquisition of knowledge can help him inherit and inhabit the earth. Faith is infused into the whole of man's personality, creating in him an emotional attachment to Islam. Yet all men are individuals, developing at different rates and in different directions.

In God's Sight, men are not all the same and equal. Indeed, men are all the same in that they are creatures of God, but as Husain states, "our spirits, our souls, though derived from that One Spirit, and though essentially the same, are in point of power and magnitude, not the same, not equal."⁶⁰ In Islam, people are differentiated by their piety or righteousness; the Quran says, "the best among you are the most righteous."⁶¹ Islam accepts a hierarchy in human qualities which may result in inequality, but it is man's moral responsibility to maintain a dynamic society through proper education and communication.

The individual who does not believe in the Islamic concept of God is in direct conflict with the believer. The believer is the one who uses his faculties of reason, intellect and intuition for recognizing and serving his Lord and Creator, whereas the unbeliever is the individual who misuses (or abuses) his freedom of choice by choosing to deny Him. The characteristic traits or tendencies observable in such an individual include ignorance and tyranny, modern forms of idolatry such as obsessive materialism, psychic enslavement--fixation on a nationality or ethnic attachment--rebellion against mankind and human welfare, ingratitude and infidelity.

Closing Remarks

The believing Muslim is one who uses his faculties of reason, intellect and intuition for recognizing and serving his Lord, the Creator. His love for God manifests itself in love of

humanity. The Holy Quran emphasizes the organic wholeness of the Muslim personality with the soul, the mind and the body and their different dimensions of existence and behavior forming a Unity. Thus all dimensions of human personality--the physical, the moral, the rational, the aesthetic and the spiritual--have to be developed comprehensively and harmoniously in order to achieve the Divine Purpose with regard to human destiny.

The individual is the unit of the family, and the family is the unit of society.⁶² The family plays an important role in Islam's social ethics. The family provides the first and the basic social environment to the individual, and it is emphasized by Islam as the original field for social morality. The institution of the family is thus the cornerstone of Islamic society;⁶³ and Islam has provided, for its proper functioning and stability, a code of familial ethics which is built upon marital, parental and filial piety.⁶⁴

Islam's social gospel is based on religion and morality; that is, Islamic society becomes theocentric and ethico-religious. Islam's social philosophy, according to its adherents, is grounded in the highest and most meaningful value-system because belief in and devotion to God provides the perfect and the comprehensive principle for the highest values and ideals. Islam's ethico-religious society is based on the theocentric ethical idealism, which rests upon the love of God and the fear of God. The love of God manifests itself in love for humanity, and the fear of God manifests itself in the fear of

Divine Judgement and Accountability before the Master.

Ideally Muslim society is a spiritually illumined, noble, family-based, egalitarian, integrated, idealistic, dynamic, progressive, industrious, democratic, just and merciful, altruistic, educated and disciplined, fraternal, austere and collective welfare society.⁶⁵ Indeed, the Islamic society is the ideal society.

Thus, in order to achieve this, Islamic Education must strive for a genuine holistic development of the individual, paying much attention to the development of spiritual and ethical values of students, but at the same time developing their sensibility to their attitude to life, their actions, decisions, and approach to all kinds of knowledge. A Muslim educator, looking at Muslim students, summarizes the Islamic perspective:

They are trained, and mentally so disciplined, that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit, but to develop as rational, righteous beings and bring about the spiritual, moral and physical welfare of their families, their people and mankind. This attitude derives from a deep faith in God and a whole-hearted acceptance of a God-given moral code. The permanence, necessity and significance of such a code for the natural development of a rational and spiritual man is experienced and understood by the application of those principles . . . in society.⁶⁶

Footnotes

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³Ibid., p. 43.

⁴Zaki Badawi, "Traditional Islamic Education - Its Aims and Purposes in the Present Day," in Aims and Objectives of Islamic Education, ed. S. N. Al-Attas (Saudi Arabia: Hodder and Stoughton, 1979), p. 105.

⁵Ibid.

⁶Hadi Sharifi, "The Islamic as Opposed to Modern Philosophy of Education," in Aims and Objectives of Islamic Education, op. cit., p. 83.

⁷Zaki Badawi, op. cit., p. 110.

⁸Muhammad Anwar, "Young Muslims in a Multicultural Society," in Crisis in Muslim Education, op. cit., p. 27.

⁹S. S. Husain and S. A. Ashraf, op. cit., p. 11.

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¹²Ibid., p. xiii.

¹³Ibid.

¹⁴M. A. A. Ibrashi, Education in Islam (Egypt: Supreme Council for Islamic Affairs, 1967), p. 12.

¹⁵S. M. Hossain, from Al-Attas, op. cit., p. 96.

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31Ibid., Zeba Siddique, p. 42.

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36cf. Quran: II:233; XXV:74; XLVI:15; LXVI:6.

37cf. Quran: XVII:23-25; XXXI:14, 15; XLVI:15, 16.

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40Ibid.

41Rashid Hamid from AMSS, op. cit., p.s. Article on "Mandate for Muslim Mental Health Professionals: An Islamic Psychology."

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49Ibid.

50M. Badri, op. cit., p. 107.

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CHAPTER III

DOCTRINAL AND CULTURAL DISSONANCE

The basic doctrines of Christianity and Islam are identified and areas of consonance and dissonance are examined. Since Islam involves all dimensions of life it tends to come into contact with the cultural dimensions of society. Hence, the areas of consonance and dissonance between Islam and Western Civilization are briefly examined.

Basic Doctrines of Christianity

Christianity, as understood and believed by Christians of Orthodox, Catholic and Protestant persuasions, is based on three creeds, the Nicene, the Athanasian and the Apostles.¹ The cardinal doctrines of Christianity are: 1) the Trinity, 2) the Divinity of Jesus Christ, 3) the divine sonship of Jesus, 4) the Original Sin, and 5) the Atonement.

The Nicene Creed's liturgical use is in the Eucharist in the West and in both Baptism and the Eucharist in the East. The Apostles Creed is recognized as the official Creed of the Roman Catholic Church.

The first doctrine of the Trinity is that there are three separate and distinct Divine Persons which comprise the Godhead: God the Father, God the Son, and God the Holy Ghost. According to the Athanasian Creed the Father is God, the Son is God and the

Holy Ghost is God. Christianity emphasizes that there are not three Gods, but one God.

The second Christian doctrine is that of the Godhood of Jesus. The Athanasian Creed accepts the Incarnation of God as Jesus Christ; he is the second Person of the Divine Trinity.

The third Christian doctrine is that Jesus Christ was the Son of God in a special and exclusive sense.

The fourth Christian doctrine is that of Original Sin. The sin of Adam, Christianity maintains, is inherited by all the children of Adam. This means that all human beings are born sinful. The Catholic Church exempts Mary, mother of Jesus, of this guilt.²

The fifth Christian doctrine is that of atonement. Jesus died, according to Christian teachings, shedding his blood to pay the penalty for the sins of man. None can be saved unless he accepts Jesus Christ as his redeemer, atonement being rendered by the blood of Christ.

The doctrine of Atonement can be subdivided into three parts: 1) the Original Sin, 2) the belief that God's justice requires that the penalty of blood must be paid for sin, and 3) the belief that Jesus has paid the price for the sins of men by his death on the cross and that salvation is attainable only for those who believe in his vicarious sacrifice.

Basic Doctrines of Islam

The major doctrines or "Cardinal Articles"³ of Faith in Islam are: 1) to believe in the oneness of Allah (God); 2) to

believe in all God's Angels; 3) to believe in all God's revealed Books; 4) to believe in all God's Prophets; 5) to believe in the Day of Resurrection and in the Day of Judgement; 6) to believe that the power of doing all actions (whether good or bad) proceeds from God, but that we are responsible for our actions (i.e., that there is free will and predestination).

The Fundamental Principles or mechanisms of observing the doctrines of Islam⁴ are five in number: 1) the Declaration of the Shahadah:⁵ there is no other deity but Allah (God), and Muhammad is God's last Prophet; 2) the observance of the obligatory Prayers five times a day at prescribed times; 3) distribution of Zakat (alms)⁶; 4) the observation of Fasting during the day time in the (lunar) month of Ramadan; 5) the performance of Hajj (Pilgrimage) to Mecca, at least once in a lifetime, if circumstances permit.

Islam is neither an ethnocentric nor a sacramental religion.⁷ Islam holds that every person is born a Muslim, in absolute purity, and he becomes a Christian, a Jew or a Magian by the type of teaching he receives from his parents.⁸ Anyone who declares the Shahadah can enter the fold of Islam but the entry constitutes no guarantees of personal justification before God. In Islam, a human can attain religious felicity not by rites or ceremonies, nor on the basis of faith alone, but one must produce works of virtue, the deeds of righteousness. In Islam spirituality is built on faith and action, and action includes obedience to God's laws--social, moral, economic and religious laws.

Doctrinal Consonance

There are many areas of similarity between Islam and Christianity. The moral teachings of both religions are parallel as explained by an author of comparative religions:

Both Islam and Christianity exhort men to virtuous deeds and pious life. They condemn falsehood, dishonesty, hypocrisy, injustice, cruelty, pride, ungratefulness, treachery, intemperance, lust, sloth, jealousy, selfishness, apathy, bruteful speech, anger and violence. Both enjoin upon their followers faith and trust in God, repentance, truth, purity, courage, justice, charity, benevolence, sympathy, mercy, self-control, and uprightness. The chief virtues enjoined by Islam and Christianity alike may be grouped under two headings. Firstly, those that prevent a man from injuring the life, property and honour of others, such as chastity, honesty, peacefulness, and politeness. Secondly, those that prompt a man to do good to others, such as mercy, forgiveness, truthfulness, courage, patience, sympathy, kindness, and love.⁹

Consonance can also be realized in the acceptance of all God's Prophets and their messages, the doctrines of life in the Hereafter and a Day of Judgement.

Both Islam and Christianity advocate a monotheistic religion, belief in the Unity of God and the brotherhood of mankind. Belief in God, according to both of them, implies recognizing Him as only One, associating no partner with Him, His being able to do all things and being the only One who deserves to be worshipped. These form the fundamental principles of both faiths.

Both Islam and Christianity recognize Jesus Christ as a Messiah or a Messenger of God sent by God to deliver His message of good will to mankind. Islam recognizes Jesus Christ as one of the highly honoured Prophets who performed unusual miracles with the permission of God.

Doctrinal Dissonance

Three major Islamic moral teachings which are in contrast to Christianity's perception include (a) resistance of evil, (b) the rejection of monasticism and celibacy, and (c) the prohibition of alcohol, gambling and sexual permissiveness. Islam teaches that evil should be repelled or the wrongdoer be punished. Islam rejects the notion of non-resistance to evil. Islam also recognizes the function of the family as an integral part of a healthy society and therefore rejects the institutions of monasticism and celibacy. Islam says that the spirit cannot grow by crushing the body. Human instincts are not intrinsically bad, according to Islam.

Islam recognizes Jesus Christ as one of the highly-honored Prophets who performed miracles with the permission of God. Post-Nicene Christianity recognizes Christ as the Son of God, one in three persons in the Trinity, who died on the cross so that He might redeem the sins of mankind. Islam denies the divinity of Jesus Christ and other doctrines associated with it.

The doctrine of Atonement and Redemption says that Christ, who was of God, took on human form and became Jesus, who then died for mankind to atone for all its sins. The forgiveness of sins and salvation are promised to the true believers in Christ.

A Christian believes he will be redeemed by Christ's sacrifice. However, this does not mean a life of joy on earth. His belief in the doctrine of Original Sin means that while he is alive his condition is one of unworthiness and incompleteness.¹⁰

Belief in the doctrine of Atonement and Redemption leads to confusion when a Christian attempts to reconcile the other teachings God has revealed to man with his own belief.¹¹ It implies that Christ's sacrifice and message are unique and final, and therefore he cannot accept the teachings of other prophets. At the same time he cannot deny the truth he finds in them.

To avoid the dilemma of simultaneous acceptance and rejection of non-Christian faiths the argument has been made by some Christians that there is a cosmic Christ who, as the eternal Logos or revealer of the Godhead, is the light that enlightens every man. Islamic teachings reject this doctrinal interpretation.

Islamic doctrines maintain that all Prophets are from God and that their messages are consistent and continuous and culminated in the revealed message of the last Prophet, Muhammad (Peace and Blessings of God be upon him).

An Islamic culture dictates the social behaviour of its adherents in contrast to Christianity which lacks a science of social behaviour.¹² Instead of the Church dictating the moral standard and the social standard of the people in the West, standards are instead derived from the laws of man and not the Gospels, that is from deductive knowledge and not God's revealed knowledge.

However, the Christian Church remains an integral part of Western culture today. Muslims and Christians living in the same state, each with distinctly different world-views, must come to

know and understand the other if peaceful co-existence is to evolve. Inter-cultural ignorance, maintains a Muslim writer, is the greatest single cause of today's suffering and hardship.¹³ Lord Headley wrote that Islam and Christianity, as taught by Christ himself, are sister religions, only held apart by dogmas and technicalities which might very well be dispensed with.¹⁴ Educators, writers, politicians, social workers and all of society must work for the improvement of mankind and the reduction of dissonance. The area of major dissonance originated in cultural dissonance, centering on religious doctrinal dissonance. To establish religious tolerance one must educate the population and each member must realize that they belong together. This venture has a sacramental character because it expresses the sense of fellowship of brotherhood, the consciousness of inner, emotional unity.¹⁵ Therefore, only a religion based on the unity of God and the universal brotherhood of man can meet the challenge of the modern age.

Dissonance between Islamic Civilization and Western Civilization

Dissonance between Islamic Civilization and Western Civilization has been reported by many writers. Some areas of concern for this study include: the question of the metaphysics of religion; materialism; secularization and thus the dichotomizing of society, especially the school; the perspective society holds of knowledge and religion; the ecclesiastical relationship with the Creator; the drive towards individualism, national ethos, and the deification of man; the disintegration of the family; the uncer-

tainty of what is normal, what is good, and what is the role of man on earth. The areas of concern are discussed from an Islamic perspective.

Western Civilization can be defined as that which grew out of the historical fusion of cultures, philosophies, values and aspirations of ancient Greece and Rome; their amalgamation with Judaism and Christianity, and their further development and formation by the Latin, Germanic, Celtic, Nordic and Slavic peoples.¹⁶ Islam also made a very significant contribution in the sphere of knowledge and in the inculcation of the rational and scientific spirit.¹⁷ However, the West's acceptance of Islamic knowledge has been selective.

One dimension of Western Civilization, Western science, assumes the rejection of metaphysics and the meaninglessness of values. "In short," wrote a Muslim critic, "it relegates religion to the corner of irrationality and looks upon it with benevolent contempt. Yet science itself is based in the final analysis on irrational assumptions and the fact of its success should not blind us to this reality."¹⁸

Western science is essentially isolated from divine knowledge. Muslim writers view Western society as an agnostic one and one writer claims that contemporary agnosticism with its avaricious, material civilization, gigantic scientific and technological progress is the worst that history has every witnessed.¹⁹ Another writer believes the Western world is absolutely anti-religious though it hides its anti-religious nature

behind the curtain of secularism and claims that it is only non-religious and not anti-religious.²⁰

Secularization is viewed by Western educators as freedom from the shackles of religion. A contemporary Muslim poet-philosopher, Iqbal, denounced the Western educational system as a conspiracy against religion and morality.²¹ Secularization led to increased materialism. Materialism engendered atheism and agnosticism. Professor Chandal says that contemporary man is preoccupied with making the tools of life. He says, "This is the idiocy of the contemporary philosophy of man, the result of a purpose-free technology. The whole meaning of civilization has been robbed of any ideal."²²

Secularization led to the separation of church and state. Some researchers consider this a victory that produced the disenfranchising of the Christian churches which resulted in an institutional and ideological separation between church and state.²³ Secularism was built on the assumption that religion was divorced from politics. Western planners and politicians regarded other people of the world as less advanced because they had not secularized. Western scholars and political activists often dismissed religious and sectarian conflict in modern times as reactionary, and heralded the coming of class conflict as the most advanced form of secular politics.²⁴

Many Western thinkers hold that all beliefs and ideas, aspirations and institutions are of their own creation and developed through a long process of history. Similarly, they

view all perceptions of reality and truth, goodness and beauty as the products of history. Some Westerners believe it is dialectical, some that it is evolutionary, and others have offered their own different formulations. Their culminating assumption is that religion is a human creation.²⁵

The view that religion is a human creation and the growth of secularization led to a focusing on the tangible over the intangible. Western thought treats this life as the only reality. Western psychological studies tend to study single aspects of man such as physical drives, or the sexual instinct, or the aberrant behavior, or correlative or reflexive instincts and thus fail to give an integrated picture of a human being. Many Muslim psychologists believe that western modern psychological studies are scientifically deficient. They warn that psychological criteria which fail to include the spiritual side of man can only find anchorage in a society blinded by materialism. Muslims believe their system is a God-ordained paradigm whereas Western society is a human development.

The West is continuously searching for meaning to existence through such studies as existentialism, logical positivism and anthropology.²⁶ Anthropology developed as a product of Darwinian evolutionary theory and Muslims consider it to be partially the cause of spiritual nihilism in the West and partially the cause of man's rebellion against his God-given religion. Western methodologies in Social Sciences research lack a mechanism for dealing with the spiritual. Hence the West makes morality a

social phenomenon and religion is translated into a framework of moral and social concerns. Thus, Western society becomes less concerned with the transcendental and the spiritual.

The West's rebellion against religion, claimed to be freedom from the bondage of religion, also resulted in a form of intellectual anarchy. Intellectuals become at variance with one another, each individual claiming his philosophy to be the only correct guidance for himself and others.

The West prefers to develop the all-round democratic personality through a formal elimination of Divinity and the emphasis on Humanities, Natural Sciences and Social Sciences at a large percentage of American universities.²⁷ This trend has affected Canadian universities, especially faculties of education, government institutions, including departments of education and public schools. The secularization of education in the public school was enhanced by this trend.

This trend to secularization has created a society which is anthropocentric rather than theocentric in orientation. The offshoots of such a civilization include such humanistic and, from an Islamic perspective, profane philosophies as Idealism, Realism, Pragmatism, Marxism, Existentialism, Scientism and the list continues.²⁸

As a result of this intellectual anarchy, the West has lost hold of its youth. The youth's attachment to the Creator is an ecclesiastical approach, that is, an emotional relationship between Lord and servant outside the sphere of actual life. The

general population becomes attached to the tangible, and individual rights supersede group rights. Individualism replaces universalism. Western education even emphasizes the individual, individual excellence, and the individual goal supersedes the needs or welfare of the group. With such a trend Western education has two underlying basic objectives: education for culture--to establish social distinction--and specialist education correlated to the division of labour. The contemporary move to a multicultural society or social mosaic has resulted in a third objective and that is national ethos: a drive to find one's roots.

Many Western educators regard education primarily as a means for the self-perpetuation of an accepted culture. The underlying purpose of education, according to Neinn, Dewey, Nibblet and Conant²⁹ is to carry forth human society to its coming generations and impress upon the hearts and minds of its immature members the values and ideals it holds precious.³⁰ This approach started at the time of the Renaissance, and the gap between science and religion grew extremely wide. People classed religion as different from other aspects of education and culture, and even created a hideous antagonism between them.³¹ A new dualism was born in Western civilization, the World of God and the World of Caesar. This dualism cannot be harmonized because, as Al-Attas observes:

it is formed of conflicting ideas, values, cultures, beliefs, philosophies, dogmas, doctrines and theologies altogether reflecting an all-pervasive dualistic vision

of reality and truth locked in despairing combat. Dualism abides in all aspects of Western life and philosophy; the speculative, the social, the political, the cultural--just as it pervades with equal inexorableness the Western religion.³²

Because of this dualism, educational psychologists would experience difficulty in their attempts to define normal behavior. What is standardized normal behavior? Is there such a thing? Because there is no reference to what man is in his normal situation, Western studies of abnormalities are generalized to normal cases.³³ There is a tendency to generalize a condition or characteristic to all people. Western studies base their analysis on statistical normality. Such adherence deprives an individual from doing good, leads to impairment of self-identity and a necessary degree of self-autonomy. This aspect of individualism culminates in cases of neuroses which constitute a mutual failure to achieve personal integrity and psychological health.³⁴ The Quran warns against statistical normalcy:

Were you to follow the common run of those on earth, they will lead you away from the way of Allah.³⁵

Islam establishes and maintains a transcendental norm above a statistical norm.

Some Western thinkers tend to categorize Islam as they have done to Christianity: religion was merely a secular experience of man when man was ignorant and superstitious. Man, according to Western thinkers, had now grown up, and become scientific and rational.³⁶ As discussed in Chapter II, Islam rejects this interpretation and maintains the position that Islam is a God-given paradigm and a transcendental norm which supersedes any

other norm to achieve the vicegerency of man on earth.

Some modern Western psychologists even claim to take a neutral stand with respect to the existence of God and the place of religion and to apply an objective non-biased scientific approach in studying spiritual phenomena. Nevertheless, they treat man as a materialistic animal. Skinner, for example, rejects the right or wrong dimensions of a person's personality: he argues they are simply due to contingencies involving many kinds of positive and negative reinforcers, rewards and punishments. Therefore, according to Skinner, man's religious life is reduced to nothing but conditioned responses and reflexes.³⁷

Toffler, in his book, Future Shock, says we live in a society that has lost its consensus . . . a society that cannot agree on standards of conduct, language and manners, or what can be seen and heard.³⁸ The idea of statistical norm is a destructive phenomenon of Western psychology. It has led to chaos in the school systems; they are at variance with one another regarding values. Values, whether social or moral, are tagged on to the pace of industrial and technological development. This techno-society changes its values as technological development advances.³⁹ If values fluctuate in this manner how could one ever establish a norm of acceptable values?

Even the West's nuclear family, traded for the extended family, is now under threat because of the increased drive for individualism. For example, individualism gave rise to the women's liberation movement which produced many misconceptions

and the redefinition of women's role, one of these being the desire to assume an equal position in the work force, a desire which resulted in the further weakening of the family unit. The product of slow dissolution of family life will inevitably be the concomitant emergence of self-centered, self-oriented, competitive, and aggressive individuals.⁴⁰

Individualism has led to savage competition and ruthless class-conflict. These are the two sources from which it derives its energy and dynamism. The division between political and religious values and the differentiation between matter and spirit have destroyed the organic unity of society and permitted the growth of individualism.

Individualism has also led to the over-glorification of man. According to Nadwi, man in the West is deified and God is humanized. Nadwi clarifies this tendency by observing that there is among Western man the excessive materialistic inclination, the overglorification of human reason and intellect, the tendency to regard the Will of God as subordinate to the ordinary operation of the law of cause and effect⁴¹ and the explanation of religion as child's play. Iqbal believes that man is living in open conflict with himself and that in the realm of political life he is living in open conflict with others.⁴²

The purpose of seeking knowledge from the lower to the higher level is, for Western Civilization, to produce in the seeker a good citizen. Islam, however, differs in this in that for it the purpose of seeking knowledge is to produce in the

seeker a good man.

An uncertain value system may result in a social structure with groups of people holding different values. Walter Gruen, social science research coordinator at Rhode Island Hospital, found that diversity in beliefs was more striking than the statistically supported uniformities.⁴³ Gruen suggests that there will inevitably be an increase in pockets of value as the number of subcultures increases.

Man is overglorified. Man holds his own destiny. He is his own god. He is deified by Western culture. Based on Freudian and Jungian interpretation of the psyche, modern psychological and psychoanalytical approaches try to reduce all the higher elements of man's being to the level of the psyche. Moreover, they reduce the psyche to nothing more than that which can be studied through modern psychological and psychoanalytical methods.⁴⁴

The entry and exit of man into and from this world are ignored in Western philosophies of education. Muslim writers believe that when the domain of the metaphysical is ignored, such a system could hardly lead to harmony in educational endeavour.⁴⁵ As these philosophies possess limited and contingent hypotheses they can be easily criticized, negated and easily replaced by another. Such instability could only produce a one-sided value system, one that is unsure of itself and one that fluctuates from scene to scene, and time to time.

The Western concept of man views him as hemmed in by time and space; the human ego enjoys no freedom of will; man's destiny is shaped by social forces and not by his inner being; there is no eternal truth and no objective standard of morality and justice. All these factors are changeable and cannot be held to be universal. In the modern world the final purpose of man is not at all clear. Hence in matters of education no single approach is available either.⁴⁶

The Muslim view of Islamic civilization and Islamic culture is fixed and unchanging because it is derived from a God-ordained paradigm. In Islam there is a divinely ordained value system to regulate all dimensions of life. Islamic civilization views religion as an integrated part of its culture and the revelation in the Quran as the Supreme Word of God; it is metahistorical, it is supreme, and is adequate for all times and for all people. The history of religion speaks of the Divine scheme for the guidance of humanity. Neither Islamic psychology nor philosophy tends to fragment into secular and sacred compartments. This dichotomizing is avoided because Islam arose as the ideology of the state.⁴⁷

Islam's paradigm for life claims to have a well-integrated norm of behavior. As discussed in Chapter II, tradition in Islam is derived from Quran and Sunnah. It has a fixed basis and a particular character. Even changes or interpretations take place on the basis of a fixed tradition and immutable laws. The norm in Islam is unchanging and is God-ordained, and man is directly

responsible for his individual and social life. Islam always speaks of the masses⁴⁸ as the basis, the fundamental and conscious factor in determining history and society. None of the privileges and distinctions assumed by other schools of social thought found in the West exist in Islam.

Islam approaches the theory of determinism in history and society from two directions: firstly, that human society is responsible for its fate, and, secondly, that individuals that compose society are responsible for their destinies. In Western sociology these two principles are apparently contradictory, but in Islam they are actually complementary to each other.

Islam operates on a middle path, a path that bridges determinism on one hand and absolute free will on the other. Islam believes that social change and development cannot be based on accident or on man's constantly changing whims and fantasies, for society is a living organism, possessed of immutable laws and scientifically demonstrable norms.

Islamic civilization is universal. It strives to give its message to all mankind but it does not claim to be the only civilization nor the only way to success or salvation. It does not make an ethnocentric claim on its people as found in Judaic civilization nor does it carry the narrowness of Western Thought that hold that one may attain absolution only by accepting Christ. Islam bridges national and cultural boundaries. It bridges psychological and sociological dimensions of life, such as identity, purpose, direction and fate. Islam bridges the

present life and life in the hereafter. Islam has addressed all dimensions of life in a cosmic perspective.

Islam strives for universal brotherhood of man--the only solution to national and international problems.⁴⁹ Islam, claims a contemporary non-Muslim, possesses an assimilating capacity to the changing phase of existence which can make itself appeal to every age and to all people.⁵⁰ Islamic civilization transcends and transforms this orientation among those who understand its objectives.

Not all aspects of Western civilization are in conflict with Islam.⁵¹ Many aspects are parallel or appear to be parallel. Both civilizations attempt to transform society into one that is highly humanitarian. However, modern Western civilization places an exaggerated emphasis upon reason, rationality and decision making in various forms, and places less emphasis on the value of the spirit. Western civilization encourages scientific enquiry at the expense of faith; it promotes individualism; it breeds scepticism; it is anthropocentric rather than theocentric.⁵²

Footnotes

¹See Appendix E for a statement of the Creeds.

²Ulfat Aziz - us - Samad, Islam and Christianity (Pakistan: Ashraf Publications, 1974), p. 43.

³M. M. Abdul - Aleem Siddiqui, Elementary Teachings of Islam (Karachi: Taj Company Ltd., n.d.), p. 7.

⁴Ibid., p. 7; also cf. Appendix B; also cf. A. Rauf, Hadith for Children (Chicago: Kazi Publications, 1980), p. 32.

⁵See Appendix E for a statement of the Creeds.

⁶Isma'il R. Al Faruqi, Islam (Illinois: Argus Communications, 1979), p. 24.

⁷Ibid., p. 5.

⁸cf. Arthur Jeffrey, "The Family in Islam," in Ashen, Ruth Nanda, ed., The Family Its Future and Destiny, p. 63; also of Robert Roberts, The Social Laws of the Quran (London: Williams Noorgate, Ltd., 1925), p. 41.

⁹Ulfat Samad, op. cit., p. 59.

¹⁰M. Ata ur - Rahman, Jesus A Prophet of Islam (England: MWH London Publishers, 1977), p. 197.

¹¹Ibid.

¹²Ibid., p. 205.

¹³Ibid., p. 3.

¹⁴E. A. Bawany, ed., Islam - Our Choice (Switzerland: Muslimnews International, 1979), p. 18.

¹⁵A. D. Ajijola, The Myth of the Cross (Pakistan: Islamic Publications Ltd., 1975), p. 205.

¹⁶M. N. Al-Attas, ed., Aims and Objectives of Islamic Education (Arabia: Hodder and Stoughton, 1979), p. 20.

¹⁷Ibid.

¹⁸Ibid., p. 114.

¹⁹Ibid., p. 54.

- 20S. S. Husain and S. A. Ashraf, Crisis in Muslim Education (Arabia: Hodder and Stoughton, 1979), p. 32.
- 21Abul H. A. Nadwi, Western Civilization, Islam and Muslims (Lucknow: Academy, 1974), p. 56.
- 22Ali Shari'ati, On the Sociology of Islam (California: Mizan Press, 1979), p. 79.
- 23Suad Joseph and Barbara K. Pillsbury (Colorado: Westview Press, 1978), p. 5.
- 24Ibid.
- 25Al-Attas, op. cit., p. 21.
- 26S. S. Husain and S. A. Ashraf, op. cit., p. 39.
- 27M. F. Ansari, The Quranic Foundations and Structure of Muslim Society (Karachi: Zubair Printing Press, n.d.).
- 28Al-Attas, op. cit., p. 76.
- 29A. H. A. Nadwi, op. cit., pp. 166-167.
- 30Ibid., p. 166.
- 31S. S. Husain and S. A. Ashraf, op. cit., p. 52.
- 32Al-Attas, op. cit., p. 21.
- 33Mahmoud Rashdan, "The Islamic Personality: Dimensions and Development," al-ittihad Vol. 18 (Jan.-March 1981), (Indiana: International Graphics Printing Service), p. 31.
- 34Association of Muslim Social Scientists (AMSS), Proceedings First Symposium on Islam and Psychology (Indiana: American Trust Publications, 1977), p. 21.
- 35Quran: VI:116.
- 36Crescent International, March 1-15, 1983, Ontario, Canada.
- 37M. B. Badri, The Dilemma of Muslim Psychologists (England: MWH London Publishers, 1979), p. 5.
- 38AMSS, op. cit., p. 20.
- 39Ibid., 1978, p. 81.
- 40Zahra N. Munir, "The Dilemmas of the Youth," al-ittihad Vol. 17 (Jan.-March 1980), p. 27.

41A. H. A. Nadwi, op. cit., p. 57.

42Mohammad Iqbal as quoted by A. H. A. Nadwi, op. cit., p. 79.

43Association of Muslim Social Scientists (AMSS), Proceedings of the Seventh Annual Conference (Indiana: American Trust Publications, 1978), p. 81.

44Kurshid Ahmed, Islam, Its Meaning and Message (London: Islamic Council of Europe, 1975), p. 231.

45M. N. Al-Attas, op. cit., p. 80.

46Ibid., p. 78.

47Suad Joseph, op. cit., p. 14.

48Ali Shari'ati, op. cit., p. 49.

49A. D. Ajijola, op. cit., p. 197.

50cf. George Bernard Shaw in Bawany, op. cit., p. 7.

51Zahra N. Munir, op. cit., p. 25.

52S. S. Husain and S. A. Ashraf, op. cit., p. 2.

CHAPTER IV

REVIEW OF THE RELATED LITERATURE

The purpose of this chapter is to survey three areas of the experiences of the Muslim student attending public school in Canada within a North American context. The three areas are the sources of cultural dissonance, the sources of doctrinal dissonance and the adjustment mechanisms precipitated by these experiences.

The Sources of Cultural Dissonance

Issues to be discussed include the factors which cause cultural dilution or cultural cleavage, the role of the public school, the hidden curriculum of the public school, and school textbooks.

Several writers have investigated the attempts of Muslims to preserve Islamic aspects of their cultural identity in Canada. Hamdani wrote that while Muslims continue to observe basic religious practices, there is a serious concern about the preservation of cultural identity. A debate has been raging among current Canadian and American sociologists on the choice between ethnocentricity, assimilation and adaptation.¹ Hogben describes this condition as a socio-religious struggle.² Theoretically Islam tends not to be ethnocentric,³ but Hamdani nonetheless rejects what he sees as the rapidly occurring assimilation of

Muslims into the dominant culture.

Dilution of their Islamic identity is brought about by some Muslims' greater attraction to ethnic and linguistic ties " which often take precedence over religious bonds in determining their pattern of socialization."⁴ Likewise, the demographic composition of the Muslim population increases their susceptibility to assimilation.⁵ Concentration in industrial conurbations and educational centres, the numerical dominance of males over females and the exposure of Muslim youth to a non-Islamic environment--all serve to accelerate the assimilative process. Hamdani warns that mixed marriages (male exogamy), partly induced by the disproportion of Muslim males and females, pose major obstacles for the transmission of religious and cultural values.⁶

Factors which tend to reduce the rate of assimilation but which simultaneously cause cultural and doctrinal dissonance arise from Islam's regulatory injunctions. For example, many social gatherings in Canadian society revolve around dance and cocktail parties, and these are anathema to the practicing Muslim.⁷ Muslims also avoid certain gatherings on the basis of the food being served, the manner of dress of the participants and the purpose of the gathering. The Muslim parent or teenager tends therefore to become assimilated into some parts of the Canadian culture because of economic, educational or social needs, but remains unassimilated into the host culture and social institutions.⁸

Canadian-born Muslims are likely to be more adaptable to the

mainstream of Canadian culture than the generation of immigrants of the past two decades who are resisting change, according to Hamdani.⁹ Factors which accelerate this process include low population density, competition between one's ethnic language and possibly Arabic or the language of the dominant group, and several other conflict situations which deal with public mixed-sex interactions.

Intra-community cleavage factors identified by Hogben include size of the community (the larger the size the greater the tendency to split into factions emphasizing ethnic priorities),¹⁰ and the religious orientation of its adherents (the more fundamental tending towards militancy¹¹ and exclusion of the deviants--a type of psychological excommunication).

Hogben believes that the Muslim's negative reactions towards mixed-sex group interaction may serve to retard assimilation into the dominant culture. Other factors which may retard assimilation include Islam's strict code prohibiting premarital mixing of the sexes and sexual relations outside of marriage--which comes in conflict with Canadian society's social mores--and the overall Muslim practice of male domination, which, according to Hogben, places the burden of modesty in dress and behavior on girls and women and often, in more traditional families, denies them equal opportunities in work, recreation and education. Muslim women in Canada tend to respect the tradition of male dominance and their relative exclusion from the mosque.¹³ Hogben believes that outside school hours Muslim schoolgirls are often kept isolated from

the other sex. In contrast, Canadian Muslim religious leaders¹⁴ are calling for greater participation by women in the public welfare and religious activities of Islamic communities.

The Role of the School

The public school is held by sociologists to be the institution which is responsible for the maintenance of the establishment, the status quo. The public school may serve as a mechanism of social mobility, a socializing agency, an agent for social control, and a training ground for citizenship. Schechter believes that schooling as a means of social mobility has remained an effective legitimizing myth to this very day. This is true, he claims, because the school is under the direct and complete control of the dominant class. Schechter is also of the opinion that only the common school, as opposed to the church, could assume the responsibility of the socializing agency and the training ground for citizenship since the church remains divided. The common school has the advantage of exerting influence over youthful minds at their most impressionable stage of development.¹⁵ Schechter warns that the common school could not be left in the hands of local religious communities because, he emphasizes, they would be unable to carry out effectively their socializing tasks. The educational system of the state determines the direction of progressive education, its translation into practice, the development of different types of schools and their consolidation and management. The third underlying objective of the school claims Schechter, seems to be the social

control of an emerging working class. If this common school is called on to play an increasing role in multicultural education, both those in power and the minority groups must respond and play a dynamic role in the development of policies. Whether or not this will become a reality, the school is, nevertheless, the appropriate crucible for multicultural education.

Realistically, however, the public schools' textbooks, curricula, and philosophy of education were designed by those in power. What are the non-curricular or hidden curricular factors of these designs which may cause dissonant experiences for the subordinate groups?

The Hidden Curriculum. How secular is our public school? While the First Amendment in the United States of America and the Charter of Rights and Freedoms in Canada take a position of neutrality concerning religion in the schools, there are inevitably many areas of concern and conflict. The schools, through their teachers, "communicate values to a child not only through curriculum, but through symbols (posters, art work, celebrations) and more subtle nonverbal forms of communication such as ignoring and isolating."¹⁶ Hollander is making reference to a phenomenon which some educators and sociologists call the hidden curriculum. Generally one could consider the hidden curriculum as comprising the experiences affecting the learner and the entire learning environment. Another educator describes the school environment as the administration, the support staff, cafeteria meals, and morning exercises.¹⁷ Kehoe believes that:

The hidden curriculum consists of the tacit teaching of norms and values to the students. It is so much a part of schooling that it is seldom questioned or even thought about. The hidden curriculum may be a reflection of conventional practices which have been in practice for a long period of time. The practices are valued by at least one cultural group, usually the majority or the people in authority.¹⁸

Each component of the school, whether curricular, extracurricular or the hidden curriculum, functions in developing value and equality of the status of the students of all racial and cultural backgrounds.

Schechter, as mentioned earlier, views students as being at the age when they are most vulnerable to indoctrination processes of our public school.¹⁹ Another sociologist says that "children and young adults are exposed to Canadian values which are generally upheld, while the ways of others are downgraded. Hence Christianity, Western traditions and culture are supported, and Islam, non-Western traditions and culture are depicted as wrong-headed, out-of-date or somewhat exotic, at best."²⁰ Instances of cultural and doctrinal dissonance originating in aspects of the hidden curriculum include recitation of the Lord's Prayer, Christmas celebrations and the concept of God. These were identified in a study of the Muslims of Lac la Biche, Alberta, by Barclay.²¹

The hidden curriculum consists not only of the traditional prayers and celebrations, but also of the language styles, the particular teaching styles, the attitudes of children, the attitudes of teachers, counselling methodology, assessment and

testing methods, instructional methods, some aspects of the content curriculum, and behavioral patterns of teachers. These patterns include the teachers' overt praise, their reaction to student achievement, participation, punctuality, and so on.²² Kehoe reminds educators that a more important means of ensuring equality of opportunity is to recognize and accommodate the behavioral patterns and learning styles of the ethnic groups or religious minorities in a given school.

Understanding the hidden curriculum may assist in developing curricula which help build a program with integrity; that is, teachers would teach values that go beyond mere tolerance: teachers would teach students to have pride in their heritage. Courses at school develop or enhance racial tolerance, but minimal teaching on religious tolerance takes place. To alleviate some of the problems rising out of a defective hidden curriculum, one researcher recommends in-school celebrations of other faiths, observance of the holy days of other groups, and appropriate selection of content and modes of teaching and management could be adapted so that they are more consistent with the cultures of people attending the school.²³

The hidden curriculum of the public school would need to change dramatically. Multicultural education of both students and staff should help to reduce the negative effects of a school culture. Facilitating greater equality of opportunity is clearly a fundamental goal of a school.²⁴ Equality of opportunity requires that teachers possess knowledge of certain antecedents,

such as the culture of the students attending a particular school.

Equality of opportunity can be assessed in a number of ways: by examining the proportion of representation of a group in extracurricular activities (compared to their academic proportion), or in traditional leadership roles, and by examining the school counselling practices, disciplinary methods, and the nature of course selection by minority students. Kehoe reminds educators:

There is no known urban culture in Canada which does not want its children to do well in school. It is important that the school seeks ways of changing its practices so that cultural differences are accommodated rather than used as a justification for the lack of success.²⁵

Another and very major aspect of the hidden curriculum requiring special attention is school materials, including printed matter, posters and pictures.

School Materials. Research analysis of textbooks, reference books, the news media and audio-visual materials must consider both American and Canadian publications and productions since a wide range of such materials is used in Manitoba public schools.

While both the United States of America and Canada have accepted the nation-state concept of an inclusive (pluralistic) definition of nationalism, the status of citizens of particular origins or beliefs may be affected by world events.²⁶ This experience becomes apparent every time there are international conflicts between Islamic states and the United States of America, and the outcome is the withdrawal of civil liberties and

national respect. The news media accentuates this phenomenon. One example is the withdrawal of visas and the deportation of Iranian students in the United States of America during the hostage crisis.

The news media and popular literature, for example, tend to use the words "Muslim" and "Arab" interchangeably, and stereotyping of Arabs, and therefore of Muslims, is extensive and common.²⁷

Textbooks reflect identical tendencies to those perpetuated by the news media. In a broad content analysis of 143 social studies textbooks used in Ontario schools, McDiarmid and Pratt declared that the five evaluative terms most often applied to Muslims are "infidels," "fanatical," "great," "devout" and "tolerant."²⁸ The mechanism of stereotyping seems to perpetuate false myths of undesirable groups.

In a similar study Griswold examined forty secondary level Canadian and American world history social studies and geography textbooks on the Middle East. He discovered one text which gave a substantial and cautious treatment of Islamic history between the twelfth and twentieth centuries. He also found some well-written, thoroughly researched textbooks with few discernible faults, but he warned that this is not the full picture:

Yet the majority of books erred in content, perpetuated stereotypes in political and social descriptions, oversimplified complicated issues, listed outcomes while ignoring causes, and often provided moral judgment on the action of nations in the guise of factual history.²⁹

The last thousand years of Middle Eastern history are either eliminated or presented in an oversimplified form.³⁰ Many texts display latent prejudices abetted by careless research, poor writing and inadequate editing; others give a cursory coverage of Islamic nations, but there are only a few which furnish scholarly, impartial accounts.³¹ Griswold's work could be summarized thus: the texts convey an oversimplified, naive, and even distorted view of Middle Eastern Cultures, history and politics.³²

Boisard reiterates Griswold's findings but cautions that "what appears to be most harmful, even more so than prejudices and distortions related to certain specific aspects of history of other nations is, without any doubt, the general disequilibrium in school textbooks."³³ This disequilibrium tends to be unfavourable towards Islam, Muslims and Islamic Civilization. Describing the status of Islam in Canada, one sociologist says that on purely religious grounds, "there are more cases of mutual non-comprehension than tolerance and interest. This results from more than a thousand years of armed hostility or sullen truce between Christianity and Islam."³⁴ The origin of this condition goes back many centuries when Islam and Christendom experienced antagonistic encounters--the Andalusian encounter, the Crusades, and the Ottoman encounter.³⁵ Orientalists and Western philosophers perpetuate this condition of disequilibrium and non-comprehension. Watt, for example, believes that Christianity belongs in the West: the symbiosis of Christian doctrines and the West's culture has climaxed in the ultimate Western Civiliza-

tion.³⁶ Such narrow theories are fed to our educators who transmit these blind-spot images to their students in the public school.

The perpetuation of Western prejudices and the tendency to stereotype were also observed by Perry,³⁷ and by Hamdani.³⁸ Perry found that while a reasonable amount of space in textbooks may be allotted to the Middle East, it is represented only as a side-show of the West. The area is treated as being of minor importance in a world in which the West is all that really matters.

A relatively extensive analysis by Ziadeh of the treatment of Egypt (a majority Muslim country) in elementary and secondary school literature reflects the findings of Pratt and McDiarmid, Perry, and Griswold. Besides secondary weaknesses such as the need for corrections and additions and the general effect of skillfully creating negative images of Egypt--depicted as passive and unchanging--there are also major flaws accomplished through deliberate omissions or out of ignorance. Ziadeh emphasizes that the authors ignore the fact that Islam is much more than a religious system.³⁹

The misrepresentation of a people goes even deeper. The absence of the universality of Islam and the presence of doctrinal distortion are also mentioned by Perry.⁴⁰ He found in a survey of the treatment of Islam in school texts a range of material from basically accurate to confused and half-digested. Many aspects of the religion are distorted, such as the concept

of Islamic law, the concept of God, the Caliphate, the status of women and the nature of religious tolerance preached and practised in Islam.⁴¹

The Canadian Society of Muslims published a report, "On the Image of Islam in School Textbooks in the Province of Ontario."⁴² The Society believes that for a variety of reasons there exists a very distorted image of Islam in the minds of the vast majority of people in North America. "This distorted image is derived largely from the manner in which many people first come into contact with Islam; namely, the textbooks used in schools; public and private, secondary and post secondary."⁴³ This report also discloses instances of distorted, biased and erroneous material on Islam and the life of the Prophet of Islam, Muhammad. The 18 books surveyed were drawn from the large list called Circular 14, the authorized list of textbooks issued by the Ontario Provincial Ministry of Education. Several books of history, geography and social science completely omitted reference to Islam or the Muslim people. The report identified both subtle and overt mechanisms of distortion and followed each by a corrective suggestion.

The report further criticized a similar report issued by the University of Toronto's Department of Islamic Studies. The society was "shocked and dismayed over the distortions created and perpetrated in the name of scholarly objectivity by the authors of that report."⁴⁴ Suffice it to quote only one example. The textbook material reads:

. . . Twenty years after Muhammad's death his early friend and successor Abu Bakr, had the revelations collected and arranged and shortly afterwards they were set forth in an authorized version (of the Quran) which has not changed to the present day.⁴⁵

The response by the Toronto University Department of Islamic Studies reads:

The authors have confused Abu Bakr, the first Caliph, with 'Uthman', the third Caliph, in whose time the "authorized version" of the Quran referred to here was produced. It is incorrect to say that this version "has not changed to the present day" . . . its text was finally fixed during the tenth century.⁴⁶

Ironically, the corrective response of the "University scholars" is itself an example of blatant inaccuracy and distortion. Islamic historical records⁴⁷ indicate that it was within the lifetime of the Prophet rather than twenty years later or during the tenth century when the compilation of the Quran occurred. Acceptance of this fact is common among contemporary non-Muslim writers and historians.⁴⁸

The Muslim Society's appeal first met with silence, then negativity, but perseverance led to recognition and response. The Toronto Education Board responded, and a number of books were removed from Circular 14 on the grounds of inaccuracy and demeaning misrepresentation.

Another national Muslim organization, the Canadian Council of Muslim Communities of Canada, circulated a similar report about the "Misrepresentation of Islam." The report claims that:

Islam is one of the most misunderstood religions of North America. Popular literature and media reports on Islam, the Islamic civilization and the Muslims often reflect myths, half truths and distorted views. Such misrepresentations become more widespread and more

critical, at the school level.⁴⁹

To eliminate or at least to reduce this state of affairs the Ministry of Education of Ontario established a policy of multicultural education which recognized that all members of our society are equal in dignity and worth.³⁰ This document urges authors and publishers to recognize and challenge inaccurate and unfounded assumptions in learning materials. Stereotypes depriving persons from racial, religious and cultural groups of their individuality and sense of self-worth should not be perpetuated. Minority cultures, claims the document, should be presented as an integral part of Canadian society, as well as cultures in their own right.

The document listed basic principles for developing bias-free learning materials which accurately represent racial, religious, and cultural minorities. Factors to be considered include value judgments, group identity, colour terms, use of pictures and illustrations, captions, stereotypes, dress, career range and the like. Similar publications in other parts of Canada include Evaluating Textbooks for Bias (Nova Scotia)⁵¹ and Confronting the Stereotypes: Handbook on Bias at the Primary Level (Manitoba).⁵²

However, with regard to Islam in textbooks, prejudice, misrepresentation and omission are likely to persist for many generations because of the vicious cycle of teachers teaching what they have been taught. As long as current school materials are produced from a monocultural perspective, that is, from a Western European perspective as though only Western Europe has

ever produced anything of value and only people with Western European ways are civilized,⁵³ these errors will thrive.

Doctrinal Dissonance

This section examines the debate between those opposing religious instruction in the public school and those wanting religious instruction. Some members of the latter group have responded by establishing separate schools. Since research material on dissonant experiences of Canadian Muslims is limited, one can survey only American and European reports. This section will also consider the opinions of some educators on the role of teaching about religion as a mechanism to reduce doctrinal as well as cultural dissonance.

The Manitoba Public Schools Act states that religious teaching can be given in the last 30 minutes of the school day and only if a petition is presented by ten rural or twenty-five urban parents of children attending a particular school. The Act also provides for Christian clergymen to do such teaching. Sections 268 and 270 of the Act require religious exercises be held daily. A pupil has the right to opt out of the exercises. School boards are empowered to abolish the exercises through an annual by-law.

That the state of religious exercises in Manitoba public schools is deplorable, and that they are ineffective, were the conclusions of students during a seminar on religious exercises.⁵⁴ A survey conducted by another Winnipeg school found that the majority of parents replying (replies received from 108 out of 900 parents) favoured cancellation of compulsory religious

classes.⁵⁵ In many schools the morning exercises consist of playing "The Queen" or "O Canada." One school has a minute of silence rather than a prayer and/or reading from the scriptures.⁵⁶ Ashworth puts the full picture into perspective for British Columbia:

It is interesting to note that during the last hundred years the provincial government has not permitted the teaching of religion in its public schools beyond the recitation of the Lord's Prayer and the reading of a selected passage of the Bible.⁵⁷

Reporting on a legislative hearing, a representative from Manitoba Association for Rights and Liberties (MARL) said that religious exercises are contradictory to the School Act.⁵⁸ The Association contends that the School Act calls for religious exercises which are non-sectarian. But the definition of "non-sectarian" means not limited to or associated with any particular religious denomination, and this appears to be opposite to the implied and accepted definition of non-sectarian; that is, of no particular Christian sect. MARL contends that the present status of religious exercises imposes a subtle form of coercion in compelling all pupils, regardless of their own religious backgrounds, to participate in Christian religious exercises unless their parents ask that they be exempted.⁵⁹

Opposing Religious Instruction. Religious exercises are one issue, but religious instruction is another. Many groups have stated their opposition to religious instruction. For example, a Winnipeg ombudsman reported that religious instruction should be held outside the school hours before or after school because, she

believes, this is the only way that the rights of minorities can be assured.⁶⁰ In 1969 the Unitarians of Winnipeg opposed the teaching of religion in schools but strongly supported the idea of teaching about religion.⁶¹ The teaching of Protestant Christianity, they claimed, put the child of another religion in an unfair position. One of their ministers declared that "No child, whether five or 16, should be thus vulnerable by virtue of unjust practice."⁶²

Favoring Religious Instruction. When a non-Christian religious group attempts to conduct religious instruction in the public school, the question of rights and privileges of minority groups moves to the fore. For example, when members of the Winnipeg Jewish community attempted to conduct classes in Judaism they met with opposition because of the stipulations of the Education Act, although their request was approved by the Winnipeg School Board.⁶³

Clergymen of several Christian communities made a request for noon hour services at the public school⁶⁴ and met similar rejection because of the Education Act requiring a signed petition by 25 parents of children attending a particular school. As a result the Winnipeg School Board called for an amendment to the Manitoba's Public School Act partly because of the Christian Churches' petition but more so because non-Christian faiths are not even recognized by the law.⁶⁵

The St. Boniface School Board did not seem to run into the same conflict situation as the Winnipeg School Division. This

Division had for seventy years conducted, at all levels of school, a daily half-hour period of religious instruction under the terms of the Public Schools Act.⁶⁶ Religious instruction is timetabled into the regular schedule; participation is optional and other religious groups, such as Protestants and Anglicans, may conduct their own sessions.

In an Anglican study,⁶⁷ Archbishop Clark made an urgent call for schools to make maximum use of released time for religious instruction, recognizing the needs of all religious groups. This study emphasized the point of view that large-scale religious teaching can only be given by Anglican teachers who are both professionally and dogmatically qualified to teach. Some members of this study were content with the present method of religious education in the home, Sunday School and regular Church services. The Archbishop pleaded that Anglicans must be more assertive, yet at the same time maintain Canadian unity through brotherly respect for the great variety of groups which comprise the Canadian mosaic. While the Archbishop supported the separation of church and state, he cautioned that the church must become concerned with religious education.⁶⁸ A neutral education means, in the end, a non-Christian education, he believed. He feared that we are educating children who are incapable of a religious orientation to life. Religious instruction plays an important role in any plan for a complete education.

Another dimension to the question of religious instruction in the public school was proposed by the United Church.⁶⁶ Their

proposal called for the complete take-over of all parochial schools by the public school boards. At the same time, they suggested, the province should hire ministers, priests and rabbis to conduct formal religious instruction in each school. Their arguments were that separate schools created ghettos and segregated students. Under the new model the quality of academic instruction would be superior, they believed. Students wishing not to attend these religious instruction sessions should be provided with alternate activities.

The concept of shared services has functioned as a form of political compromise between public and parochial schools. "Shared services" was attempted by St. John Brebeuf parochial school and the public school. This proved to be a successful experiment. The junior high students involved have denominationally oriented education for half a day and secular education--mathematics, science, French, physical education, art and music--for the other half.⁷⁰

A further step to shared services is for the public school boards to absorb parochial school in toto, maintaining the staff and the religious instruction. A case in point was the take-over of the Precious Blood parochial school by Norwood School Board.⁷¹ Their religious instruction was compatible to the school act; that is, it was offered during the last half hour of each day.

Thus we see the struggle goes on between those wanting religious exercises and religious instruction and those in opposition. Several mechanisms have been tried but there are

several other variables of the problem that must be addressed.

Dissonant Experiences Involving Muslims. Instances of doctrinal dissonance identified by Hogben include the unavailability of convenient lunch hours and lack of a facility at school for noon-time service, especially for Friday congregational worship. During fasting month, Muslims (teachers, students and their parents) experience dissonance in meeting their business and social meal obligations: breaking the fast during evening school activities or evening working shifts; supplying children with lunches or field-trip meals which are permitted for Muslim consumption. Barclay gives two examples of doctrinal dissonance confronting Muslim students:⁷² one, the recitation of the Lord's Prayer, and the other, activities related to the observance of Christmas and other typical Christian celebrations.⁷³

In Britain, Muslim sociologists have examined the dissonant experiences of Muslim students. Towards the end of World War II Britain made religious instruction in secondary schools compulsory by an Education Act, the study states.⁷⁴ The writers believe that this move was made because Britain was in "search for an order through religious instruction in schools," and this, the researchers believe, "suggests the realization of a breaking up of the traditional order."⁷⁵ Legislation favours religion, but the society as a whole is far from religious. The Muslim researchers believe this disparity to be the major source of dissonance between Muslims and Western society. The report states that religion is taught like any other course, just for

the sake of cultivating a religious outlook among school children. The report views the British society as "anti-religious officially," and the teaching of religion by teachers without faith intensifies this deficiency.⁷⁶ Since the Renaissance the separation between the secular and the sacred has existed and although "the humanistic and the religious may seem two parts of one whole . . . they were never really integrated."⁷⁷ An English educator, the report says, said the churches of the sixteenth century failed to transform humanism into a new and convincing Christian humanism. Nicholas Berdyaev, writing on this extraction of religion from our life, refers to it as "the fountain-head of the tragedy of modern history, the tragic dialectic of humanism in which man's self-sufficiency becomes a denial of man and thus leads to anti-humanism." He continues: "A divorce is effected between religious and anti-religious humanism. . . . God became the enemy of man and man the enemy of God."⁷⁸ The struggle against the secularization of the public school in Britain has a long way to go.

Secularization can be challenged by introducing carefully designed religious education. Because of the doctrinal dissonance between Christianity and Islam and the cultural differences between Islam and Judaism, the researchers of the British study propose a program of religious education which would promote the religious ideal of a good and righteous man. The researchers are skeptical that this model would ever work, partly because of the dethroning of religion and resistance by secularists, partly

because of an anti-religious approach to moral behavior, and partly because of the existing laws which undermine the religious commandments.⁷⁹ With this absence of religious moorings a new mechanism for making laws of human behavior must evolve along with societal changes and technological advances. The result is the enactment of antireligious laws. Such laws are inevitably another source of further dissonance between Islam and its environment.⁸⁰

Dissonance arising out of the absence of religion as well as the deprivation of Islamic religious education, whether at the public school or conducted by the Muslim community, leads to disillusionment, insecurity and irreligiousness amongst Muslim youth.⁸¹ This British study appealed for single-sex schools because the researchers are of the opinion that it is an absolute necessity in order to achieve the quality of human behavior required by Islamic cultural and doctrinal paradigm. The researchers recommend that parents withdraw their children from Religious Instruction classes in state run schools and at the same time be actively involved in the education of their children if they are to retain their socio-religious mores.

Teaching About Religion. The separation of church and state, the sacred and the secular, is accepted in Canada and the United States as a democratic decision which benefits society. In keeping with this decision is the development of a system of common public schools. These are open to students of any race, creed or social class, financed by public funds, controlled by

public administrators and "devoted to the enlightenment of all so that they can think for themselves."⁸² Citizens of both U.S.A. and Canada have rejected policies entangling religion and politics in an effort to avoid allowing religious differences to become the source of civil strife and discord. The public school has played a significant role, Clayton believes, in extending a service to a wide range of students and at the same time avoiding threats to the integrity of a wide variety of religious behavior.

Canada and the United States of America constitutionally enunciate religious freedom, and America "has achieved a life of law under due processes, including judicial review, whereby, as conditions change, conflicting interests may be adjudicated."⁸³ Churches, therefore, have the right to make assessments and criticisms of public policy.⁸⁴ A growing response of the church to public policy is the establishment of the separate school, or the private school, or the parochial school. One of the major motivating forces for this change is the intense call for the bonding of religious and secular education; the objective is to educate the whole child. Increased financial aid from the public treasury has also played a significant role in the development of the separate school. The Catholic School board, for example, has grown rapidly in Ontario, partly because of public funding (up to grade nine and a promise of complete high school funding by 1988). Clayton opposes the extension of financial aid for private schools. This move would encourage forces which culminate in religious columnization of American Society. Columniza-

tion may in turn lead to a decrease in mutual understanding, tolerance and respect.

To alleviate the competition and dissonance which both the public and private schools are involved in, Clayton proposes a program of dual enrollment. This mechanism would meet many demands of the parochial school and at the same time would result in substantial benefit for the parochial school.

Clayton argues that the American public school policy is not set to create secularism as a religion nor does it exclude the study of comparative religion, the history of religion, or of the bearing of religion on various conditions and problems in our own and other cultures.⁸⁵ The public school should therefore promote religious literacy--essentially teach about religion. An objective effort should be made to inform the student of the religious ingredients of his and other cultures. However, one must distinguish between the teaching mission of the Church and the educational function of the public school.⁸⁶ This practice, Clayton reports, has proved to be very successful in Sweden:

Objectivity in teaching religion not only serves to prevent proselytizing for particular religious views but is also a protection against efforts to implant anti-religious doctrines. It teaches understanding of religion and respect and tolerance for various religions and provides for the protection of questions that challenge religious beliefs and doctrines.⁸⁷

Clayton's ideas are being tested in Canada. A British Columbian educator has developed a program, "Religion of Our Neighbors," which is not meant to be religious instruction but religious education, that is, teaching about religion. This

program, it is hoped, may combat racist prejudice and bigotry. The author of this course believes that the public school is the ideal place to provide students with exposure to values and behaviors different from their own. The author believes that a child's education is incomplete unless he has some exposure to, or understanding of, different religious thought. Affiliates of the Canadian Council for Multicultural and Inter-cultural Education have given this course wide praise, and according to "The Globe and Mail" this course has eased racial tension, reduced racial incidents, increased tolerance, and increased the level of multicultural consciousness; fear and ignorance have been replaced with much more positive attitudes.⁸⁸

Another study that examined the role of religion in public schools was conducted in Europe. This study suggests that in the scientific study of history one must include a study of religion, since "during all periods religion has been a major component of society. To eliminate it from teaching on whatever pretext or for whatever period is to falsify historical truth."⁸⁹ To teach about religion as a historical truth would help in the development of a spirit of openness and ecumenism, the study claims.⁹⁰

This tendency towards the neglect of religion or a religious perspective to education was reported by a citizen in the Winnipeg Tribune. The person claimed that of the 123 courses listed for high schools of Manitoba not one dealt with a study of the great religions. The citizen viewed this neglect as a form of censorship. Within the classroom it would be difficult for

teachers to make interpretive analyses of religio-historical movements or issues. Thus we see that the chief difficulty in Canada is to find a formula that would not offend the sensibilities of the numerous minority groups in the country's cultural mosaic. As a solution another Winnipeg citizen⁹² proposed that religious instruction should be non-mandatory and be taught after the school hours so there would be no segregation of children in the classroom at any time during the normal school hours. Another suggestion was that the Education Act should take the moral stand that religious instruction should not be of a Christian nature for those of other faiths or of no faith at all.

Suffice it to repeat the appeal by the Manitoba Association for Rights and Liberties (MARL). In a brief presented to the legislature (about Bill 31), MARL believes sections 80 to 84 involve infringement of rights according to the International Covenant of Human Rights. The relevant clause states that "No one should be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice."⁹³ It also calls for the liberty of parents to ensure the religious and moral education of their children in conformity with their own convictions.

Adjustment Mechanisms

Preceding Manitoba's entry into Confederation a balance of English, French and Metis existed, but this was altered by 1890 by the new majority of Anglo-Protestants who "effectively estab-

lished their economic, social, political and cultural beliefs as the norm."⁹⁴ The charter group visualized the Winnipeg Society as a unicultural and unilingual community, united by their British heritage and Protestant religion, with all subordinate groups conforming.⁹⁵ Because of ensuing rejection by the superordinate group, the Slavs and Jews separated into "foreign ghettos" (1900-1913). These "foreigners" remained as a separate group because of their common experience of oppression which engendered strong group consciousness.

Winnipeggers had hoped to assimilate these people into the culture of the state and the "key agent in this assimilation process" as a historian wrote, "was the public school system."⁹⁶ Several ethnic groups--the Scandinavian, German, Slavic and Jewish--responded by establishing their own separate school, educating their children in the language and culture of their particular group. Smaller groups held evening and weekend classes which conducted either religious or language classes. The Canadianization process was not occurring.

In 1915 the Manitoba government established a "national" school system and passed a compulsory school attendance law. At this time there were up to thirteen different languages of instruction.⁹⁷ Cultural assimilation did not get underway until the thirties, forties and fifties.⁹⁸ A major factor that decreased the growth of minority groups was the government's discouragement of financial support for any institution which did not promote direct economic returns. Furthermore, as Artibise

points out, it took time before the "British" of Winnipeg realized that a given community could survive and even prosper through respect and tolerance of its cultural identity. He advises that cultural minorities therefore develop an understanding of their status, the dissonance experiences facing each group and the adjustment mechanisms which must follow if it is to retain its identity while at the same time being part of the greater Canadian cultural mosaic.

The adjustment mechanisms of two non-Muslim religious minority groups and Muslim minority group of Canada are examined below. In order to assess the Muslims' adjustment mechanisms the works of three Canadian researchers are surveyed.

Adjustment Mechanisms of Religious Minorities

The Hutterites, a religious minority, have chosen isolation and insulation as their mechanism for survival. An elaborate rationale has been developed to explain this unique type of response. The individual is required to renounce his individual will and wishes for the welfare of the community: "This change in destiny requires a life-time of submission to communal living in order to achieve the hope of eternal life after death."⁹⁹ The rationale states further that the carnal nature and the spiritual nature are inevitably antagonistic to each other and constitute two separate kingdoms; all efforts must be made to suppress the former so it can be superseded by the latter.

The commune is their response for maintaining the proper social order and not merely an experiment in communal pattern of

living; it is equated with the proper worship of God.¹⁰⁰ Their basic ideology is supported by appropriate rituals, selective education and carefully developed social relationships.

Canadian Jews from the outset participated in the political process of the country and played an important role in the determination of Canadian politics.¹⁰¹ Canadian Jews entered an important phase of political socialization which involves "a concomitant transformation of the consciousness, organizational dynamics and power relations within the community in the direction of a greater sense of equality and 'civil competence' vis-a-vis the larger Canadian setting."¹⁰²

The Jews desired noninterference of the church in state-run schools and their efforts seemed to be rewarded through the Mackay Report.¹⁰³ The Mackay Report, however, was not implemented even four years later. The Jews called for the cancellation of religious instruction in schools for the sake of respect for cultural diversity and for the protection of human rights.¹⁰⁴ They also placed pressure on the Ontario government for financial support for Jewish day schools. Besides the double payment for education--firstly taxes and secondly tuition fees--the real question was their demand to secure the constitutional rights of parents of the Jewish faith in determining the education of their children.¹⁰⁵ Glickman explains this point further: "The broad implication of this argument is that the concept of Canadian pluralism betrays itself if it does not include religion other than Protestants and Catholics or groups other than the chartered

English and French."

In Quebec, Canadian Jews have been confronted with a unique problem. The BNA Act of 1867 permitted Quebec only two confessional systems: Catholic and Protestant. To make matters worse a 1903 Act categorized Jews as "Protestants," but Protestants without rights since the law has never put into practice such relevant needs as staffing and representation on school boards.

The Jews of Canada responded by establishing separate schools in many parts of Canada, by living in Jewish concentrated neighborhoods and by establishing many politico-religious institutions.

Muslims Adaptive Experience in Canada. There is limited research on Muslims' adaptive experience in Canada, and what there emphasizes the acculturation or assimilation of Muslims into the host Canadian society.¹⁰⁶ Abu-Laban examined the Muslim's adaptive experience in Canada and tried to isolate the weaker components of this adaptation. Neither the doctrinal nor cultural aspects of Islam can be practiced fully in Canada, without dissonance, he claimed, whenever it confronts the host culture.

Canada's secular legal system limits the observance and enforcement of Quranic injunctions on Muslims. Abu-Laban¹⁰⁷ cautions also that the resulting dissonance on problematic relationships involves both the host society and the Muslim community itself.

Because there is an absence of a closely knit Muslim resi-

dential community,¹⁰⁸ Abu-Laban warns that "This pattern of geographical distribution makes Muslims more susceptible to the acculturative and assimilative influences of the host society."¹⁰⁹ Since the group is demographically dispersed, it would be inconceivable, or at least very difficult, to establish parochial or private schools as a survival mechanism.

Abu-Laban identifies the motivational structure of immigrants as a negative contributory factor in the spontaneous formulation of coherent groups. One of these factors is that the Muslim immigrant, even Muslim refugees, did not enter into Canada "as corporate religious group(s) in search of a sanctuary"¹¹⁰ but as individuals and families. As they were individuals or groups it was therefore inevitable that many forms of integration would occur, especially in such major institutional spheres as economics, education and politics. The forms of integration are both inevitable and desirable. Abu-Laban firmly believes that the most prominent institutional symbol for Muslims in Canada is the mosque.¹¹¹

The development of the mosque bears the burden of all the preceding prohibitory, retarding and dissonant factors, plus problems, according to Abu-Laban, inherent in Islam itself. Abu-Laban criticizes Islam for its lack of an established priesthood "which is both prevalent and elaborate in Christianity."¹¹² Having a chosen religious leader could be a significant survival factor for Islam, in Canada. Abu-Laban insists that this absence of a religious leader must not be left without further develop-

ment. He said "the Islamic faith cannot thrive without institutional supports such as an imam, a mosque and associated benevolent societies."¹¹³ The imam should serve to facilitate group solidarity.

Abu-Laban has identified three reasons for the enormity of the adjustment problems confronting Muslim immigrants. First, the culture of the Muslim immigrant bears little resemblance to the Canadian archetype. To survive, Muslims have had to adapt to the language, dress and "reconcile the old with the new way of life".¹¹⁴ Second, Canada has experienced an ebb and flow in its receptivity to new immigrants. This fluctuation evolved into a hierarchy in immigrant acceptability and uncomplimentary stereotyping of Muslims. This process culminates in subtle and derogatory portrayal of Muslims in school textbooks.

Third, there is a widening gap between Canadian-born Muslims and the immigrant Muslim. Members of the former group have been raised and educated in the context of the Canadian Culture and institutions. Abu-Laban elaborates:

Research evidence, in addition to informed judgments, indicated that these children, compared to their foreign born parents, tend to be more acculturated/assimilated into the Canadian way of life, and also less susceptible to control by ethno-religious institutions (cf. S. Abu-Laban, 1979: 135-136: and B. Abu-Laban, 1980, *passim*). For these Muslim children, as for other children, the teenage peer group, the school and the mass media are potent socialization agencies which may promote values different from, possibly at odds with, those of the family.¹¹⁵

Many Muslim scholars and leaders believe that failures in Muslim communities today are due to the failure to put original

Islam into practice.¹¹⁶ It is their belief that Islam is capable of transcending the barriers of time and space; that while Islam is inflexible in matters relating to proscriptions and moral standards, "it is believed to be flexible and pragmatic in the way it allows a Muslim to meet his religious obligations in the face of unusual circumstances."¹¹⁷

Abu-Laban states that although the Muslim leadership has assumed many adaptive changes under various unusual circumstances, yet there are three basic unresolved dilemmas confronting them. The first is their relative inability to reach the new, Canadian-born generation of Muslim children, teenagers and young adults. The second problem is their inability to weld together, into a coherent whole, the diverse national and linguistic groups among Canada's Muslim community. Research provides evidence that Islam in Canada tends to take an ethnic orientation rather than a universal form.¹¹⁸

The third problem is the urgent need to elaborate Islamic law, in order to reconcile the Islamic faith with the new socio-cultural system.¹¹⁹

Abu-Laban found three kinds of minority group reactions to prejudice and stereotyping present among the Muslims in Canada: ignoring both the offender and the offense; fighting back (and thereby affirming ethnic identity); or assimilating into the host society (and thereby weakening or denying ethnic identity). The Muslim leadership and scholars must be aware of these reactions and develop the appropriate "innovative survival strategy which

facilitates community cohesion, on one hand and successful adaptation to the new Canadian environment on the other.¹²⁰

Khattab's¹²¹ research may be summarized as follows: religiosity and assimilation were correlated with each other to test the hypothesis which states "the higher the religiosity, the lower the assimilation." The test of the hypothesis resulted in finding a definite negative relationship ($\gamma = -.46$) between religiosity and assimilation. Islam played a negative role in the assimilation of the (Albertan Arab) Muslims into the Canadian way of life.

Socio-religious Adjustment of Muslims in Canada. Hogben believes that, as mentioned earlier, Muslims are engaged in a socio-religious struggle for continued survival. He identifies three possible response mechanisms. "(1) semi-isolation and suspicion; (2) integration - the adoption of the civilization but not all of the culture of North America; or (3) assimilation - the more or less complete acceptance of civilization and culture at the expense of their own language, customs and traditions."¹²² The middle path, one that initiates mutual understanding and peaceful living, seems to be preferred by this sociologist. Ethnic affiliation,¹²³ lack of recognized concentration of population,¹²⁴ lack of identification with the leadership or absence of such, the opportunity to apply Islamic civil law only minimally, and the impossibility of applying Islamic criminal law, are all weakening factors confronting the Muslims of Canada. All these factors, Hogben believes, must be tended to to form any

kind of meaningful survival. To counteract the subtle and overt lessons from the surrounding community, the Muslim community must set up its own indoctrination programs--weekend schools, camps, seminars, national conferences--but the result may cause conflicts between parents and children over values and behavior. Generally, Hogben opines, parents reject the "permissive society", while appreciating the religious, political and social freedom in Canada. Hogben calls for the reduction in militancy and fundamentalism, reduction of reliance of funding from outside Canada, research into establishing and improving inter-ethnic relations, especially through inter-ethnic but Muslim marriages. Islam, Hogben believes, is in a unique position to demonstrate that Islamic values and beliefs can survive successfully under very new circumstances.

Canada grants freedom of worship and freedom of speech, yet Islam experiences both cultural and doctrinal dissonance, and therefore Muslims must respond by appropriate adjustment mechanisms. But what is appropriate? Research is required to determine the nature of the dissonance and the types of adjustment mechanisms which may prove to be beneficial or discordant for the survival of Islam in this Western environment.

Footnotes

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CHAPTER V

DESIGN OF THE STUDY

The Population

One sample comprising 20 Muslim boys and 20 Muslim girls attending junior and senior secondary school were required to complete a questionnaire (see Appendix A). Another sample of 20 boys and girls would participate in group interviews. Both samples were randomly drawn from the membership mailing list of the Manitoba Islamic Association, Winnipeg. The Association includes Muslims of both the Sunni sect and Shiite sect, and Muslims who are actively involved in the Islamic community in contrast to others who are marginally involved. Neither sectarian affiliation nor extent of involvement was used as a measure to compare results.

In order to appreciate the nature of the socio-cultural and religio-ethnic background of the sample fully, one should briefly examine the different institutions which serve this group and the historic background which led to the development of these institutions.

The Manitoba Islamic Association is made up of a number of supportive institutions such as the imam (religious leader), which performs marital and funeral rites, conducts congregational worship and counsels when there are social or family problems;

there are doctrinal institutions which monitor the collection and distribution of charity, the fasting rites and the arrangements for pilgrimage; there is also a weekly religious school for all youths, a ten-day summer camp, and a youth sports club; there are also several sub-committees--such as the ladies' auxiliary and the religious committee--the board of trustees and the elected executive members of the organization. The Manitoba Islamic Association is affiliated with the Council of Muslim Communities of Canada and Islamic Society of North America, both of which are registered members of international Islamic organizations.

Inherent factors which may help this group to survive some of the challenges of the dominant and contrasting culture include the fact that a suitable member of the group can be selected as religious leader, even when it is subdivided; almost any place can be sanctified as a place of worship; and the group's dietary limitations grant a certain degree of immunity from the assimilative attraction of the superordinate culture.

Behavioral practices which Muslim parents may use to protect their children from the host culture include isolating them or granting them limited freedom, sheltering their wives and daughters from the host culture or restricting the amount of social interaction with the work force.

While the Association sponsors a few refugees, it is still too financially weak to establish other institutions which are seriously needed; these include a proper library, social and recreational facilities, adequate facilities for its weekend

school, its own camping site and, most importantly, a full time separate school.

The majority of the Muslim youth must therefore attend the public school, financed by provincial funds and administered by a local school board whose policies are monitored by the Provincial Department of Education. Few Muslim students attend private school, either denominational or non-denominational.

The environment--the public school--is a highly secularized setting within a predominantly Christian context. Strong emphasis seems to be placed on the separation of church and state, and direct contact with religion is considered to be of minor importance. There appears to be a high degree of religious freedom as well as multicultural acceptance. The laws of the state are determined essentially by a legal system. There are three major sources of law from which school policies are developed, viz., the Manitoba Education Act, the Federal Human Rights Act 1977, and Canada's federal policy on multiculturalism. The Canadian Constitution makes no distinction on the basis of race, ethnic origin, colour or creed. Within Manitoba, the Education Act grants the establishment of secular schools but also permits interdenominational Christian doctrinal education approved by individual school boards; morning exercises, essentially Christian in format, are also controlled by the Education Act and formalized by each school board.

Substantial numbers of Muslims were not admitted into Canada until after World War II, and their rate of entry relative to

previous counts accelerated from 1966-1976. Most pre-war Muslims were "white-skinned" Turks, Syrians, Lebanese, Yugoslavs and Albanians, while greater numbers of post-war immigrants varied and included Africans, Asians and West Indians. Thus, the Winnipeg Muslim community is a heterogenous group consisting of East Indians--mainly from Pakistan, India, Bangladesh, Guyana, East and South Africa and Trinidad--and Lebanese, Egyptians, Albanians, smaller numbers of Eritreans, Somalis, Vietnamese, Loatians, Malaysians, Algerians, Moroccans, Yugoslavs and still smaller numbers from several other countries. This ethnic mosaic adds a unique dimension to the Islamic community of Winnipeg but is also the source for a major challenge.

National or ethnic affiliation or grass-root origins are factors which compete for the Muslim's allegiance against the parent organization, the Muslim community. Several other factors are conducive to disintegration or stratification of the community. These may include socio-economic differences among members, amount of education, social club membership, language preference as a result of ethnic affiliation, tension between younger and older generations and level of religious education. Family factors which may weaken the goals of the community include families having both parents in the work force, broken marriages and inter-religious marriages. Environmental influences include the contemporary feminine mystique of the women's liberation movement which has confused many Muslim women and their daughters; the transition of the Muslim family from the religiously instituted

doctrinal family to the nuclear family, a trend of Western civilization; and the current and widespread family disintegration, precipitated by society's drive for individualism.

Factors which enhance integration and assimilation into the host culture and thus weaken the group's strength include the inevitable need to join and interact with the work force, to receive educational and training skills within the larger part of society, to receive medical care, and to trade with the general population.

Yet another major factor, discussed earlier, which weakens the Muslim community of Manitoba has its origin in Canada's policy of multiculturalism. Islam tends not to be ethnocentric in its orientation; instead, it preaches that all mankind belongs to one brotherhood. However, Muslims, motivated by the federal policy of multiculturalism, search out ethnic or grass-root origins. This leads to the development of institutions which compete with the Islamic Association for membership allegiance.

There is also a significant "floating" population of university Muslim students from many countries, and they play a significant role in many subsidiary institutions within the Manitoba Islamic Association.

Objectives of the Research

This study hoped to determine instances of occurrence of consonance and dissonance resulting from the Muslim Student's attendance in the Manitoba public school. From the instances of occurrence and non-occurrence one may be able to identify

behavioral and psychological adjustment mechanisms; and, combined with the consonance-dissonance responses, it may be possible to establish relationships or norms of meanings. The norms and trends may be used to interpret consequences and consequential links from which implications and recommendations could be derived.

The general objectives are categorized as doctrinal dissonance, cultural dissonance and the immediate adjustment mechanisms.

Objective I: Doctrinal Dissonance

Section A. (i) To determine whether religious discrimination of the Muslim Student exists in the public school. (ii) To identify the cumulative causes of such religious discrimination if it does exist.

Section B. (i) To determine whether doctrinal dissonance exists in the public school. (ii) To determine what factors precipitate such dissonance if it does exist.

Section C. To determine whether curricular negligence of Islamic values and Islamic concept of God exists in the public school.

Section D. To determine whether the Muslim Student has the right to religious education in the public school based on the constitutional right of religious freedom and the Education Act.

Section E. To determine whether the public school environment permits the Muslim Student to maintain his ethnoreligious

following in the public school.

Section F. To determine whether the public school activities emphasize Christian doctrines and deny Islamic doctrines.

Objective II: Cultural Dissonance

Section A. (i) To determine whether cultural dissonance involving the Muslim Student exists in the public school. (ii) To identify the cumulative causes of cultural dissonance if it exists. Causes to be examined include (a) curricular omission, (b) environmental influence, (c) secularization of the school, (d) stereotyping tendencies, (e) allegiance option, (f) societal permissiveness. Related to the last mentioned item, one may question whether the Islamic injunctions of modesty and privacy are transgressed in the public school.

Section B. To determine whether curricular negligence, distortion and misrepresentation of Islamic values and Islamic culture exist in the public school.

Section C. To determine whether Islamic culture is in conflict with the culture of the public school, especially within the context of extracurricular activities.

Section D. (i) To be able to comment on whether the public school recognizes the political freedom and human rights granted to the student in the public school. (ii) To be able to comment on the role of Canada's policy of multiculturalism and the survival of this subordinate group, in this case a religious minority.

Objective III: Adjustment Mechanisms

To examine the student's immediate behavioral and psychological adjustment mechanisms related to instances of dissonance between the Muslim Student and the public school.

Section A. To ascertain whether the Muslim Student is aware of instances of dissonance and to identify the origin of these dilemmas.

Section B. To examine the nature of the student's reaction to the instances of dissonance if it did occur: (i) To identify where his allegiance lies in comparison to his identity as a student; i.e., Is the significance of ethnicity, identifiable by ethno-lingua or ethno-customs, of greater importance than ethno-religious affiliation, identifiable by religious belief and dogma? (ii) Hence, does the Islamic paradigm serve as a source of group distinctness and strength? I.e., Does he maintain an attitude of consciousness of kind? (iii) When he selects a response is it influenced by his Islamic paradigm or is it forced by societal pressures such as economic pressure, school pressure, peer or parental pressure?

Section C. (i) To determine whether the Muslim Student has a conceptual understanding of what is happening or is it an emotional or sentimental reaction to an incident. (ii) To determine whether he actively tries to modify his environment, or makes a determined effort to maintain his culture even under conflicting and strange circumstances; what demands he would like to make to the public school to meet his individual needs.

Section D. (i) To determine what position the Muslim Student prefers to hold concerning the mainstream of society. Does he prefer to isolate himself, integrate with the superordinate culture or insulate himself even within the public school? (ii) To discuss whether the Muslim Student accepts the possibility of a religious pluralism growing out of a global consciousness of the other people and accelerated by Canada's federal policy of multiculturalism.

Data Collection and Instruments

The major method of collection of data was based primarily on a pencil and paper questionnaire (Appendix A) to be completed by the sample population.

The questionnaire was developed by the author following a pilot study and drawing from the contents of Chapters II, III and IV. The pilot study comprised taped interviews using questions developed by the author. The pilot sample comprised fifteen students attending senior high school. The pilot interview questions served as a basis for formulating the questionnaire. The questionnaire examined three basic areas which are described in the preceding section:

- (a) Objective I: Doctrinal Dissonance
- (b) Objective II: Cultural Dissonance
- (c) Objective III: Adjustment Mechanisms

Beyond a review by several members of the author's committee, this questionnaire was not field-tested. A measure of face

validity of the questionnaire was established by several professors at the University of Manitoba who reviewed the questionnaire in relation to its basic objectives.

The content validity of the questionnaire can be claimed to have both item validity and sampling validity. A representative sample of items on each objective is included on the questionnaire.

A second method of data gathering was based on group interviews and individual written supplementary comments. The questions for the interviews were derived from the questionnaire. Information collected was grouped under one or more of the following classifications:

Section A. Data collected from the questionnaire was summed and classified to show:

Occurrence vs. Nonoccurrence

Section B. The frequency of occurrence was classified as a percentage.

Section C. A third basis for study would require interpretation of implied statements and a combination of A and B to make an analytical interpretation of the students' subjective responses.

Finally, this study attempted to find trends and tendencies in the reactions of the Muslim Student in the public school to instances of dissonance. The institutional competition between the mosque and the public school, which is essentially competition between Islamic Civilization and Western Civilization, was

examined in order to understand the students' adaptive experience. General interpretive issues examined included the questions: "Can the Muslim Student maintain an Islamic personality in the public school? Does the public school enhance or retard the growth of the Muslim personality? Can Islam transcend time and space? Moreover, can Islam survive within the public schools of Manitoba?"

CHAPTER VI

RESULTS

There were 39 respondents to the questionnaire, 20 girls and 19 boys. Twelve students were attending junior high school (grades 7, 8, and 9) and 27 were attending senior high (grades 10, 11, and 12). There were 20 participants in the group interview, 8 girls and 12 boys, and the majority were from senior high school. Ratings of responses are based only on the group completing the questionnaire but comments were derived from both those who completed the questionnaire and those who participated in the interviews. Thus, a total of 59 secondary high school Muslim students attending Manitoba public schools participated in this study.

The results comprise three broad categories--the doctrinal dissonant experiences, the cultural dissonant experiences and the adjustment mechanisms of students.

Doctrinal Dissonance

There is ample evidence of students having experienced instances of misrepresentation¹ of Islam at school through films (41% agreeing), textbooks (64%), novels (59%) and posters (49%). (See Table 6.1.)

TABLE 6.1

Results are expressed as percentages;
base population was 39

Have you ever observed the distortion or misrepresentation of Islam in any of the following media?			
<u>Never</u>	<u>1-4 cases</u>	<u>5-10 cases</u>	
(56)	(36)	(5)	A. school films
(28)	(49)	(15)	B. textbooks
(33)	(23)	(26)	C. novels
(46)	(41)	(8)	D. posters

Individual responses on this question provide elaboration for the above findings. One student reported that he encountered the worst misrepresentation of Islam in an old social studies textbook. Fortunately this text has now been replaced by a more recent and acceptable edition. Students report that some authors confuse the facts about Islam with those of other cultures. One student claimed that authors are not trying to distort Islam but use the material to portray different 'characters'. During a staging of "See How They Run"² a student cringed in his seat during a scene that depicted a mocking portrayal of an individual prostrating in worship to God with the words, "For the love of, love of, Allah!"

When the unit on the Crusades was being taught in one grade eight class, students were required to read and make relevant notes. One student made the point during a class discussion that Saladin³ was not barbarous. The teacher's response "That was good" encouraged the student to elevate the position of his religion, but the discussion ended abruptly. In a grade nine class on the the Crusades, Muslims were repeatedly classified as infidels, and generally a poor image of Islam was conveyed. A senior student declared that the textbook, notes and class dis-

cussions on the Crusades abounded with "historical and geographical distortions and Muslims always came out as the losers in the Crusades."

In a senior high anthropology text⁴ an outline of the pilgrimage to Mecca is given. The account claims that Muslims worship the Black Stone. This in the eyes of the student (and all Muslims) is blasphemy. Veneration of the Black Stone is apparent because it marks the starting point of the circumambulation of the Kaaba by the pilgrim; and it is touched by the pilgrim to make symbolically a pact of allegiance and submission with his Creator.

A senior student reported that during a history class discussion the teacher commented on the Khomeini regime of Iran and then went on to ridicule Islam. The offended student confronted the teacher after class dismissal. The teacher was apologetic. Several other students reported that they too felt embarrassed and tormented by Khomeini type jokes which generally tend to denigrate the image of Islam.

Positive images of Islam were also portrayed by some teachers. Teachers indicated the contribution of early Islamic civilization to humanity. Examples provided included the contribution in the development of mathematics, astronomy, architecture, art and Arabic calligraphy. In another instance a teacher described the prospering Muslim countries of North Africa and the Middle East and contrasted the data with Europe, which was at the time in the Dark Ages.

Students reported that films on Muslims and Muslim countries are generally objective, portraying both sides of an issue, but films on Islam propagate deliberate "mistakes" of their religion. It appears that only students with an adequate knowledge of Islam were able to discern mistakes or omissions.

In another incident a teacher asked a Muslim girl to give the meaning of jihad and she could not. The teacher rebuked her for her ignorance. The student felt embarrassed but at the same time "victorious." She claimed that the teacher's real intent was "to gain momentum" for his interpretation of the news media stereotyping of Islamic nations which "preach and practice belligerency"--the jihad or holy war. The Islamic doctrine of jihad, which literally means struggle, could be a struggle or war by one-self, or a community against a practice or condition which threatens and interferes with one's freedom and will to worship God. The nature of this struggle is elaborated in Islamic jurisprudence. The rare and extreme case may mean warfare and even then it is used only as a last resort.

When there is a lesson based on a conflict (e.g. war) between an Islamic country and another country the following responses were obtained.⁵ (See Table 6.2.)

While some teachers tend to be objective, there also appear to be instances of antagonistic reactions, or teachers being negative toward the Muslim position, and teachers being ignorant of the matter. A grade twelve history student reports that when the class reached the section on Islam he was asked to give a

TABLE 6.2

Results are expressed as percentages.

How does your teacher react or what viewpoint does he/she take when there is a lesson based on conflict (e.g. war) between an Islamic state or country; does he/she tend to be:

<u>slightly</u>	<u>moderately</u>	<u>always</u>	<u>cannot answer</u>	
(23)	(25)	(10)	(21)	A. objective (fair assessment)
(26)	(10)	(3)	(36)	B. antagonistic (bitter toward Islam and Muslims)
(21)	(10)	(5)	(36)	C. negative toward the Muslim position
(18)	(10)	(23)	(26)	D. ignorant (lack of information)

description of his religion and to clarify any errors in their textbooks, in the film that was shown to the class, and to answer questions which students might have. The teacher expressed her satisfaction at the student's diligent performance to his parents; she said, "I am proud of anyone who could stand up for his religion in this manner."

Descriptive terms used by teachers⁶ (See Table 6.3) to describe Muslims include "fanatical" (summing "occasionally" and "frequently") 26%, "great" 8%, "devout" 28%, "tolerant" 18%, "monotheistic" 25%, "Muhammedan" 41%. It should be noted that the term "Muhammedan" commonly used by non-Muslim writers is considered derogative and blasphemous by all Muslims. Positive descriptors (summing "unable to answer" and "seldom") showed higher scores: "great" 74%, "devout" 54%, "tolerant" 64%, "monotheistic" 54%. There was a 10-20% no response on some items on the questionnaire.

TABLE 6.3

Results are expressed as percentages.

Which of the following word(s) has (have) been used by your teacher(s) to describe Muslims?

seldom	occasionally	frequently	cannot answer	
(26)	(21)	(5)	(33)	A. fanatical
(54)	(5)	(3)	(21)	B. great
(21)	(15)	(13)	(33)	C. devout
(36)	(15)	(3)	(28)	D. tolerant
(21)	(26)	(10)	(26)	E. terrorists
(21)	(10)	(3)	(44)	F. infidels
(26)	(10)	(15)	(28)	G. monotheistic
(10)	(21)	(21)	(20)	H. muhammedan

A significant comment made by some students is that "generally, Islam is ignored or given little mention." A senior student wrote "Teachers and students tend to think of Muslims as butchers and fanatics and many teachers tend to avoid talking about Muslims all together."

When students were asked if their teachers knew whether they were Muslim,⁷ 57% said yes, 10% no, 32% said uncertain; for the same question, but for peers, the scores were 89% yes, 0% no and 11% uncertain. Seventy-one percent of the students reported that they did not experience religious discrimination by their peers at school, 15% said yes; for the same question but based on teachers, responses were 79% said no, 8% yes. (See Table 6.4) Some students prefer to hide their identity as Muslim. An explanation for such behavior was that "my non-Muslim friends could never understand my (Islamic) culture."

Students believe that the major reason for peers' or teachers' reactions⁸ arises primarily out of lack of knowledge (64% yes), and the news media (56%). Curricular bias (33%) is

TABLE 6.4

Results are expressed as percentages.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
A. Do your teachers know you are a Muslim?	(57)	(11)	(32)
B. Do your peers know you are a Muslim?	(89)	(0)	(11)
C. Have you experienced religious discrimination by your peers at school?	(15)	(72)	(13)
D. Have you experienced religious discrimination by your teachers at school?	(8)	(79)	(13)

believed to play a major role also. Some (26%) believed that this society is set against Islam. See Table 6.5.

TABLE 6.5

Results are expressed as percentages.

Which of the following do you think may be the reason for your peers or teachers acting this way?

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
A. Lack of knowledge (of Muslims and Islam)	(64)	(13)	(15)
B. Curriculum bias (e.g. de-emphasis of Islam)	(33)	(15)	(31)
C. News media (e.g. distortion of Islam)	(56)	(13)	(13)
D. Society itself is set against Islam	(26)	(33)	(26)

A senior student responding about the status of Islam wrote, "I believe the news media is biased and detrimental to Islam. However, it has also brought Islam into public light and has caused some people to seek more information about Islam." Another student reiterated a similar perspective. "I think the media emphasizes that the Islamic religion is a violent religion

and most international (political) disasters are to be blamed on Muslims or Islamic groups." Complementing the role of the news media is the lack of knowledge among the staff and students. One student believed "teachers and peers were always ignorant of the religion (Islam)".

Doctrinal dissonance becomes more intense when the concept of God is in question. Asked if teachers speak of God as God for all people (universal) and for all time,⁹ there were 59% yes and 28% no. When asked if their teachers took the position that only those who accept Christ as divine (i.e., as the son of God) would gain salvation¹⁰ 36% said yes, 38% said no and 26% were uncertain. For a slightly different question: "Did any of your teachers emphasize that Jesus is the son of God and that the Trinity is the only concept of God?" the responses were 38% never, 44% 1-2 times and 15% 3-5 times.

Students provided varied dissonant experiences related to the Trinity doctrine of Christianity. One student said the emphasis of the Trinity concept occurred occasionally during school activities, such as Remembrance Day, but not usually in class. Another student wrote, "I have two Language Arts teachers who are devout Christians. They often enter into religious discussions although they did not really force their views on anyone." Many doctrines and religious concepts such as the concept of creation and death, the purpose of life on earth, the Trinity and the Crucifixion, confession and baptism, are taught as universal truths and only from a Christian perspective. The

Muslim student often faces dissonance and tries to reorient his thinking in order to alleviate the intensity of the dilemma. One student indicated that he tries to interject his Islamic point of view during the teacher's discussion.

Paralleling the response but for the Islamic monotheistic concept of God (i.e., did teachers discuss the Islamic monotheistic concept of God?),¹² 54% said never, 41% said occasionally and only 3% said frequently. Teachers' tendency to view the God of different religions as being different¹³ (from the God of the Christians) is indicated by 33% of the responses, and 49% said no. Asked whether teachers try to teach spiritual values¹⁴ during regular instruction, 54% said never, 28% occasionally and 18% frequently. This absence or low incidence of spiritual value development as seen in this survey (82% of the responses) will of course be of concern to Muslim religious leaders and educators.

Two thirds of the time when Islam or Muslims could have been mentioned (or should have been mentioned) in class the topic was omitted or ignored, according to the findings of this project.¹⁵ (See Table 6.6-I)

Music classes do propagate Christian themes (doctrines) which are against Islamic teachings:¹⁶ 74% agreeing, in contrast to 23% saying never. (Table 6.6-II) Similar responses were obtained when students were asked whether, in art classes or in other disciplines, themes are emphasized which are incompatible with Islamic teachings¹⁷ and 67% believed so and 33% said never. (Table 6.6-III).

TABLE 6.6

Results are expressed as percentages.

I	Have you noticed an area (e.g. in social studies classes) where Islam or Muslims could have been mentioned but was removed or ignored? Choose one of the following which would tell how often you have noticed such omission. Examples would be given by the instructor.		
	<u>never</u>	<u>1-4 times</u>	<u>5-10 times</u>
	(33)	(59)	(8)
II	Have you noticed whether music classes propagate Christian themes which are against Islamic teachings?		
	<u>never</u>	<u>1-4 times</u>	<u>5-10 times</u>
	(23)	(26)	(49)
III	Have you noticed whether in art classes or in other subject areas, themes are emphasized which are not acceptable by Islam (e.g. painting or sculpturing the nude torso of the human)?		
	<u>never</u>	<u>1-4 times</u>	<u>5-10 times</u>
	(33)	(36)	(31)

Christian themes abound during the Christmas and Easter seasons. In music classes, Muslim students report that they had to substitute words such as "Little Lord Jesus" with "Little Prophet Jesus." Some students cynically retorted that teachers "don't give a hoot about the religious implications of the carols being sung or the poems being read." Some students oppose the fantasy created around Christmas and Easter (e.g., Santa Claus and the Easter bunny). Whereas students react negatively to the Christmas celebrations, they become enthusiastic to participate collecting items for a Christmas hamper for a needy family.

The Darwinian theory of evolution as a scientific fact is taught in the school¹⁸ according to the responses (43% agreeing) on the questionnaire. Interestingly only 11% of the responses claimed that the creationist theory of life is rejected. Fifty

percent of the students claimed that they could not answer this question because they were in lower grades and biology is taught in grades eleven and twelve. In one instance an instructor took an open and objective approach so that students were left to form their own opinion.

Three-fourths of the respondents said there is no religious instruction in their school,¹⁹ 15% said yes and 8% were uncertain. Several schools have a Bible Club or Interfaith Christian Club. These usually meet after school and are categorized as an extra-curricular activity. In one case this activity appears unwelcome: "The club is often ridiculed by Christian and non-Christians."

When students were asked if they would attend classes in Islamic studies during regular school hours or after school,²⁰ 74% said yes, 0% no and 23% uncertain. Only five percent of the students reported that any course in comparative religion is being offered²¹ and 87% said no, 5% were uncertain.

The following questions²² try to discern whether students had difficulty in their attempt to observe their religion in the public school. (See Table 6.7).

Worship, as discussed in Chapter II, plays an important part in the common life of a Muslim. This is brought to light by the concerns and reactions of Muslim students to this aspect of the questionnaire. Several students indicated their effort to offer daily prayers at school. Some of the more frequent comments made by students include: lack of emotional security gained through

TABLE 6.7

Doctrinal Praxis	Student Response: Percentages		
	No Difficulty	Difficulty	Did Not Try
(A) tried to observe daily prayers at school.	(15)	(26)	(59)
(B) tried to offer <u>juma</u> * congregational service at school.	(3)	(15)	(82)
(C) missed school to attend <u>juma</u> * service.	(18)	(26)	(59)
(D) missed school to attend <u>Eid</u> * service.	(79)	(15)	(8)
(E) tried to fast during regular school days during the month of <u>Ramadan</u> *.	(49)	(33)	(18)

* See Appendix B: Islamic Festivals and Rites.

number of peers of their faith, lack of proper facilities, shyness, inadequate time or proper time-tabling, fear of embarrassment by one's peers, stigma of an inferior or contrasting culture and ignorance about the significance of prayer in Islam.

One student said he did not try to offer his prayer at school because "of fear of being outcast by people who go to my school and are not my peers." Surprisingly this student did offer his prayer, fasted and participated in the Eid congregational services. Generally the desire to offer juma congregational prayer is common among students. Some formed a congregation and held the service after school. In a few cases students discussed their wishes with their guidance counselor and they were provided with the proper facility for observing the mid-day prayer. Two cases were reported of boys offering their prayer in gym locker rooms.

Many factors related to the observance of daily prayers (actually, primarily midday prayer and in a few instances the mid-afternoon service) provided by students reflect the factors given for Friday congregational service. But Friday service raises other problems based on the minimal number of worshippers required (five) and a minister or trained person to conduct the service. For those who wish to go to the mosque, the lunch hour is inadequate time. Some students occasionally miss classes, especially when the school is in its slack time. One school had an acting minister for the Friday service.

Several senior students described the dramatic change which occurred in their attitude and observance of Islamic doctrines from their earlier grades (7-10) to their final years in senior high. Confidence and pride developed, a major contributory factor being increased knowledge of their religion and awareness of the significance of observation of the obligatory doctrines of their religion.

Some students found fasting during regular school days very difficult. Thirty-three percent said it was difficult and 18% said they did not try. Others (49%) responded that they had no difficulty, not even in sports, physical education classes or during examination periods. Several junior students said it was difficult to fast during regular school days. It caused fatigue and exhaustion, reduced their performance on tests and "most importantly" deprived them of enjoying the lunch hour with their peers.

Missing classes to attend religious obligations normally does not cause problems. However, some school divisions have a strict attendance policy which could affect a student's credit. Rotating 4 and 6-day school cycles do not help to reduce the possibility of planning to free Friday afternoons for prayer service.

Students are aware of the fact that their public school observes Christian religious celebrations such as Christmas, Easter and Good Friday (92% yes, 5% no) while Islamic religious festivals are absent, (10% yes, 72% no).²³ Rhetorically one student questioned: "Why can't the dates of Muslim celebrations be included in the Calendar, as for Judaism and Christianity?"

The following are extra-curricular activities²⁴ which may be observed during regular school hours. (See Table 6.8).

For many students the easiest solution to avoid doctrinal dissonance at school was to avoid the activity, arrive late for classes or stay at home. Repercussions ensue and detentions, writing lines, phone calls to the home, an absence charged against the student are some of the teacher's disciplinary measures. One student has the problem under control, it appears: "I am present in body but not in mind."

Some students wished that the school would make attendance to the Remembrance Day service optional. Students disapprove of the nature of the celebrations because it has a mainly Christian religious orientation, with special emphasis on the Trinity doctrine. Students observe that there is no recognition of

TABLE 6.8

Extra-curricular activities which may be observed during school hours.
Results are expressed as percentages; base population = 39.

Activity	Seen as Christian in orientation	Experiential Response: Percentages			
		<u>attended</u>	<u>participated</u>	<u>ignored</u>	<u>cannot respond</u>
Remembrance Day Celebration	38	64	10	33	3
Athletes in Action [*]	3	36	23	18	15
Young Believers ¹	8	3	0	38	31
National Anthem	15	49	38	31	3
Bible Reading	31	15	8	44	26
Lord's Prayer	38	28	8	67	10
Three minutes silence for worship	18	10	18	31	28

* Travelling athletes calling students to Christ through sports.
1. Travelling religious choral group.

departed souls of any other religion or culture. Some Muslim students claim that they abhor the celebrations and are present "only in body but not in mind." One student said it drove him "crazy."

Some senior high students who had just graduated expressed dissatisfaction with some aspects of the graduation exercises. This feeling exists, they point out, partly because the ceremony is customarily held in a Christian house of worship but more so because the opening service is strictly Christian in orientation. The parents of some Muslim students have made formal complaints about their dissatisfaction.

"Young Believers" is an example of a traveling high school

choral group, and one of their objectives is to bring Christ to the student. In one case the leader of the group took the liberty to distort some Islamic doctrines. The speaker reported for example that Muslims worship the founder of their religion, Muhammad! This resulted in a lengthy dialogue between the Muslim student and the group leader. Incidentally, attendance is optional but students are not told previously that it is a missionary group. Students would like to know the purpose or the nature of an activity before attending.

Muslim students normally stand for the playing of the anthem. They notice nothing that contradicts their beliefs by standing. "Bible Reading" is sporadic, although it is permitted by law (Chapter V). Students report that they stand for both the anthem and Lord's prayer primarily to avoid being a conspicuous minority. The majority of students said they substituted the Lord's prayer by Al Fatiha, the most common prayer of the Muslims. Few students said they mimed the Lord's prayer. Two students believed that there is nothing un-Islamic about the Lord's prayer. In one instance a student refused to say the Lord's Prayer and the teacher threatened with some form of punishment. The student was required to write out the Lord's Prayer but instead he wrote Al Fatiha! The teacher accepted this challenge calmly. In another case a student was forced against her will to attend a service in the gymnasium.

The observance of three minutes of silence for individual meditation or worship is still uncommon in Winnipeg schools.

Generally Muslim students did not view this as a source of dissonance. A Muslim short prayer or (dua) supplication was recited. Some junior high students held the opinion that the effect of Easter conditioning was insignificant when compared to Christmas celebrations. These celebrations are preceded by six to eight weeks of preparation and participation in a number of related activities. At Easter time it is the Easter bunny, Easter eggs, Easter seals which inundate the school. At Christmas the prevalence of Christian and Western cultural practices penetrates almost all aspects of the school's culture--Christmas holidays, gifts, trees, parties; the observance of the Christmas season at the public school surpasses that of Easter. A senior student remarked that this is the time of the year that some teachers discover that one is not a Christian. Several students reported related issues.

Cultural Dissonance

Instances of the observance through class assignments of the history of an Islamic country²⁵ (38% said yes), the people (38%), their religion (18%), the founder of the religion (8%) and the contribution to its culture or civilization (6%), all seem only meager. Coverage of political conflicts (44% said yes) shows a greater frequency in the classroom. Textual material on the above topics shows a higher frequency of occurrence, but class discussions seem to be the more frequent method of approach. Class discussions²⁶ dealing with the history of an Islamic coun-

try, for example, were observed by 51% of the respondents, the people (54%), the religion (39%), the founder (36%), contributors (20%) and political coverage (66%). (See Table 6.9.)

TABLE 6.9

Results are expressed as percentages.

Have you done any assignments or related classroom activities in any subject area (e.g. social studies) which deal with Islam, Islamic Culture or Muslims?
Select your answer from the table provided:

Topic	Type of Activity								
	Number of Class Assignments			Number of Times Read Material in Class Text			Class Discussion*		
	0	1-5	6-10	0	1-5	6-10	F	O	N
1. Some History of an Islamic Country	54	38	0	33	44	8	3	48	38
2. Study of the people of an Islamic Country	54	38	0	31	44	7	0	54	38
3. Some Introductory study of the religion of Islam	67	18	0	44	49	5	8	31	51
4. Some study of the founder of Islam	82	5	3	56	23	5	10	26	56
5. Some study of any "hero" of Islam; (e.g. Scientist, Historian, or Educator)	82	3	3	74	8	0	10	10	72
6. Some coverage of political conflicts involving Islam (i.e. a country)	44	41	3	33	41	5	10	56	26

* F = frequently O = occasionally N = never

Students were required to assess the number of library books in their school which were directly related to Islam, The Prophet of Islam, and the Muslim. The results were: 0 books: 5%; 1-5 books: 51%; 6-10 books: 10%; cannot answer 30%; no responses 4%.

This assessment was difficult to make but the fact that some students are aware of the presence of relevant library resource is a significant fact.

A relatively small number of dissonant experiences was reported in the area of physical education.²⁸ (See Table 6.10.) Only 10% reported that they were required to take communal showers, 8% said they take it in the nude. Shower facilities presented no problems to the girls because most schools have individualized shower stalls. The boys, however, reported extremes in their experiences. Only one school had individualized shower facilities and this alleviated the anxiety. Related to communal showers and change rooms, a male student reported that he was horrified by the idea of a communal shower and the trauma was intensified by his instructor who stood at the door to ensure that all boys washed after gym classes. Some Muslim boys deliberately avoided showering and in one case the student waited until everyone had left the change-room. Some students wore a swim trunk or towel while showering but others believed they would be ostracized by their peers if they selected this option. "I would lose all my friends if I do such a thing". It must be borne in mind that Islamic culture prohibits the display or seeing of one's private parts, male or female.

Textbooks in any subject area with obscene pictures (from an Islamic point of view) were reported by 72% of the sample. Twenty-one percent (i.e. 8) boys reported that they had a female

TABLE 6.10

Results are expressed as percentages.

	<u>Yes</u>	<u>No</u>	<u>Cannot Answer</u>
A. Are you required to take communal showers?	(10)	(79)	(10)
B. Do you take communal showers in a nude torso?	(8)	(77)	(15)
C. From an Islamic point of view, have you noticed obscene pictures of the human body in any textbooks used in your school?	(72)	(23)	(5)
D. In an all boy's physical education class, do you have a female instructor?	(21)	(49)	(23)
E. In an all girl's physical education class, do you have a male instructor?	(26)	(41)	(18)
F. Were you required to attend co-ed dance sessions as part of the physical education program?	(38)	(59)	(3)

physical education instructor and 26% of the girls reported that they had a male instructor. (See Table 10.)

Co-ed dance sessions (38% said yes they did participate, 59% said no), especially folk dance, have become a part of the physical education program in many schools, especially at the senior high level. In one case students claimed to be sick in order to escape. This resulted in a lower grade. In another case a student was given an alternate activity after the matter was explained to the instructor. While the instructor appeared to be most cooperative and understanding, the non-Muslim students placed a stereotyping stigma on these Muslim boys: "weird woman-haters." In other situations some Muslim girls realized the dilemma but conformed with the majority in order to evade peer reaction. Some Muslim students did participate in these activi-

ties with no hesitation or inhibitions.

When asked if they think their non-Muslim peers respect their religion,²⁹ 72% of the sample said yes, 5% said no and 23% could not answer. As to whether teachers tolerated their religion, 56% said yes, 17% said no and 31% could not answer. As to whether teachers respected their religion, 54% said yes, 0% no and 44% could not answer. Instances of teacher intolerance of their religion were reported. One student, empathizing with teachers, said, "It is difficult to respect something you know virtually nothing about." Another reasoned: "They may not respect what they hear of my religion but they respect me and my beliefs."

Stereotyping of Muslims by teachers is difficult to evaluate but instances were reported by students.³⁰ Examples include the tendency to group all Muslims as Arabs (46%), all Arabs as Muslims (56%), all Muslims as warring people (38% said yes, 26% no), all Muslims to be distrusted (20% yes and 44% no), all Muslims to be fanatics, 28% yes, 26% no. Students indicated their displeasure with the news media portrayal of Islam and Muslims. This tendency inevitably permeates the school culture, influencing teachers' attitudes. Three Muslim girls also reported their annoyance and frustration at teacher denunciation of Muslim women--that they are second class citizens, slaves of their husbands and property without a soul.

A different source of cultural dissonance can be derived by assessing the criteria or orientation which may influence some

aspects of a Muslim student's value system.³¹ (See Table 6.11.)

TABLE 6.11

Results are expressed as percentages.

The following factors help determine the criteria which may influence a Muslim's value system.

Rank the following factors from most important to least important using the numbers (1-6):

Items	Ranking					
	1	2	3	4	5	6
A. My peers	5	26	5	23	23	18
B. School and education	31	28	10	10	8	4
C. The Manitoba Islamic Association	33	23	5	18	10	0
D. My ethnic organization; (e.g. Pakistani).	3	13	23	18	13	31
E. My sports club & team; (e.g. tennis, hockey, baseball).	0	0	23	18	13	31
F. My relatives from the Old Country	10	5	26	23	8	8

Religion and education ranked highest on the list of concerns.³² Their ethnic organization ranked low on the list: 4th choice = 15%, 5th = 18% and 6th = 33%. Several students placed an addendum to this question: "My religion is number one."

Islamic culture assumes a God-consciousness in all useful activities. This next question tries to determine such an orientation in the public school. (See Table 6.12)

From an Islamic point of view the low level of interest in God is apparent in the public school, according to the findings of this search.

The next series of questions³³ surveys some counselling practices which do create cultural dissonance. The questions and

results are given in Table 6.13.

TABLE 6.12

Results are expressed as percentages.

	Yes	No	Cannot Answer
A. Does your school teach about God?	(28)	(56)	(13)
B. Are your lessons oriented with a God consciousness?	(18)	(56)	(23)
C. Do you find that God is eliminated from the daily school activity?	(54)	(28)	(18)
D. Do you find God and religion pushed to isolated events like Morning Exercises and the Remembrance Day Service?	(59)	(21)	(15)

TABLE 6.13

Activity	Experiential Response (in percentages)			
	Yes	No	Avoided	Cannot Answer
During counselling sessions, were sexual matters discussed in co-ed sessions?	86	17	17	10
Have pictures or films of the reproductive system been shown to the class?	87	13	0	0
Was pre-marital sex taken as part of normal behavior?	58	21	14	34
Was pre-marital sex viewed as wrong or immoral?	14	65	14	38
Was pre-marital sex discussed for the sake of explaining the need for birth control education?	82	24	3	24
Did your counsellor take a moralistic (or religious) approach to birth control education?	21	85	0	27

Co-ed counselling sessions (85% saying yes) for sex education seem relatively common in the public school. Contrary to the questionnaire, reports given during group discussions reveal

that sex-education sessions were never held in co-ed sessions and that counsellors used tact and discretion in their presentation of family planning, birth control and basic personal hygiene. This contradiction requires further investigation. Movie films depicting the human reproductive system were seen by 87% of the sample. Pre-marital sex was not viewed as wrong or immoral (65%) in contrast to a few (14%) who viewed it as such. Islamically this is a major instance of cultural dissonance which inevitably affects the minds of students in the public school. Premarital sex was also viewed as normal behaviour by some counsellors (50% of the sample agreed). While birth control education and family planning are of benefit to students, it is not necessary that teachers or counsellors support the view that this information is to prevent pregnancy arising out of pre-marital sex. Few teachers (21%) take a moralistic approach to birth control education.

Some extra-curricular activities³⁴ were surveyed in an attempt to identify instances of cultural dissonance. Students' opinion of the position of Islam on some of these issues is also determined. The results are given in Table 6.14.

About half the students realized that hiking and horseback riding are permitted in Islam. A similar number are aware that co-ed swimming and school dances are not permitted. A lesser number are aware that co-ed sports are discouraged in Islam. Students are in doubt generally about the position of Islam on operetta (10% permitted vs 23% prohibited) and drama (21% permit-

TABLE 6.14

Results are expressed as percentages.

Activity	Participated			Did Not Participate		
	Permitted in Islam	Liked the Activity	Other Reasons	Prohibited in Islam	Disliked the Activity	Other Reasons
A. Hiking	51	39	8	0	21	15
B. Horseback Riding	51	59	5	3	8	15
C. Co-ed sports (e.g. floor hockey)	13	36	13	31	21	3
D. Co-ed swimming	0	26	15	51	23	10
E. School dances	8	18	8	56	26	8
F. Operetta	10	18	8	23	54	8
G. Drama	21	26	5	20	36	10
H. Required to eat meals with pork products: lunch room picnics, etc.	0	0	0	85	44	5
I. Use of alcohol at school, school dinners or field trips	0	0	0	82	41	10
J. Use of alcohol as a medicant in some school emergency	28	51	13	25	15	23
K. Halloween Party	15	41	5	41	21	8
L. Valentine Party	10	33	5	41	18	8
M. Christmas Party	0	36	0	43	21	10

ted vs 20% prohibited.) The striking results are observed in student negative reaction to meals containing pork and the use of alcohol as a beverage at school activities. The use of alcohol as a medicant seems to create a dilemma to Muslim students. More

students are aware of the Islamic prohibition of Halloween Party (41% vs 15%), Valentine Party (41% vs 10%), and Christmas Party (43% vs 0%).

Like most students Muslim students are anxious to participate in most extra-curricular activities. Maintaining the Islamic dress code and observing the limitations set with respect to co-ed activities affect their choice of activities. One student dropped out of the water-polo team, although he was an asset to the team, because practice sessions were always co-educational. Similarly, operetta, especially the choreography, is not compatible with Islamic cultural norms.

Generally Muslim students ignore many of the school cultural events such as Sadie Hawkins Day, St. Patrick's Day, and Valentine Day. In a subtle way they observe Thanksgiving, Mothers' Day and Remembrance Day. Christmas parties are usually avoided.

Only 5% of the respondents had any experience with religious classes at the public school in contrast to 77% who did not. Only 3% of the sample had any kind of course in comparative religion at the public school.³⁵

Adjustment Mechanisms

Adjustment mechanisms by Muslim students in the public school may be instant after some conflicting experience or they could appear several days or weeks after. The reaction may be psychological, such as a change of attitude, or it may be some form of behaviour modification, such as escaping from the scene

of the conflict, substituting one activity for another or modifying the activity to make it compatible. This section identifies some forms of adjustment mechanisms and assesses the perspective students hold of their actions.

How do students view the cause of conflicts at school?³⁶ The next question examines students' perspective of conflict situations which may occur at school. (Table 6.15.)

TABLE 6.15

Results are expressed as percentages.

I was discriminated against because of	Never Occurred	Yes	No	Cannot Answer
(i) my race	36	54	8	3
(ii) my religion	49	28	18	3
(iii) my culture	59	33	18	3
(iv) my performance at school	41	13	36	7
(v) my physical weakness	38	23	31	3
(vi) because I do not associate with my peers	36	15	36	10

The responses demonstrate that racial discrimination as a conflict factor supersedes religious discrimination or cultural discrimination. However, all three factors--race, religion and culture--were rated as being of greater reason for discrimination than performance at school, physical weakness or a student's failure to associate with his or her peers.

Involvement in school-organized extra-curricular activities and out-of-school activities helps elucidate student orientation to the larger school environment. Generally Muslim students do participate in both school extra-curricular activities (69%) and out-of-school activities, e.g., movies, theatre (79%); picnics, camping, fishing (66%); Islamic association activities (63%) and

ethnic group activities (66%). Participation in a local youth political party, community club activities and boy scout and girl guide activities shows only minimal involvement by Muslim students.

The issues raised in the above paragraph are focused on more precisely in the following question. This question tries to analyse students' opinion on certain value systems.³⁸ (Table 6.16.)

TABLE 6.16

Results are expressed as percentages.
Rank the following from most important
to least important (1-5):

Items	Ranking				
	1	2	3	4	5
A. Obtaining A's or a high grade at school.	1	8	17	7	4
B. Gaining admission to a reputable university.	5	5	5	19	17
C. Achieving a high standard of living.	3	5	8	11	24
D. Obtaining a sound Islamic knowledge.	23	9	9	5	3
E. Living according to the teachings of Islam.	25	16	4	5	0

Involvement in most activities at school and in society at large is permitted in Islam, but with some reservations, dictated by the Islamic cultural paradigm (Chapter II). Hence we see in Table 6.16 (Items D and E, Ranking 1, 2 = 73%) that religion and religious knowledge predominate in the life of a Muslim in contrast to other important factors of modern living such as educa-

tion or standard of living.

Similarly, in the next question it is observed that students tend to orient their value system in such a manner that their religion is granted prime importance³⁹ (43% as first choice) over their nationality, parents' ethnic origin, their racial ancestry, or their (religious) sectarian affiliation. (Table 6.17.)

TABLE 6.17

Results are expressed as percentages.
Rank the following from that which you would most like to be recognized to that which you would least like to be recognized (1-5):

Items	Ranking				
	1	2	3	4	5
A. Present Nationality: Canadian	3	16	15	5	9
B. Religion: Muslim	43	4	1	0	26
C. Old Country Nationality: Pakastani, Guyanese, Lebanese, etc.	1	11	9	17	4
D. Race: Indian, Arab, Chinese	1	8	13	17	9
E. Sect: Sunni, Shiite	1	9	8	11	19

Students are confident that they can maintain their Islamic culture in the public school⁴⁰ (74% said yes, only 10% said no.) Asked if religious issues should be separated from education issues 31% said yes and 64% disagreed. A substantial number of respondents (51%) wished for a more religious atmosphere at school (13% disagreed, 26% could not answer.)

Students' adjustment to a classroom exercise⁴¹ which tests their doctrinal commitment is investigated in the next question

(Table 6.18.)

TABLE 6.18

Results are expressed as percentages. If you should be asked at some time at school to do an exercise or assignment which identified Jesus as divine, which of the following could be your reaction?

Item	Response	
	Yes	No
A. Refuse to do the exercise	31	28
B. Find a substitute activity	72	8
C. Do the exercise but emphasize the human qualities of Jesus	51	28

A grade twelve student claimed that quotes from the Bible would be used in English class and all students were expected to be familiar with them, to have knowledge about "Christian history." The student confronted the teacher who easily acquiesced to a universal approach. The student used an Islamic viewpoint. Another student claimed he was "forced to attest to the divinity of Christ" and as a form of subterfuge the student presented his dissertation with the protective phrase "according to Christian thinking. . . ."

A very strong warning came from a student concerning increased religiosity and religious atmosphere in the public school. He cautioned that "If there was a more religious atmosphere at school, it would probably be a Christian one, not Islamic. It would be even harder to observe your religious beliefs. It would be very easy to be influenced in another direction."

Immediate adjustment mechanisms are assessed in question thirty-seven.⁴² When asked if the public school should offer halal food in the school cafeteria, on school trips and at school

banquets, 79% agreed, 3% disagreed, 13% were uncertain. An almost equal split in numbers was seen among those who agree and disagree on co-ed activities and open and unrestricted contacts between males and females at school. Only a small number of parents have made some constructive complaints to school administrators related to some kind of activity normally disallowed in Islam, but more have sent written requests asking for student withdrawal from an activity. Formal student withdrawal seems to be the route with less friction than a complaining note.

The easiest route, however, still appears to be just missing classes--no questions asked, no issues raised.

One student put the case of Muslims in better perspective. There are only two Muslim students in a particular school while there is a substantial number of Jews, and yet kosher meals are not served, so why should one make concessions for Muslims and serve halal food for Muslims? Besides being impractical, others believe that the easiest solution is to carry one's meal to school, to picnics and other activities. Graduation dinner meals, banquet meals, field-trip meals--in fact all school celebrations--do present a test to the believing Muslim. The solution has often been to avoid the event. Home economics classes also present a dilemma and several girls preferred to register for an alternate course rather than be confronted with cooking pork chops, frying bacon or making ham sandwiches.

Because of Muslim dietary restrictions, including abstention from alcohol and all other intoxicants, Muslim students appear to

be "anti-social" or "loners" or "weird" because they would refuse many invitations for "pubbing" and "clubbing". Generally senior students found that their peers respect them for their efforts to maintain the moral teachings of their religion even when inundated with overwhelming and attractive temptations.

The underlying factors which may have influenced the type of adjustment mechanisms discussed in the above question are further clarified by the type of responses obtained in the following question⁴³ (Table 6.19.)

TABLE 6.19

Results are expressed as percentages.
When there is a conflict at school which has been the most frequent kind of response you tend to make and the least kind of response you tend to make. Rank your answers 1-4:

Response	Ranking			
	1	2	3	4
A. You strictly follow your point of view and basically ignore the majority.	9	17	13	5
B. You select some parts of Islam and modify other parts to fit with the majority.	4	13	19	3
C. Opt out of the minority and follow the majority.	3	7	7	27
D. You examine each situation and try your best to maintain Islamic values but avoid creating friction.	33	8	4	3

Muslim students identify as the last resort to opt out of the minority and follow the majority. But they strongly support the view that each situation must be examined and that they must try to maintain their Islamic values and avoid creating friction. Most students also disapprove of selecting some parts of Islam

and modifying other parts to fit with the majority. Similarly they reject following their own point of view and ignoring the majority. Pressure is felt, said one student, "but I will not conform (with the status quo)". Yet another respondent explained that the pressure to conform was intensive during her junior high years but by grade twelve this pressure dissipated and she felt very respected by her peers as a result of not conforming.

Some Muslim students see themselves as a minority that is at times stereotyped⁴⁴ (33%), considered inferior by their peers (3%) and is pressured to conform (18%) but more students demonstrated their religious stamina as Muslims. While 90% do not believe they are inferior, 41% put themselves above the rest of society. (See Table 6.20.)

TABLE 6.20

Results are expressed as percentages. To determine how you see yourself within the school environment, answer the following questions.

Items	Response		
	Yes	No	Uncertain
A. Do you see yourself as a member of a stereotyped group?	33	51	15
B. Do you think your peers see you as being inferior?	3	72	21
C. Do you think you belong to an inferior group?	0	90	10
D. Do you think you belong to a superior group?	41	38	18
E. Do you think you are pressured to conform to the Majority?	18	59	18

Students' orientation to their efforts to observe the doctrinal and cultural dimensions of their religion and the inevitable dissonance situations confronting them is examined in the

misunderstood by the public. To help dispel such misunderstanding they are strongly in favour of educating society at large about the teachings of Islam.

Students support the view that while several variables may influence their choice of action, such as parental influence, school pressure, or their own free choice, yet the overriding factor is their personal understanding of Islam.

Students do attempt to maintain the Islamic dress code at school or as close as possible.⁴⁶ Some boys do wear regular swimsuits while others wore knee-length trunks. The majority of girls wore regular swim suits. One girl indicated that she wore a 'long top' over her bathing suit. In contrast more than 77% of the respondents wore sweat suits for sports. A grade twelve male student wore sweats for most physical education activities but during a racquetball game he was told he had to wear shorts. Generally just over half the respondents said that they make a determined effort to dress according to the Islamic dress code.

More than 77% of the respondents make an effort to learn the language of Islam (Arabic)⁴⁷ and 67% make an effort to observe their religion at school even under strain. Sixty-two percent would select Muslim peers first as friends (if they were attending the same school). Ninety-seven percent of the students would like to have one or two holidays which would observe Islamic religious festivals.

Generally, Muslim students appear to have a clear perspective of what is permitted in Islam and what is forbidden.⁴⁸ A

majority disagree that they would be less a Muslim if they joined any school sports team or any school Language Arts Club (77%, and 74% respectively.) The number decreased to half who disagreed that participation in drama may make them less of a Muslim. Slightly more than half agreed that participation in school dances would make them less of a Muslim and twenty-one percent disagreed. Forty-six percent disagreed (23% agreed) that participation in the Remembrance Day celebration would make them less of a Muslim but for Christmas concerts 33% disagreed (38% agreed). Fifty-one percent disagreed that joining the school band would make them less of a Muslim.

The following series of questions assesses the alternatives students take to joining the mainstream of society.⁴⁹ (See Table 6.22.)

TABLE 6.22

Results are expressed as percentages. Which of the following alternatives would you select instead of joining the mainstream of society:

	<u>Never</u>	<u>Maybe</u>	<u>Certainly</u>
(i) Would you prefer to attend an Islamic private school if there was one?	(13)	(41)	(41)
(ii) Would you prefer attending an all boys or an all girls Islamic school if one was available?	(23)	(44)	(3)
(iii) If the public school is improved would you prefer attending it, instead of an Islamic separate school?	(21)	(46)	(23)

A junior high male student emphasized his strong preference for the public school over an Islamic private school for he views the latter as a form of "isolation" and "bondage." Several

possess an ambiguous perspective of the public school. They believe that "the public school is fine if it does not interfere with your Islamic practices."

Peculiar adjustment mechanisms were displayed by some students. Wanting to be inconspicuous, hiding their identity and suppressing their real intentions were some of the adjustments reported. In some cases students silently conformed with teacher decisions or point of view out of fear. Muslim students in this study appear to be reluctant to let their displeasure be known, (except maybe through a questionnaire). Some Muslim students grew to hate and distrust their teachers because of the teachers' negativism and deliberate denunciation and distortion of Islam. Some students may appear to have become absorbed by the dominant culture but a strange metamorphosis occurs during the second half of senior high school and they come to reject the Western Anglo-Saxon culture of the public school and emphasize their Islamic heritage. Many respondents expressed genuine pride to be inheritors of the Islamic culture. "I am proud to be a Muslim." "I am prepared to be a majority of one." "My culture," said a senior student, "elevates me above the others, in physical health, mental health and spiritual superiority."

In some instances a few questions and in other instances several questions were left unanswered by some respondents. Nevertheless, over 75% of the students submitted supplementary reactions to the questionnaire which disclosed their deep concerns and fears. They believe that "there is something wrong

with the non-Muslim society of North America, although most of their faults are through ignorance more than anything else. Muslim students struggle to make themselves inconspicuous yet at the same time are conscious of their cultural paradigm and its differences and limitations. The news media, the school's curricular and extra-curricular activities, the hidden curriculum, their peers and teachers all contribute to their pressure. Many students believe that there is hope through proper Islamic education, effective parental support and an improved local Muslim community. Several students show preference for the public school, emphasizing its freedom of speech and the unique opportunity to be in an environment of different cultures and value systems. Some Muslim students believe that they are well-adjusted, that the school's hidden curriculum offers no threat and that public schools provide a unique opportunity for every child. More students support the point of view, however, that their culture is gradually slipping away because of the inevitable dilution process taking place simultaneous to their struggle against the cultural and doctrinal dissonance.

Footnotes

¹cf. Appendix A, Questionnaire: Question 1.

²Philip King, See How They Run (New York: Samuel French, Inc., 1947).

³cf. Will Durant, The Story of Civilization, Vol. IV, The Age of Faith (New York: Simon & Schuster, 1950).

⁴Zdenek Salzmann, Anthropology (New York: Harourt, Brace & World, 1969), p. 187.

⁵cf. Appendix A Question 2.

⁶cf. Appendix A Question 3.

⁷cf. Appendix A Question 4.

⁸cf. Appendix A Question 5.

⁹cf. Appendix A Question 6.

¹⁰cf. Appendix A Question 7.

¹¹cf. Appendix A Question 8.

¹²cf. Appendix A Question 9.

¹³cf. Appendix A Question 10.

¹⁴cf. Appendix A Question 11.

¹⁵cf. Appendix A Question 13.

¹⁶cf. Appendix A Question 14.

¹⁷cf. Appendix A Question 15.

¹⁸cf. Appendix A Question 16.

¹⁹cf. Appendix A Question 17.

²⁰cf. Appendix A Question 18.

²¹cf. Appendix A Question 19.

²²cf. Appendix A Question 20.

²³cf. Appendix A Question 21.

- 24cf. Appendix A Question 22.
- 25cf. Appendix A Question 23.
- 26cf. Appendix A Question 23.
- 27cf. Appendix A Question 23.
- 28cf. Appendix A Question 24.
- 29cf. Appendix A Question 25.
- 30cf. Appendix A Question 26.
- 31cf. Appendix A Question 27.
- 32cf. Appendix A Question 28.
- 33cf. Appendix A Question 29.
- 34cf. Appendix A Question 30.
- 35cf. Appendix A Question 31.
- 36cf. Appendix A Question 32.
- 37cf. Appendix A Question 33.
- 38cf. Appendix A Question 34.
- 39cf. Appendix A Question 35.
- 40cf. Appendix A Question 36.
- 41cf. Appendix A Question 12.
- 42cf. Appendix A Question 37.
- 43cf. Appendix A Question 38.
- 44cf. Appendix A Question 39.
- 45cf. Appendix A Question 40.
- 46cf. Appendix A Question 41.
- 47cf. Appendix A Question 41.
- 48cf. Appendix A Question 42.
- 49cf. Appendix A Question 43.

CHAPTER VII

CONCLUSIONS, DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

This chapter states the conclusions of the study and discusses them in relation to the rest of the study. The problems confronted while conducting the study are outlined. The implications for educational practice and recommendations for further research are provided.

This study only superficially mentions instances of consonance between Islam and Christianity and between Islamic Civilization and Western Civilization. The general objectives were to identify and explain instances of doctrinal and cultural dissonance and the adjustment mechanisms of the Muslim Student in the Manitoba Public School.

In regard to methodology it should be pointed out that some 64 students were contacted to do the questionnaire and 39 responded; 20 responded for the group interview. There were a few cases of repugnance at the idea of a "religious survey." It was a threatening experience, it seems, for some. Hence, it appears that in some cases only a cursory attempt was made at the questionnaire and certain questions were omitted altogether. Instances of ambiguity were apparent in a few students' responses. A student, for example, could have claimed satisfaction with the public school but still report displeasure or

dissonance based on religious grounds. The number of voluntary supplementary responses after each question was also different because some questions and issues seemed to have evoked more responses than others. It should be noted that there was some overlap between questions, and this factor could also have led to students ignoring certain questions. Some questions were phrased in a language that could have been too technical for some junior high school students. Other questions may not parallel a student's religious maturity or religious experience; that is, a student may lack adequate knowledge of Islam's cultural paradigm and hence lack the ability to make assessment observations.

The content validity of the questionnaire can be claimed to have both item validity and sampling validity. Verification of the sampling validity revealed that questionnaire items tested all but one of the objectives outlined for this study. Societal permissiveness could not be properly assessed by the items on the questionnaire.

The number of questions that were responded to with thoroughness and precision and the voluntary supplementary comments did provide data from which to draw adequate conclusions and to develop a substantial number of implications for educational practice.

Conclusions

The conclusions are based on the results obtained from the questionnaire and the group interviews. The conclusions are

categorized according to the objectives stated for the field study.

Objective I: Doctrinal Dissonance

Section A (i) Religious discrimination of Islam and Muslims is apparent in school materials and teacher and student attitudes and reactions. In some cases instances of discrimination took the form of omission, misrepresentation, imbalance in materials, and stereotyping or ignoring Muslim students.

Section A (ii) Causes of such discrimination identified in this study include the negative effects of news media coverage of Islam, absence of or low incidence of relevant materials on Islam and the general ignorance of Islam of some teachers and students.

Section B (i) It is apparent that cases of doctrinal dissonance exist in the public school.

Section B (ii) The primary reason for dissonance is that the religious doctrines of the superordinate culture are assumed by teachers to be universally acceptable, and alternate doctrines, in this case Islamic doctrines, are of lesser relevance or are non-existent. Curricular materials and topics and extra-curricular events are oriented primarily around the dominant culture with minimal attention to contrasting minority cultures.

Section C Some degree of curricular negligence of Islamic values and the Islamic concept of God is apparent in the public school. Cases of acceptance and tolerance (of Islamic values and concept of God) have been reported.

Section D The Manitoba Education Act does not grant non-Christians the right to a religious education or religious exercises in the public school. This is apparently in conflict with Canada's Charter of Rights and Freedoms. The Manitoba Education Act is currently being broken by Muslims who observe Islamic religious exercises in the public school.

Section E The public school environment does permit the Muslim student to observe some aspects of his ethno-religious obligations while other aspects seem incompatible and therefore difficult to observe. The student can observe his fasting, prayers, and some aspects of his dress code; areas of difficulty are diet restrictions, aspects of curricular music, art, and language art classes, which have contradictory doctrinal implications.

Objective II: Cultural Dissonance

Section A (i) Many instances of cultural dissonance involving the Muslim student do occur in the public school.

Section A (ii) The causes of cultural dissonance include: (a) curricular omission; (b) environmental influences; (c) secularization of the public school; (d) stereotyping tendencies of teachers; (e) Muslim students' preference for their ethnic group over their Islamic identity; (f) the transgression of certain Islamic injunctions of modesty and privacy in the public school. Student reactions suggest that Western societal mores are far more permissive than those which Islam's cultural paradigm permits.

Section B Some cases of curricular negligence, distortion and misrepresentation of Islamic values and Islamic culture are apparent in the public school.

Section C While there are many cases of areas of consonance between Islamic culture and the culture of the public school, there are also areas of dissonance. These are apparent in extra-curricular activities such as school dances, co-ed competitions and activities, and religious assemblies in school during regular school hours.

Section D (i) The public school generally recognizes the political freedom and human rights of the student.

Section D (ii) Canada's policy of multiculturalism has encouraged some degree of cross-cultural communication, partly through the social studies curriculum and partly through the Provincial Government's emphasis on the Federal Government's policy of Multiculturalism.

Objective III: Adjustment Mechanisms

Section A Generally Muslim students are aware of instances of dissonance. Senior high students were more articulate in defining their experiences and some students became aware of dissonance only when they were completing the questionnaire. This latter situation could arise partly because of students' lack of knowledge and understanding of the Islamic cultural paradigm and partly because of the cultural and doctrinal factors outlined above.

Section B (i) It appears that misplaced allegiance, commonly to one's ethno-lingua and ethno-customs over one's religious affiliation could also be the cause of some dissonance.

Section B (ii) Some students ignore their religious obligations, even those over which the public school has neither a positive nor negative effect. For others, however, the Islamic paradigm serves effectively as a source of group distinctiveness and strength and provides a strong attitude of consciousness of kind.

Section B (iii) Some older students claimed that their adjustment mechanisms are influenced by the Islamic paradigm; however, many cases of societal pressures, including parental pressure, do play a role in students' adjustment mechanisms. Some immature students and students with marginal Islamic knowledge, it appears, make decisions and express opinions contradictory to Islamic teachings.

Section C (i) Some senior students demonstrate that they do have a conceptual understanding of the problem but there is evidence that some decisions are based more on emotions and sentiments and less on reason.

Section C (ii) Few students, however, make a determined effort, even under situations which are embarrassing or threatening, to maintain their Islamic paradigm. Muslim students would like to see changes in curricular, extra-curricular and hidden curricular designs, and programs.

Section D (i) The majority of students see Islam as a dis-

tinct culture that is threatened by the mainstream of society. Cases of isolation, withdrawal, passive conformity and psychological insulation have been reported as adjustment mechanisms.

Section D (ii) The majority of students visualize some kind of religious pluralism growing out of a global consciousness of all people as a mechanism for compromise and, therefore, for perpetuation of a culture, instead of acculturation into the superordinate culture.

Discussion of the Results

In this section, the author discusses the conclusions obtained through the field search (Chapter VI) in relation to the literature survey (Chapter IV) and the survey of Islamic and Christian doctrines and cultures (Chapter III). The discussion is from the perspective of the Islamic cultural paradigm (Chapter II). The major areas of the discussion include an examination of dissonance between the host culture and the minority culture, the laws and policies designed to set direction to minority group accommodation within the host culture, factors which inhibit assimilation into the host culture and the adjustment mechanisms of Muslim students.

The Superordinate Culture Versus the Subordinate Culture

The Muslim community of Manitoba is not a monolithic group but a split community fraught with many schisms. This divided condition appears to be characteristic of many North American Muslim communities. Three major trends have contributed to these

schisms--schisms which are in conflict with the Islamic cultural paradigm.

The first trend is related to the inevitable transmission of cultural traits of the superordinate host culture to the Muslim minority. The host culture is essentially secular Western in a Judaeo-Christian context.¹ Un-Islamic practices absorbed from the superordinate culture are class struggle,² preoccupation with materialism,³ and emphasis on laws derived from human thought instead of laws based on revealed knowledge.⁴

The public school is one of the major institutions which is designed and controlled by the superordinate culture. In its role as a socializing agency, the public school does help to accelerate the rate of assimilation. The Muslim student may subconsciously select the dominant class norms as his;⁵ he imitates his peers with a feeling of pride and achievement. Unless he is thoroughly indoctrinated Islamically, receives positive experiences from his community and supportive guidance from his parents, he will soon be drawn by the forces of the superordinate culture. Many Muslim parents are unaware of their child's cultural conversion or culturally split personality--the holy Muslim at home and the swinging agnostic at the beer bash.

Some Muslim families have identified their child's academic success at the public school as the first, and perhaps only, real concern.⁶ If these parents desire an Islamic education for their children they may become perturbed by the many practices in the public school. For such parents the best solution for an holis-

tic education, one of the prerequisites to the development of the Muslim personality, is the establishment of separate schools.

Of all dissonant factors in the public school, the most common and destructive is the hidden curriculum. The public school may grant equality of status, but teacher attitudes dissolve this virtue. Kehoe reminds educators that an important means of ensuring equality of opportunity is to recognize and accommodate the behavioural patterns of learning styles of the ethnic groups or religious minorities in a given school.⁷ Progress has been made in teacher education in enhancing racial tolerance, but minimal training of religious tolerance is attempted.

How can the superordinate Judaeo-Christian culture accommodate religious minorities when doctrinally they are incompatible? Doctrinally, how does the Muslim student interpret a poem or a play that talks about "God incarnate" or the "Crucifixion" for atonement of sins and the absolution of one's wrong by performing the Eucharist? The student is faced with a dilemma: he could either accept Christian doctrine which is rejected by his religion, or he could oppose this doctrine and be penalized by his instructor, and thus lower his grade. The curriculum is incompatible with Islamic doctrines besides being negligent of an Islamic culture and doctrines. Furthermore, how can a Muslim student be taught or counselled by a non-Muslim, or, even worse, by an atheist who may be hostile to Islam's God-centered paradigm?

It appears difficult for teachers of Western culture to appreciate the ethos⁸ of Islam requiring separation of the sexes. The same teacher accepts the fact that his country club has a separate dining hall for ladies and one for men and the fact that most Catholic schools are single sex schools. As one cannot be nude and stroll through the dining hall of the Hilton, a Muslim cannot be nude or even wear a bikini bathing suit and stroll through the shower stalls or change rooms at school.⁹ This applies to both males and females. Muslims should not change in the same facilities as non-Muslims if they are nude. This matter could only be resolved in the public school if there were separate shower and change stalls, as is the case already for girls in many schools.

Some co-educational¹⁰ activities which are prohibited in Islam include dance sessions, physical educational classes, sex education classes and team sports. Actually the Islamic cultural paradigm is not compatible with co-educational activities.¹¹ Though Kehoe states that sports is one of the few culture-free activities which could be used to bring people of different cultures together, his statement is not completely true as he himself elaborates examples of dissonance related to dress, co-educational activity and the purpose of activity¹² (especially its suitability for girls). Recognizing this incompatibility some Muslim parents of Ontario have actually requested withdrawal of the girls from physical education classes.¹³

In addition, several cultural traits of the superordinate

culture which are common in the public school are in conflict with Islamic mores; they are viewed as excessive or permissive. These include public boy-girl contacts, especially intimate contacts of kissing in the hallways and cafeteria, attire which is considered immodest in Islam, and uninhibited discussion of sexual matters in class and sex education classes.¹⁴

The superordinate culture plays an important role in certain out-of-school practices which can cause immediate and permanent changes in a student's cultural orientation. Three such instances are mixed marriages between Muslim males and non-Muslim females (Christians or Jews), Muslim mothers joining the work force, and cultural apostasy among white-skinned Muslims.

The author has observed that in a large majority of cases of children of mixed marriages (between Muslim males and non-Muslim females) the children experience difficulty in accepting the Islamic cultural paradigm. The cumulative causes include the fact that the father either knows little about his religion or is too busy with his job, the mother possesses strong Judaeo-Christian and Western values, and the school, news media and peers help to accelerate assimilation. The result in many cases is either a confused child or one with a deep scorn for Islam. Although Islam permits males to marry believing Christian or Jewish females,¹⁵ there is a proposal by some contemporary Muslim scholars¹⁶ for a temporary suspension of the right, especially in areas where Muslims are a minority group. The benefit to the Muslim youth would be to have two parents with the same culture,

thus decreasing the rate of his acculturation into the superordinate culture and, more importantly, preserving his faith.

Islam does not prohibit women from working in public, but like non-Muslim mothers, working mothers also play a role in the acculturation of the family into the superordinate culture. There is a tendency for working mothers to imitate their co-workers, thus increasing the transmission of a value system of dress, etiquette, and social behaviour different from Islamic teachings. Muslim mothers at home are the last vestige of many aspects of Islamic teachings seen in many homes.

White-skinned Muslims¹⁷--those from Yugoslavia, Turkey, and Lebanon--seem to become acculturated into the host culture faster than non-white Muslims. This phenomenon probably arises from less discrimination by the host culture and easier access to institutions and friendship circles--a freedom which may quicken acculturation into the superordinate culture.

A Heterogeneous Muslim Community

The second trend that contributes to schisms in the Muslim community is related to an unprecedented phenomenon in the history of Islam. When Islam went to new countries in the past, it did so with a homogeneous group of people of similar national and ethnic background, of the same sect and of the same religious school of thought. But Islam, as it has come to North America and Europe in recent times, has come more as a conglomeration of different national and ethnic affiliations, several sects and several schools of thought.¹⁸ Interestingly the writer of this

thesis observed a situation of eight Muslims in the same high school; the group comprised one race, three sects, three schools of thought and four ethnic backgrounds. Such a condition leads to cases of competition and conflict in the community and these tendencies are transmitted to the youths, thus intensifying their burden of adjustment. Also, the efforts of Muslim leaders to indoctrinate this heterogeneous group of Muslim youth with the Islamic cultural paradigm are intensified. This is so partly because, as mentioned above, the ethnic and national organizations compete for their allegiance, and partly because each group believes that it is the archetype of the Islamic cultural paradigm. However, the young Muslim, through competent guidance of Muslim leaders, may be trained to make the adjustment--by selecting and rejecting aspects of the different sub-ethnic groups which comprise the Muslim community of Canada--and develop a model which can alleviate internal strife and dissonant situations with the superordinate culture.

Intellectual Colonialism

The third trend has its origins in the Muslim countries. In many Muslim countries there has been an almost complete cultural uprooting, a product of the philosophy of colonial educational objectives.¹⁹ This sense of being uprooted has been transmitted to Muslim communities in the West.²⁰ Many Muslim leaders, victims of cultural apostasy, suffer as a result of intellectual colonialism. Intellectual colonialism, distinguishable in

Muslims by a philosophy of defeatism, capitulation and servility, has further convinced some Muslims that Islam is a religion of stagnation and despotism, terrorism, enslavement of women, fanaticism and regression. Intellectual colonialism has erupted in the Muslim communities of North America, as evidenced by groups which observe their traditions without understanding the doctrines of their religion, by groups which practise non-Islamic traditions and identify them as being Islamic, and by conflicts between committed believers and outright hostile Muslims who have come to hate their very religion.

The destructive effects of intellectual colonialism are intensified when combined with the West's image of Islam. This image is derived from three historic encounters--the Andalusian, the Crusade and the Ottoman encounter²¹--and from a series of contemporary crises in the Islamic world: the Lebanese war, the Iran-Iraq war, and the Iranian crisis. The distorted image of Islam is perpetrated by the news media elite, the most dangerous of whom are Orientalists, some of whom are specialists in the misrepresentation of Islam.²² The distorted image of Islam is achieved through superficial coverage of positive aspects of Islamic culture or events and the dramatic heavy coverage of conflict situations involving Muslims or Islamic states.²³ The end result is to enshroud or calumniate the image of Islam. Younger Muslim students generally lack the courage and knowledge to defend their culture in the classroom. The teacher may claim naivete about Islam but he or she enjoys, all the same, a journey

of libel and slander of a culture and a people of whom the students know very little. Teachers may lack knowledge of Islam, and some do honestly admit their limitation, but to pretend to be an expert when one knows little is to cheat students of an honest education.

Intellectual colonialism has led to a scarcity of literature on Islam, and little mention or recognition of Muslim inventors, discoverers, heroes, or even the major prophet of Islam in textbooks, films, and popular literature.²⁴ "We omit their names and salute their achievement."²⁵ "Teachers cheat students if they do not teach them the facts of race and the contributions different races, ethnic groups and nations have made to modern civilization."²⁶ Community and school libraries carry adequate material on the biographies of major world leaders. In some libraries there are excellent collections of material of characters of the East and the West, of early Greek and Roman empires, of religious and political leaders, and great boxers and bridge builders, of economists and inventors, but absolutely nothing on Muhammad, the last prophet of Islam.

When mention is made of Muslims, in contrast to the scarcity of mention of Islam, a unique phenomenon is observed. Students discern that Muslims are given positive treatment by their teachers in films and textual material, but when it comes to the religion²⁷ there are innumerable examples of doctrinal distortion, cultural misrepresentation, cultural exaggeration for effect, deliberate misuse of terms and lifting Quranic injunc-

tions out of context.

The news media and popular literature have also produced in the minds of some senior Muslim girls a stigma of inferiority, of being second class citizens within the Muslim community. This stigma is produced partly by the Orientalists, who have called for the betterment of the position of women in Islam,²⁸ and by Western contemporary society's call for the 'liberation of women'. Both groups, the Orientalists and the feminists, call for the equality of women, while Islam calls for equity. The Islamic cultural paradigm--social, political, economic, ethical, and religious laws--grants women full spritual and intellectual equality with men and a position which no other culture has envisioned.²⁹ It was 1400 years ago that Islam liberated women, gave them voting rights, the right to own property and to have legal representation, prohibited post-natal "abortion" of females (infanticide) and protected them from enslavement, whether by husband, employer or ruler.

Contemporary Muslims in North America, especially the youths, represent the unknown substance, and the Western culture is the litmus test. The question is: Can Islamic culture survive in the West? (cf. Watt, Jansen, Gibb).³⁰ A major dilemma develops when the Muslim youth fails to understand the basis of an apparent contradiction between the restrictions placed upon his activities at home and the more permissive, contrasting culture of the rest of his environment. This dilemma, precipitated by the discordant juxtapositioning of modern and traditional cul-

tures, must be researched by Muslim leaders and educators in order to develop a consensus on guidelines which could serve to alleviate the dissonant experiences of the Muslim youth.

Laws and Policies

There has been a mushrooming of organizations which complement government (provincial and federal) efforts at meeting the needs of minority groups. Some of these organizations include:

- (a) the Multicultural Directorate;
- (b) the Canadian Council for Multicultural and Intercultural Education, CCMIE;
- (c) Manitoba Association for Multicultural Education, MAME;
- (d) Multicultural Educational Resource Centre, MERC;
- (e) Manitoba Association for the Promotion of Ancestral Languages, MAPAL.

The objectives of the Federal Government's multicultural policy are mirrored in its "Charter of Rights and Freedoms."³¹ The Manitoba provincial government declared a Multicultural Week in all public schools in Manitoba; it has given support to the Folklorama festival, a celebration of ethnic cultures; and it has given support to the design and development of school curricula which would include the study of other cultures. The 1984 Social Studies Curriculum,³² issued by the Manitoba Education Curriculum Branch, has a 30% time allotment, equivalent to 10-11 weeks of instruction per year at each grade level from kindergarten to grade twelve for the study of minority groups.

There are, however, some unexpected side effects of the multicultural policy. Because of the incentive initiated by the meagre financial grants to ethnic groups, there has been a renewed enthusiasm to locate one's ancestral and cultural roots. This incentive encouraged ethnic groups³³ such as the Bengali Association, the Pakistani Association, the Egyptian Association, the Lebanese Association, and so on, to form. One result is that these Muslims--parents and children--find greater acceptance and compatibility as members of these ethnic groups than through their religious organization, the Manitoba Islamic Association. Many parents also hold a sojourner's mentality that soon they will return to their homeland, so why should they become involved in the Islamic Association. These conditions offer little help to the Muslim students' adjustment mechanisms in the public school.

Canada's drive to bilingualism, commonly manifested in French immersion programmes, is also seen as having a retarding effect on the Muslim community. It lowers the chances of Muslim students learning their Islamic heritage language, Arabic, let alone their ethnic language. Imagine a grade seven student with normal course work in English, sports, extra-curricular activities, weekend religious school, trying to learn French, Arabic and Urdu! Proper counselling should be provided to the Muslim students involved so that they can make the most practical decision in this dilemma.

The Federal government's Charter of Rights and Freedoms

calls for "Fundamental Rights" for all people through "freedom of conscience and religion,"³⁴ and "Equality of Rights":

Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.³⁵

The Federal government's concepts of rights and freedoms are in conflict with the Manitoba Education Act which does not permit religious instruction, or religious services of non-Christian sects, in public school.³⁶ The religious rights and freedoms of the Muslim student are under question. Does the Charter of Rights and Freedoms grant the Muslim student freedom to: 1) worship, 2) worship in the public school, 3) attend congregational services at the mosque on a regular school day? The answer appears to be in the affirmative, but do school policies really permit him to miss classes and tests so that he can attend important religious obligations? Minimal accommodation has been made in these areas in Manitoba (or anywhere else in Canada). To school authorities this may appear to be of minor concern, but according to the Islamic cultural paradigm it is a major concern. Similarly, Muslim students cannot observe most of their religious festivals without complications at school. School holidays usually coincide with Christian festivals and therefore go unnoticed as time off for a religious celebration, but some Muslim students undergo anxiety, others trauma, if they miss a single class to observe a very significant religious festival. What alternative is there? To emigrate? One may anticipate that

Canada's policy of multiculturalism and the Charter of Rights and Freedoms will permit Muslim students and teachers some kind of minimal recognition to observe at least one religious festival for the year, and release them from one hour of work per week (not reducing the total working hours for teachers or student course work) to attend congregational worship.

The multicultural policy and Charter of Rights and Freedoms are therefore seen as an effort by the leaders of the state to bridge the gap between peoples, to make the life of minorities--and all Canadians for that matter--one of satisfaction, security and pride rather than one of defeatism, fear and inferiority. At what stage do such policies operate, and who initiates the moves? Students reported in this study that they receive a great deal of acceptance and tolerance by the superordinate culture in such external expressions as costumes, songs, literature, food and spices; but there is hesitancy, uncertainty and fear--covert intolerance--when it comes to philosophical aspects of their culture: its doctrines, its religious laws, its etiquette and ethics. No policy of multiculturalism could grasp such an immense socio-political issue. It would take many years of education at all levels and in all areas--that is, at public school and university, in formal education and through the news media, in the private sector and through government agencies--to educate the masses towards tolerance and acceptance of other cultures.

Factors which Inhibit Assimilation into the Host Culture

It has been encouraging to learn that Muslim students, whether knowledgeable about their religion or only minimally informed, demonstrate sincere pride in being Muslim; many emphasized their desire to learn about their religion and to identify with the Islamic cultural paradigm.³⁷ Although students showed this positive attitude, there was also a strong indication³⁸ that a large portion of the students lack adequate knowledge of their Islamic cultural paradigm. This is one of the functions of the mosque, the home, and, from an Islamic point of view, the school. Manitoba public schools, however, are not established for such a function. Nevertheless, students' pride in their culture has functioned as a protective shield that reduces the rate of assimilation into the host culture.

Another reaction which has served to counteract assimilation is some students' avoidance of school-organized activities which are in conflict with the Islamic cultural paradigm.³⁹ Students avoid, for example, school parties where there is free mixing of sexes, and prohibited food and alcohol. Some students have instead organized an alternate activity at home or at a friend's house. This substitute is intended to be more compatible with the Islamic cultural paradigm.

The earlier discussion on the mushrooming of sub-ethnic organization has an encouraging corollary, one that reduces assimilation into the superordinate culture rather than enhances assimilation. Some sub-ethnic groups, e.g., the Guyanese Mus-

lms, have adhered together as a group based on their desire to retain some ethnic strings which are not necessarily Islamic but are identified as Islamic. This serves to delay their entry into the host culture, but on the other hand they experience some form of dissonance when they decide to enter into the Islamic association.

Endogamy, practised within sub-ethnic groups of the Muslim community, especially between close relatives, has also had a negative effect on assimilation. This practice reduces mixed marriages and offers a better chance for a Muslim home to raise Muslim children. Mixed marriages instead cause a weakening of the Islamic cultural paradigm and denial of Islamic doctrines.

The development of organizations, programmes and projects has served to improve the indoctrination of Muslim youths within the Islamic cultural paradigm so that they are better equipped to face the challenge of the public school and thus reduce the chances of assimilation. Examples of organizations and projects include a weekend school, summer and winter camps, seminars, lectures by visiting scholars, importation of research and theological material and the availability of some type of counselling service.

The struggle against the dilution of their culture, or the assimilative processes of the host culture, has shown some healthy signs. Actually some writers visualize this resurgence⁴⁰ as the reversal of the intellectual colonialism phenomenon. This resurgence is making an impact on the North American continent;

the impact is intellectual, rational and, most important, faith-bound with traces of over-enthusiasm and fanaticism. The impact is substantiated not only through an increase in the rate of conversion to the religion but also through the availability of excellent literature in university libraries; the number of university theses dealing with Islamic related topics; the sprouting of Islamic oriented institutions: academic institutions such as the Muslim Social Scientists of North America and similar organizations for medical doctors and engineers, economic institutions such as the Muslim Housing Cooperative and the Muslim Credit Union, as well as youth clubs and theological bodies, and the list continues.

None of the above developments have a direct effect on the public school but they serve to give the Muslim student an inoculation and form his immunity to the harmful aspects of the superordinate culture and thus lower the rate of assimilation.

Adjustment Mechanisms

While a few Muslim students are unaware of their dissonant experiences at the public school, others, especially junior high students, became more conscious of their dissonant experiences when they were required to do the questionnaire or participate in the interview. Some students accept their dissonant experiences as natural consequences⁴¹ of the school curricula and policies--consequences which some believe require their accommodation or adjustment in order to avoid being categorized as different, peculiar or deviant.⁴² Students with adequate Islamic indoctrin-

ation are conscious of the dissonance and are better equipped to make the adjustment.

Generally, it appears that the more mature students have some understanding of the Islamic cultural paradigm, and they believe that it serves them well as a mechanism for group distinctiveness and strength. The best among them have clearly demonstrated their ability to maintain an attitude of consciousness of kind. These individuals have also demonstrated within the Muslim community their potential and preparedness to assume the role of leaders among their peers.

The evidence that Muslim students hold their cultural paradigm in high esteem comes from their desire to obtain a sound Islamic knowledge, verifying its value, and their willingness to live in accordance with the teachings of Islam.⁴³ Students orient their value system in such a manner that religion is granted prime importance over societal pressures: economic pressure, school pressure, peer and parental pressure. With such strength of faith, Muslim students may be able to better withstand a great deal of abuse or develop an immunity to the threats of this society. Although a large number of students believe they can maintain their Islamic culture in the public school, one is tempted to ask to what degree? To what degree do they observe their fast, their prayer, their festivals, or their diet restrictions?⁴⁴ This study generally demonstrates that there is a direct correlation between the amount of effort to maintain the

Islamic cultural paradigm and the frequency of dissonant circumstances.⁴⁵

Some students believe that there could be a reduction in dissonant circumstances if the school adopted a "more religious" approach to education. But who defines "more religious" and determines the approach? The secular public school attempts to maintain a neutrality in sectarian orientation as far as Christian religions are concerned. How do we posit Islam and other non-Christian faiths in this framework? The improvement of religious attitudes must precede any attempt at increased religiosity at the public school. Concomitant to change in attitudes there must be relevant changes in teacher training programs, curricular design and also, in educational leaders, recognition of non-Christians as people with viable cultures.

While on the surface it appears that emotional or sentimental reactions tend to determine student reactions to many dissonant incidents at school, in contrast to a conceptual understanding of the Islamic cultural paradigm and reacting accordingly, even the most superficial response seems guided, cautious and at times meticulous. This is true for the majority of students interviewed.⁴⁶

Several students unquestionably accept the authority of the teacher; others disagree on religious matters but quietly submit. Few, however, retaliate to experiences of threats or experiences of dissonance.⁴⁷ Some of those who accept the teacher's authority and those who submit still believe that they are winners

because they are aware of the problem and hope that it is only a passing phase and that some time in the near future they will be spared such dilemmas. Students reject the hypothesis that Islam must change to meet the demands of the time or the situation.⁴⁸ They emphasize that the environment must be accepting or at least be tolerant of their differences. Students strongly believe that the Islamic cultural paradigm is applicable in today's public school. They believe that Islam has its strength and will survive. Muslim students appeal for some kind of compromise by the host culture in order to bridge their circumstance. Students believe that when school personnel come to know even a little about Islam the results are remarkable. Acceptance is engendered, intolerance is lessened, new realms evolve and the multicultural school becomes a reality. When does this happen?

In cases when compromises are impractical, students call for the right to opt out of certain curricular and extracurricular activities without feeling isolated or singled out.⁴⁹ Though most extracurricular activities are optional, attendance during school hours is compulsory in most schools. Generally the Muslim student prefers to be with his peers, partly because he does not wish to be conspicuously different but also because he believes his culture could thrive almost everywhere. It is not his intention to isolate himself, but he needs some form of psychological insulation to be protected. The Muslim student who has not been trained in Islamic doctrines would experience greater need to isolate himself from threatening circumstances because he lacks

the protective psychological insulation. The student who has been trained does not experience a feeling of isolation; instead he feels secure, for his actions are in harmony with the Islamic cultural paradigm. An example is the grade twelve graduation dinner and dance and whatever else is creatively planned to make the event the most memorable in their lives. Because of the type of food being served, the free mixing of the sexes, and the liquor (served at many ceremonies), the dance and the post-dance activities, some Muslim students abstain completely from the evening's proceedings. These are usually those who are educated in the etiquette and ethics of Islam. Some students attend the dinner and then depart, while a few participate in the festivity until the early hours of the morning, returning just in time to join their families in the morning Fajr (prayer).

Younger students generally prefer the public school over the idea of attending a private school. Senior students, on the other hand, are of the opinion that the advantages of a separate school would almost eliminate their dissonant experiences. The proposal of a separate school in Winnipeg is impractical because of unfavourable demographic and financial factors. Several Muslim families have withdrawn their daughters from the public schools and sent them to girls' private schools, usually Catholic parochial schools. While their daughters are being protected from "bad boys" and girls who "lead them astray," their daughters, nonetheless, are directly exposed to un-Islamic indoctrination. The author can report instances of complete, and some

cases of partial, doctrinal apostasy, and many cases of cultural apostasy of graduates of the non-Muslim parochial schools. The public school is safer in comparison.

Both cultural and doctrinal apostasy may occur at the public school, but observations made through this study tend to see cultural apostasy taking the greater toll. Some students identify doctrinally as Muslims but reject Islamic culture. In some cases this has led to mixed marriage and in others to an eventual rejection of Islam.

Generally, the Muslim students cannot assess the feasibility of religious pluralism in the public school. In rare cases did grade twelve students and high school graduates show signs of an ability to assess such a perspective. Some perceive the hope of a religious pluralism in Canada.

Religious pluralism is the dream of many Canadian leaders.⁵⁰ It is an outgrowth of the multicultural policy and the Charter of Rights and Freedoms. It seems to be Canada's only real hope for unity. If we propagate intolerance now we may provide later generations with a divided Beirut in Winnipeg: the French Catholic St. Boniface, the Protestant St. James, the Judaic North End; outside the city Hutterite colonies would amalgamate and form a state within a state, so too would the Ukrainian Catholics, German Mennonites; and what about the Native Indian religions? Islam, of course, would have to emigrate because of its scanty population riddled with schisms and because it is usually in conflict with all Christian faiths.⁵¹

Religion is an important and sensitive part of ethnic identity, and educators must become conscious of this fundamental truth. For a practising Muslim, religion prescribes a set of parameters which dictate his physical and spiritual needs. According to the Islamic cultural paradigm, religion cannot be eliminated from the daily educational process nor should it allow another culture to be substituted in the life of the believer, especially a culture that evokes dissonance. As discussed in Chapter II, the Islamic cultural paradigm is comprised of norms and value systems, epistemology and tradition, and a sense of history and brotherhood, and these must permeate the daily routine of a child's educational experience. Islam's complete paradigm draws the secular and the sacred together and creates a new duality, the sacred and the profane (within a prescribed continuum). In transcendental terms, Islam is concerned about the here and the Hereafter and all aspects of life (spiritual and temporal) at all times. Salvation in the Hereafter and success in this world are not antithetical: they coincide and converge and support and strengthen each other.

The Islamic cultural paradigm permeates all of the life of its believers at all times; the depth of consciousness, of course, varies with the amount of knowledge, the amount of understanding, the maturity of the individual and the degree of commitment. The secular public school retards Islamic cultural development in its various stages because of the concurrent dissonant experiences of the Muslim student. It is irrational to

demand mental servitude and imitation from our Muslim youth. It is unjust to subject them to daily traumas because of doctrinal conflict. It is unbecoming that they must thrive in fear and embarrassment before their master teacher and their peers.

The host superordinate culture may expect Islam to modify some of its restrictions or limitations. However, an investigation of the characteristic of the Islamic movement⁵² demonstrates clearly that Islam is not prepared to take an accommodative or ameliorative role. Instead, Islam is prepared to make an even more emphatic demand of the host culture to permit the growth of such doctrinal institutions as Islamic jurisprudence. (Belgium in 1974, through an Act of Parliament, has recognized the use of Islamic Family Law. British Muslims have presented a similar request to their government.)⁵³

The meaning of democracy must be reexamined to meet the rights of minorities.⁵⁴ Religious pluralism is the hope of some Canadian leaders, but the implementation of such a philosophy would take many years of planning and cooperation.

Implications for Educational Practice

Needs to be Attended to by the School System

I. The Government of Manitoba (and other provinces) should examine the role of religious exercises and religious instruction in the public school to accommodate non-Christian religions.

II. The Government of Manitoba should look into changing those aspects of the Education Act related to religious exercises and religious instruction which are in contradiction to the Canadian

Charter of Rights and Freedoms.

III. Faculties of Education in Manitoba should consider a program of teacher training which would include multicultural education for all prospective teachers. This program should focus on more than materials and training strategies. It should take a more comprehensive approach to multiculturalism.

IV. The Department of Education should undertake a needs assessment of minority groups to guide policy makers and program developers. Such research should look into the most significant causes of lack of understanding and prejudice so that programs could be developed which reduce experiences of dissonance.

V. School cafeterias should make available meals which meet the diet regulations of minority groups (see Appendix C). Schools should also try to accommodate students with different diet regulations at all school functions. Also related to food, Home Economics teachers should make adjustments to allow Muslim students to prepare foods which meet Islamic food regulations. (The food we eat is a very personal ingredient of an individual. One recalls the closing banquet at the first national conference on multiculturalism. A group of Muslims, presenters and participants, sat together for a delicious meal. At the end of the dinner most of the food and dessert were left untouched: chicken cordon bleu--ham slashed between chicken breast, the vegetable with chopped bacon and the dessert made with brandy. This was a conference organized to develop mechanisms to meet the needs of minorities. What needs and which minority?)

VI. Teachers should permit Muslim students (males and females) to observe their specific dress code (see Appendix D) for physical educational and swimming classes.

VII. Schools (and school boards) should provide separate change rooms and shower stalls for both boys and girls.

VIII. Physical Education classes should not be coed and the instructor should be the same gender as the students.

IX. Guidance counsellors and teachers should study the role of sex, the mechanism of sex education and sex related topics of minority groups, being aware of areas of potential cultural conflict. In schools where teachers are not adequately trained they should not be permitted to teach sex education. Also, when a request is made by a parent for a child's withdrawal from sex education classes, it should be granted.

X. Teachers should be made aware of religious obligations of Muslim students during the month of Ramadan (see Appendix B) and be prepared to make minor concessions if an activity is very strenuous or if the weather is excessively hot.

XI. Facilities for noon-hour and Friday congregational worship should be provided when the request is made. A small spare room or office is most adequate.

XII. Muslim students should be granted, upon submission of an explanatory note from a parent or representative from their religious organization, the option to withdraw from an activity which is in conflict with their religion or culture.

XIII. The Department of Education should develop a course in

comparative religion for senior high school students. The purpose would be to develop intercultural communication which should break barriers and develop tolerance. Every opportunity should be taken to have such a course taught by fully trained personnel; representatives of the respective faiths should present their perspective of their particular faith.

XIV. Library acquisition should include literature pertaining to minority groups which are represented in a particular school.

XV. Schools should consider employing a Muslim on staff if there is a substantial number of Muslim students in a particular school.

Needs to be Attended to by the Muslim Community of Manitoba

I. Better public relations between the Muslim community and the general public should be sought through the public television services and the local community newspapers.

II. The Muslim community should become involved politically in such organizations as the Manitoba Association for Multicultural Education, Manitoba for the Promotion of Ancestral Languages, the Canadian Council for Multicultural and Intercultural Education, and other relevant organizations.

III. The Muslim community should initiate and maintain a continuing dialogue with Manitoba Education and the local school boards and schools.

IV. The national parent Islamic organizations should maintain contact with the Federal Ministry of Multiculturalism.

V. The Muslim community should also make available a handbook on the doctrinal and cultural obligations of Islam to the Multi-cultural Resource Centre of Manitoba and to all other relevant institutions and organizations.

VI. Muslims should develop a national academic institute to review and refute all anti-Islamic materials: films, textbooks and journal publications.

VII. The Muslims of Canada should seek to have Muslim instructors in Institutes of Islamic Studies (e.g., the McGill University Institute of Islamic Studies).

VIII. The Muslim community should seek the legal introduction of Islamic sharia (law), especially in areas dealing with family law.

IX. The Muslim community should appeal to the government for recognition of the religious festivals, so that Muslim employees (especially teachers) and students could miss school without discrimination or penalty.

X. The Muslim family should provide an Islamic model through an Islamic education and an Islamic environment.

XI. The Muslim community should assist Muslim students in the development of wholesome friendship circles among their Muslim peers, especially Muslim students attending a public school with no other Muslims in attendance.

XII. The Muslim community should consider constructing a recreational centre and offer activities compatible with the Islamic model.

XIII. The Muslim community should consider establishing a private school.

Recommendations for Further Study

I. A similar study should be conducted with Muslim high school graduates, teachers of the public school and parents of Muslim students.

II. A similar study should be conducted with Muslim elementary and intermediate school students.

III. The study should be modified to include consonant as well as dissonant experiences of the Muslim students.

IV. A study should be undertaken to correlate the relationship between the level of a student's doctrinal knowledge and the frequency of doctrinal dissonant experiences among Muslim students.

V. Muslims in the West tend to withdraw or alienate themselves from Western societal mores and recreational and entertainment practices and at the same time deny or eliminate sub-ethnic mores and customs. Both Western and sub-ethnic practices are identified to some degree as un-Islamic or anti-Islamic, thus creating an 'ethnic' vacuum. Muslim researchers should study possible mechanisms for filling this cultural vacuum before undesirable factors occupy this niche in the life of its adherents.

Concluding Remarks

To conclude, the religion, Islam, has a cultural paradigm based on a revealed knowledge and traditions. From these two

sources are derived the ideal personality and, ultimately, the ideal society. Islam, being a holistic religion, has embodied its religion and ethnicity in one. The secular and the sacred are combined. Therefore, to understand Islamic ethnicity is to understand the religion Islam.

In Canada, and the West in general, Islam is confronted with combined contrasting forces: secularized Christian society and Western civilization. This results in dissonance, increasing as secularization increases. The public school is the major battleground of dissonant events in the life of the Muslim student.

The ultimate goal for Islam is to strive for, and to support, a pluralistic integration; that is, a condition in which a group continues to maintain itself as a unit on its own but is nevertheless accepted by the majority as a part of society. Muslims of Canada must continue to see themselves as members of an international and universal community.

Canada dreams of a pluralistic state with people of different ethnicity and religion living, working and playing side by side in harmony. Is this fantasy, or could it become a reality?

Footnotes

¹cf. Harold Barclay's Religion and Ethnicity (Waterloo: Wilfred Laurier University Press, 1978), p. 112.

²cf. Tables 6.8 and 6.14.

³cf. Table 6.16.

⁴cf. Ch. II, Islamic Cultural Paradigm: Revealed Knowledge versus Man's Thinking.

⁵cf. Tables 6.8 and 6.14: Students participation or presence at activities incompatible with Islamic cultural paradigm.

⁶cf. Table 6.16 for students' reactions.

⁷John Kehoe, Handbook for Enhancing the Multicultural Climate of the Student (British Columbia: Faculty of Education, University of British Columbia, 1982), p. 68.

^{8a}cf. G. Gilder, Sexual Suicide (New York: Bantam Books, 1975), p. v; M. B. Badri, The Dilemma of Muslim Psychologists (London: MWH London Pub., 1979), p. 49; Mustapha McDermott and Muhammad Y. McDermott, The Muslim Guide (U.K.: The Islamic Foundation, 1980), p. 45; Muslim Students Association, Parent's Manual (U.S.A.: American Trust Publications, 1976), p. 81.

⁹cf. Table 6.10.

¹⁰cf. Tables 6.10 and 6.14.

¹¹Op. cit., footnote 8.

¹²John Kehoe, op. cit., p. 68.

¹³Yvonne Haddad, "Muslims in Canada" in Religion and Ethnicity, eds. Harold Coward and Leslie Kawamura (Waterloo: Wilfred Laurier University Press, 1977), p. 79.

¹⁴cf. Table 6.13.

¹⁵cf. Quran V:6.

¹⁶Yusuf al-Qaradawi, The Lawful and the Prohibited in Islam (U.S.A.: American Trust Publications, 1960), p. 183.

¹⁷Harold Barclay, op. cit., p. 110.

¹⁸cf. Table 6.17.

19G. A. R. Gibb, ed., Whither Islam? (London: Gollancz, 1932), pp. 47 & 329; G. H. Jansen, Militant Islam (London: Pan Books Ltd., 1979), p. 74.

20cf. Table 6.17.

21T. W. Arnold, The Preaching of Islam (Pakistan: Hafeez Press, 1961), p. 133; The Andalusian Encounter; Will Durant, The Story of Civilization, Vol. IV The Age of Faith (New York: Simon & Schuster, 1950), pp. 585-613; The Crusades; G. H. Jansen, op. cit., p. 66; The Crusades; S. A. Nadwi, Western Civilization (India: Islamic Research and Publications, 1973), pp. 49-60.

22cf. Khadijah Chaker's "Uncovering Covering Islam" from al-ittihad Vol. 19 (Maryland: International Graphics Printing Service, May-July, 1982); cf. S. A. Nadwi, op. cit., "Echo of Orientalists in Egypt."

23cf. Table 6.9.

24cf. Table 6.9.

25Will Durant, op. cit., p. 237.

26Bruce Sealey, "Race Culture and Education," paper (Manitoba, 1980), p. 7.

27cf. Student reactions following Q. 1, Table 6.1.

28cf. Raphael Patai, The Arab Mind (New York: Charles Scribner's Sons, 1976), p. 125; Muhammad Qutb's, Islam: The Misunderstood Religion (Pakistan: Islamic Pub. Ltd., 1964), p. 130.

29cf. B. Aisha Lemu and Fatima Heeren, Women in Islam (U.K.: Islamic Council of Europe, 1976), p. 13; M. F. Ansari, The Quranic Foundations and Structure of Muslim Society Vol. I (Pakistan: Zubairs Printing Press, 1958), p. 24; cf. M. Pickthall, Cultural Side of Islam (Pakistan: Ashraf Press, 1961), p. 155; Cyriac K. Pullapilly, ed., Islam in the Contemporary World (U.S.: Cross Roads Books, 1980), pp. 370-401.

30J. J. Donohue and J. L. Esposito, eds., Islam in Transition (New York: Oxford University Press, 1982), pp. 140-272; H. A. R. Gibb, op. cit., pp. 202-340; G. H. Jansen, op. cit., p. 189; W. M. Watt, Islamic and Christianity Today (London: Routledge & Kegan Paul, 1983), p. 141; Ziauddin Sardar, The Future of Muslim Civilisation (London: Crom Helm, 1979), p. 230.

31cf. The Charter of Rights and Freedoms The Minister of Supply and Services, 1982.

³²John Lohrenz, Social Studies Consultant in the Department of Education, Manitoba, "Multiculturalism," mimeographed report submitted to the Minister of Education, 1984.

³³Yvonne Haddad, op. cit., p. 80; cf. Table 6.17.

³⁴The Charter of Rights and Freedoms op. cit., Item 2a.

³⁵Ibid., Item 15.1.

³⁶cf. Chapter IV Literature Survey, "Religion and the Public School."

³⁷cf. Chapter VI: "Adjustment Mechanisms."

³⁸Ibid.

³⁹Ibid.

⁴⁰Khurshid Ahmad, ed. Islamic Perspectives cf. S. H. Nasr's "Islamic Renaissance" and "Maududi's Idea of the Islamic Revival" (London: Redwood Burn Inc., 1979); cf. Victor Danner, "Religious Revivalism in Islam" and Umar A. Hassan, "African-American Muslim and the Islamic Revival" from Cyriac K. Pullapilly, ed., Islam in the Contemporary World op. cit.; John Donohue and John L. Esposito, op. cit., "The Re-emergence of Islam: Three Case Studies," pp. 23-314; S. H. Nasr, Islam and the Plight of Modern Man cf. "Decadence, Deviation and Renaissance: Their Meaning in the Context of Contemporary Islam" (New York: Longman, 1975); cf. Ziauddin Sardar, ed., "Rebirth of Islamic Science" from The Touch of Midas (England: Manchester Press, 1984); Ziauddin Sardar, op. cit., 1979: "Regenerating the Muslim System," p. 116; John O. Voll, "The Islamic Past and the Present Resurgence" from Current History (U.S.A.: Inc. Publication Office, April 1980), p. 145.

⁴¹cf. Comments related to Tables 6.8, 6.12, 6.15, 6.17.

⁴²cf. Discussion related to Tables 6.2, 6.3.

⁴³cf. Discussion following Tables 6.16, 6.17, 6.19, 6.21.

⁴⁴cf. Table 6.7.

⁴⁵cf. Responses following Table 6.7.

⁴⁶cf. Table 6.16, 6.17, 6.19.

⁴⁷cf. Tables and related discussion: 6.18, 6.19, 6.21.

⁴⁸cf. Table 6.21, Item F.

49cf. Ch. VI, passim.

50cf. Support for the "Charter of Rights and Freedoms": John G. Diefenbaker, Lester B. Pearson, Pierre Elliott Trudeau: The Charter of Rights and Freedoms, A Guide for Canadians (Ottawa: Minister of Supply and Services Canada, 1982), p. 1; R. G. L. Fairweather, "Human Rights and Multiculturalism" from Building Bridges, Report of the National Conference on Multicultural Education (Regina: Weigl Educational Associates, 1981), pp. 8-14; Hector L. Langevin, Multiculturalism and the Government of Canada (Ottawa: Minister of Supply and Services, 1984), p. 5; Jack B. Murta, "Multiculturalism," feature address at the second National Conference on Multicultural and Intercultural Education (Ontario, 1984).

51"Muslim Minorities under Non-Islamic Rule" from Current History April 1980, op. cit., p. 159.

52cf. Khurshid Ahmad and Zafar Ishaq Ansari, eds., Islamic Perspectives (U.K.: The Islamic Foundation, 1980); Khurram Murad, "Islamic Movement in the West" (London: The Islamic Foundation, 1981); Ziauddin Sardar, 1979, op. cit.; Kalim Siddiqir, ed., Issues in the Islamic Movement 1981-82 (London: The Open Press Limited, 1983).

53Union of Muslim Organizations of United Kingdom and Eire, Background Papers (U.K.: Regent Printers, 1978), p. 40.

54John Kehoe, Multicultural Canada, Consideration for School Teachers and Curriculum (Canada: University of British Columbia, 1982).

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APPENDICES

APPENDIX A

PART I: QUESTIONNAIRE

Part I: Questionnaire

I am working on a Masters Thesis in education based on an investigation and analysis of the immediate adjustment problems of the Muslim Student in the Manitoba public school. Information will be drawn from three sources, viz.:

- a) Research material on Islamic Civilization and Western Civilization
- b) Research material of Muslim Students
- c) Questionnaire to be completed by Muslim Students attending Manitoba Public Schools.

I would be grateful if you could complete the following. Read it carefully, answer in pencil and, when complete, rewrite it in ink. Do not write your name or address.

Feel free to make comments or to react to any question. State the question number.

AGE: _____ sex (circle one): MALE FEMALE

GRADE (circle one): VII VIII IX X XI XII

ATTENDED AN ISLAMIC WEEKEND SCHOOL IN GRADES:

 VII VIII IX X XI XII NEVER

Doctrinal Dissonance

1. Have you ever observed the distortion or misrepresentation of Islam in any of the following media?

<u>never</u>	<u>1-4 cases</u>	<u>5-10 cases</u>	
()	()	()	school films
()	()	()	textbooks
()	()	()	novels
()	()	()	posters

2. How does your teacher react or what viewpoint does he/she take when there is a lesson based on a conflict (e.g. war) between an Islamic state or country and another country; does he/she tend to be:

<u>slightly</u>	<u>moderately</u>	<u>always</u>	<u>cannot answer</u>	
()	()	()	()	objective (fair assessment)
()	()	()	()	antagonistic (bitter toward Islam and Muslims)
()	()	()	()	negative toward the Muslim position
()	()	()	()	ignorant (lack of information)

3. Which of the following word(s) has (have) been used by your teacher(s) to describe Muslims?

<u>seldom</u>	<u>occasionally</u>	<u>frequently</u>	<u>cannot answer</u>	
()	()	()	()	fanatical
()	()	()	()	great
()	()	()	()	devout
()	()	()	()	tolerant
()	()	()	()	terrorists
()	()	()	()	infidels
()	()	()	()	monotheistic
()	()	()	()	muhammedan

- | | | | | | |
|----|----|---|-------------------|------------------|-------------------------|
| 4. | a) | Do your teachers know
you are a Muslim? | <u>Yes</u>
() | <u>No</u>
() | <u>Uncertain</u>
() |
| | b) | Do your peers know you
are a Muslim? | () | () | () |
| | c) | Have you experienced religious
discrimination by your peers
at school? | () | () | () |
| | d) | Have you experienced religious
discrimination by your teachers
at school? | () | () | () |

5. Which of the following do you think may be the reason for your peers or teachers reacting this way?

<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	
()	()	()	Lack of knowledge (of Muslims and Islam)
()	()	()	Curriculum bias (e.g. de-emphasis of Islam)
()	()	()	New media (e.g. distortion of Islam)
()	()	()	Society itself is set against Islam

6. Did any of your teachers speak of God as God for all people (universal) and for all time?

<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
()	()	()

7. Did any of your teacher(s) take the position that only those who accept Christ as divine (i.e. as the son of God) would gain salvation?

<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
()	()	()

8. Did any of your teachers emphasize that Jesus is the son of God and that the Trinity is the only concept of God?

never 1-2 times 3-5 times

() () ()

9. Did any of your teachers ever discuss the Islamic monotheistic concept of God?

never occasionally frequently

() () ()

10. Did any of your teachers view God as God of the Muslims or God of the Christians, or God of the Jews?

Yes No Uncertain

() () ()

11. Do you think your teacher tries to teach spiritual values during regular instruction?

never occasionally frequently

() () ()

12. If you should be asked at some time at school to do an exercise or assignment which identified Jesus as divine, which of the following could be your reaction?

Yes No

() () refuse to do the exercise
 () () find a substitute activity
 () () do the exercise but emphasize the human qualities of Jesus

13. Have you noticed an area (e.g. in social studies classes) where Islam or Muslims could have been mentioned but was removed or ignored? Choose one of the following which would tell how often you have noticed such omission. Examples would be given by the instructor.

never 1-4 times 5-10 times

() () ()

14. Have you noticed whether music classes propagate Christian themes which are against Islamic teachings?

never 1-4 times 5-10 times

() () ()

15. Have you noticed whether in art classes or in other subject areas, themes are emphasized which are not acceptable by Islam (e.g. painting or sculpturing the nude torso of the human?)

never 1-4 times 5-10 times

() () ()

16. a) Is the Darwinian theory of evolution taught as a scientific fact?

Yes No Cannot answer

() () ()

- b) Is the creationist theory of life rejected at school?

Yes No Uncertain

() () ()

17. Does your school offer religious instruction?

Yes No Uncertain

() () ()

18. If classes in Islamics were offered during regular school hours or after school would you attend?

Yes No Uncertain

() () ()

19. Does your school offer a course in comparative religion?

Yes No Uncertain

() () ()

20. Complete the following table of questions which tries to find out whether you had difficulty in your attempt to observe your religion in the public school.

Doctrinal Praxis	Response		
	<u>No difficulty</u>	<u>Difficult</u>	<u>Did Not Try</u>
(a) Tried to observe daily prayers at school.	()	()	()
(b) Tried to offer <u>juna</u> congregational service at school.	()	()	()
(c) Missed school to attend <u>juna</u> service.	()	()	()
(d) Missed school to attend <u>Eid</u> service.	()	()	()
(e) Tried to fast during regular school days during the month of Ramadan.	()	()	()

Additional comments may be written on the back of this page. Write the number 20 with the response.

21. a) Do you see Christmas, Easter, Good Friday and other Christian festivals celebrated at school?

Yes No Uncertain
 () () ()

b) Do you see Islamic festivals and holy days celebrated at your school?

Yes No Uncertain
 () () ()

22. The following are extra-curricular activities which may be observed during regular school hours. Answer the questions related to each.

Activity	Experiential Response			
	seen as Christian in orientation	attended	partici- pated	cannot respond
Remembrance Day Celebration				
Athletes in Action*				
Young Believers**				
National Anthem				
Bible Reading				
Lord's Prayer				
Three minutes silence for worship				

* and

Additional comments may be written on the back of this page. Write the number 22 with the response.

** travelling
missionary groups
bringing Christ to
young people.

Cultural Dissonance

23. a) Have you done any assignments or related classroom activities in any subject area (e.g. social studies) which deal with Islam, Islamic culture or Muslims? Select your answers from the table provided.

Topic	Frequency of Activity								
	Number of Class Assignments			Number of Times Read Material in Class Text			Class Discussion		
	0	1-5	6-10	0	1-5	6-10	F	O	N *
(i) Some History of an Islamic country									
(ii) Study of the people of an Islamic country									
(iii) Some introductory study of the religion of Islam.									
(iv) Some study of the founder of Islam.									
(v) Some study of any "hero" (educator, scientist, historian) of Islam.									
(vi) Some coverage of political conflicts involving Islam (i.e. a Muslim country).									

* F = Frequently; O = Occasionally; N = Never

23. b) Does your school library carry books directly related to Islam, the Prophet of Islam, the Muslims.

<u>0 books</u>	<u>1-5 books</u>	<u>6-10 books</u>	<u>Cannot Answer</u>
()	()	()	()

- | | <u>Yes</u> | <u>No</u> | <u>Cannot Answer</u> |
|--|------------|-----------|----------------------|
| 24. | | | |
| (i) Are you required to take communal showers? | () | () | () |
| (ii) Do you take communal showers in a nude torso? | () | () | () |
| (iii) From an Islamic point of view, have you noticed obscene pictures of the human body in any textbooks used in your school? | () | () | () |
| (iv) In an all boys' physical education class, do you have a female instructor? | () | () | () |
| (v) In an all girls' physical education class, do you have a male instructor? | () | () | () |
| (vi) Were you required to attend co-ed dance sessions as part of the physical education program? | () | () | () |

- | | <u>Yes</u> | <u>No</u> | <u>Cannot Answer</u> |
|---|------------|-----------|----------------------|
| 25. | | | |
| (i) Do you think your peers respect your religion? | () | () | () |
| (ii) Do you think your religion is tolerated by your teachers? | () | () | () |
| (iii) Do you think your religion is respected by your teachers? | () | () | () |

26. Did you find a tendency by teachers to:

	<u>Yes</u>	<u>No</u>	<u>Cannot Answer</u>
(a) Group all Muslims as Arabs?	()	()	()
(b) All Arabs as Muslims?	()	()	()
(c) All Muslims as warring people?	()	()	()
(d) All Muslims to be distrusted?	()	()	()
(e) All Muslims to be fanatics?	()	()	()

27. The following factors help determine the criteria which may influence a Muslim's value system.

Rank the following factors from most important to least important using the numbers (1-6):

- () My peers.
- () School and education.
- () The Manitoba Islamic Association.
- () My ethnic (e.g. Pakistani) organization.
- () My sports club & team (e.g. tennis, hockey, baseball).
- () My relatives from the old country.

28.	<u>Yes</u>	<u>No</u>	<u>Cannot Answer</u>
(i) Does your school teach about God?	()	()	()
(ii) Are your lessons oriented with a God consciousness?	()	()	()
(iii) Do you find God eliminated from the daily school activity?	()	()	()
(iv) Do you find God and religion pushed to isolated events like Morning Exercises and Remembrance Day Services?	()	()	()

29. Select the appropriate answers to the following school activities:

Activity	Experiential Response			
	<u>Yes</u>	<u>No</u>	<u>Avoided</u>	<u>Cannot Answer</u>
During counselling sessions were sexual matters discussed in co-ed sessions?	()	()	()	()
Have pictures or films of the reproductive system been shown to the class?	()	()	()	()
Was pre-marital sex taken as part of normal behavior?	()	()	()	()
Was pre-marital sex viewed as wrong or immoral?	()	()	()	()
Was pre-marital sex discussed for the sake of explaining the need for birth control education?	()	()	()	()
Did your counsellor take a moralistic (or religious) approach to birth control education?	()	()	()	()

30. You may choose to participate or not to participate in some school extra-curricular activities. Can you identify the reasons for your reaction.

Activity	Participated			Did Not Participate		
	Permitted in Islam	Liked the Activity	Other Reasons	Prohibited in Islam	Disliked the Activity	Other Reasons
1. Hiking						
2. Horseback Riding						
3. Co-ed Sports (e.g. floor hockey)						
4. Co-ed Swimming						
5. School Dances						
6. Operetta						
7. Drama						
8. Required to eat meals with pork or pork products: lunch room - picnics - banquet -						
9. Use of alcohol at school, school dinners or on field trips.						
10. Use of alcohol as a medicant in some school emergency.						
11. Halloween Party						
12. Valentine Party						
13. Christmas Party						

- | 31. | <u>Yes</u> | <u>No</u> | <u>Cannot Answer</u> |
|---|------------|-----------|----------------------|
| (i) Do you attend religious classes at your school? | () | () | () |
| (ii) Does your school offer a course in comparative religion? | () | () | () |

Adjustment Mechanisms

32. You may have been involved in conflicts at school. Select whether you were involved and what you believe was the cause.

I was discriminated against because of:	<u>Never Occurred</u>	<u>Yes</u>	<u>No</u>	<u>Cannot Answer</u>
(i) my race	()	()	()	()
(ii) my religion	()	()	()	()
(iii) my culture	()	()	()	()
(iv) my performance at school	()	()	()	()
(v) my physical weakness	()	()	()	()
(vi) because I do not associate with my peers	()	()	()	()

33. Can you estimate the number of times you were involved in each of the following activities for the past year in and out of school?

	<u>0</u>	<u>1-5</u>	<u>6</u>
School organized extra-curricular activities	()	()	()
Movies, theatre, museum	()	()	()
Picnics, camping, fishing	()	()	()
Islamic Association activities	()	()	()
Community Club activities (bingo, socials)	()	()	()
Ethnic group (e.g. Palestinian) activities	()	()	()
Local Youth Political Party	()	()	()
Boy Scout or Girl Guide activities	()	()	()
Other e.g.	()	()	()

34. Rank the following from most important to least important (1-5):

- Obtaining A's or a high grade at school. ()
- Gaining admission to a reputable university. ()
- Achieving a high standard of living. ()
- Obtaining a sound Islamic knowledge. ()
- Living according to the teachings of Islam. ()

35. Rank the following from that which you would most like to be recognized by (1) to that which you would least like to be recognized by (5) on the scale (1-5):

- (a) Present nationality: Canadian ()
- (b) Religion: Muslim ()
- (c) Old country nationality: Pakistani (Guyanese), Lebanese, etc. ()
- (d) Race: Indian, Arab, Chinese ()
- (e) Sect: Sunni, Shiite ()

36. Select the appropriate answer to the following questions which puts Islamic culture of the student against Western culture of the public school:

- | | <u>Agree</u> | <u>Disagree</u> | <u>Cannot Answer</u> |
|---|--------------|-----------------|----------------------|
| (a) Can you maintain your Islamic culture while still a student in the public school? | () | () | () |
| (b) Should religious issues and educational issues be separated? | () | () | () |
| (c) Would you like to see a more religious atmosphere in your school? | () | () | () |

37. Respond to the following statements:

	<u>Agree</u>	<u>Disagree</u>	<u>Uncertain</u>
Your school should offer <u>halal</u> food in the school cafeteria, on school trips, and at school banquets.	()	()	()
I am disturbed by the co-ed activities and the open and frequent contacts between boys and girls at school.	()	()	()
My parents have complained to the school about a conflict related to my religion.	()	()	()
My parents have written a letter to the school to have me withdrawn from an activity which was contrary to Islamic teachings.	()	()	()
I have missed classes because I did not wish to participate in an activity which was conflicting with Islamic teaching.	()	()	()

38. When there is a conflict at school, which has been the most frequent kind of response you tend to make (1) and the least likely kind of response (4) you tend to make. Rank your answers 1-4:

- _____ (a) You strictly follow your point of view and basically ignore the majority.
- _____ (b) You select some parts of Islam and modify other parts to fit with the majority.
- _____ (c) Opt out of the minority and follow the majority.
- _____ (d) You examine each situation and try your best to maintain Islamic values but avoid creating friction.

- (vi) I wish Islam could change so it would be in less conflict with my school culture.

	0	1	2	3	4	5	6	7	8	9	10	
M. L.	1	1	1	1	1	1	1	1	1	1	1	1 L. L.

- (vii) What factor(s) influences the decisions you make at school related to religion: (Rank 1-4, from most influence (1) to least influence (4)).

- (a) parents' influence
- (b) your understanding of Islam
- (c) school pressure
- (d) my free choice

41. In your school you are required at times to make adjustments to certain activities; select your response to the following activities:

	<u>Yes</u>	<u>No</u>	<u>Cannot Answer</u>
(i) During swim sessions did you wear (regular) swim trunks? (boys)	---	---	---
(ii) Did you wear knee length trunks during swim sessions? (boys)	---	---	---
(iii) Did you wear regular bathing suits? (girls)	---	---	---
(iv) For sports did you wear shorts?	---	---	---
(v) For sports did you wear sweat suits?	---	---	---
(vi) Did you make a determined effort to dress according to the Islamic dress code?	---	---	---
(vii) Do you make an effort to learn the language of Islam (Arabic)?	---	---	---
(viii) Do you try to observe your religion at school even under strain?	---	---	---
(ix) Would you select Muslim peers first as friends (if they were attending your school)?	---	---	---
(x) Would you like to have one or two holidays which would observe your religious holidays?	---	---	---

42. Do you think you would become less of a Muslim if you join or participate in the following activities:

	<u>Agree</u>	<u>Disagree</u>	<u>Cannot Answer</u>
(i) Join any school sports team.	()	()	()
(ii) Join any school language arts club.	()	()	()
(iii) Participate in drama.	()	()	()
(iv) Participate in an operetta.	()	()	()
(v) Participate in the school dance.	()	()	()
(vi) Attend the Remembrance Day activity.	()	()	()
(vii) Attend the Christmas concert.	()	()	()
(viii) Join the school band.	()	()	()

43. Which of the following alternatives would you select instead of joining the mainstream of society:

	<u>Never</u>	<u>Maybe</u>	<u>Certainly</u>
(i) Would you prefer to attend an Islamic private school if there were one?	()	()	()
(ii) Would you prefer attending an all boys or an all girls Islamic school if one were available?	()	()	()
(iii) If the public school is improved would you prefer attending it, instead of an Islamic separate school?	()	()	()

THANK YOU FOR YOUR COOPERATION

APPENDIX A
PART II: RESULTS

Results

Question 1

	Never	1-4 Cases	5-10 Cases
A	56.4	35.9	5.1
B	28.2	48.7	15.4
C	33.3	33.3	25.6
D	46.2	41.0	7.7

A = School Films
C = Novels

B = Textbooks
D = Posters

Question 2

	Slightly	Moderately	Always	Cannot Answer
A	23.1	25.0	9.6	20.5
B	25.6	10.3	2.6	36.0
C	20.5	10.3	5.1	36.0
D	17.9	10.3	23.1	25.6

A = Objective
C = Negative toward the Muslim position
D = Ignorant

B = Antagonistic

Question 3

	Seldom	Occasionally	Frequently	Cannot Answer
A	25.6	20.5	5.1	33.3
B	53.8	5.1	2.6	20.5
C	20.5	15.4	12.8	33.3
D	35.9	15.4	2.6	28.2
E	20.5	25.6	10.2	25.6
F	20.5	10.3	2.6	43.6
G	25.6	10.3	15.4	28.2
H	10.3	20.5	20.5	20.1

A = Fanatical
C = Devout
E = Terrorists
G = Monotheistic

B = Great
D = Tolerant
F = Infidels
H = Muhammedan

Question 4

	Yes	No	Uncertain
A	57.1	10.7	32.1
B	89.3	0.0	10.7
C	15.4	71.8	12.8
D	7.7	79.5	12.8

A = Do your teachers know you are a Muslim?

B = Do your peers know you are a Muslim?

C = Have you experienced religious discrimination by your peers at school?

D = Have you experienced religious discrimination by your teachers at school?

Question 5

	Yes	No	Uncertain
A	64.1	12.8	15.3
B	33.3	15.4	30.8
C	56.4	12.8	12.8
D	25.6	33.3	25.6

A = Lack of knowledge

B = Curriculum

C = News media

D = Society itself is set against

Question 6

	Yes	No	Uncertain
	59.0	28.2	12.8

Question 7

	Yes	No	Uncertain
	35.9	38.5	25.6

Question 8

	Never	1-2 Times	3-5 Times
	38.5	43.6	15.4

Question 9

	Never	Occasionally	Frequently
	53.8	41.0	2.6

Question 10

Yes	No	Uncertain
33.3	48.7	17.9

Question 11

Never	Occasionally	Frequently
53.8	28.2	17.9

Question 12

	Yes	No
A	30.8	28.2
B	71.8	7.7
C	51.3	28.2

A = Refuse to do the exercise
 B = Find a substitute activity
 C = Do the exercise but emphasize the human qualities of Jesus

Question 13

Never	1-4 Times	5-10 Times
33.3	59.0	7.7

Question 14

Never	1-4 Times	5-10 Times
23.1	25.6	48.7

Question 15

Never	1-4 Times	5-10 Times
33.3	35.9	30.8

Question 16

Yes	No	Cannot Answer
42.9	21.4	35.7
10.7	35.7	50.0

Question 17

Yes	No	Uncertain
15.4	76.9	7.7

Question 18

Yes	No	Uncertain
74.4	0.0	23.1

Question 19

Yes	No	Uncertain
5.1	87.2	5.1

Question 20

	No Difficulty	Difficult	Did Not Try
A	15.4	25.6	59.0
B	2.6	15.4	82.1
C	17.9	25.6	59.0
D	79.5	15.4	8.0
E	48.7	33.3	18.0

A = Tried to observe daily prayers at school

B = Tried to offer Juma congregational service at school

C = Missed school to attend Juma service

D = Missed school to attend Eid service

E = Tried to fast during regular school days during the month of Ramadan

Question 21

	Yes	No	Uncertain
A	92.3	5.1	0.0
B	10.3	71.8	0.0

A = Do you see Christmas, Easter, Good Friday and other Christian festivals celebrated at school?

B = Do you see Islamic festivals and holy days celebrated at your school?

Question 22

	Seen as Christian in Orientation	Attended	Participated	Ignored	Cannot Respond
A	38.5	64.1	10.3	33.3	2.6
B	2.6	35.9	23.1	17.9	15.4
C	7.7	2.6	0.0	38.5	30.8
D	15.4	48.7	38.5	30.8	2.6
E	30.8	15.4	7.7	43.6	25.6
F	38.5	28.2	7.7	66.7	10.3
G	17.9	10.3	17.9	30.8	28.2

- A = Remembrance Day celebration
 B = Athletes in Action
 C = Young Believers
 D = National Anthem
 E = Bible reading
 F = Lord's Prayer
 G = Three minutes of silence for worship

Question 23

	Number of Class Assignments			Number of Times Read Material in Class Text		
	0	1-5	6-10	0	1-5	6-10
A	53.8	38.6	0.0	33.3	43.6	7.7
B	53.8	38.6	0.0	30.8	43.6	6.8
C	66.7	17.9	0.0	43.6	48.7	5.1
D	82.1	5.1	2.6	56.4	23.1	5.1
E	82.1	2.6	2.6	74.4	7.7	0.0
F	43.6	41.0	2.6	33.3	41.0	5.1

	Frequently	Occasionally	Never
A	2.6	48.7	38.5
B	0.0	53.8	38.5
C	7.7	30.8	51.3
D	10.3	25.6	56.4
E	10.3	10.3	71.8
F	10.3	56.4	25.6

- A = Some history of an Islamic country
 B = Study of the people of an Islamic country
 C = Some introductory study of the religion of Islam
 D = Some study of the founder of Islam
 E = Some study of any "hero" of Islam
 F = Some coverage of political conflicts involving Islam

Question 23B

0	1-5	6-10	Uncertain
5.1	51.3	10.3	10.8

Question 24

	Yes	No	Cannot Answer
(i)	10.3	79.5	10.3
(ii)	7.7	76.9	10.4
(iii)	71.8	23.1	5.1
(iv)	20.5	48.7	23.1
(v)	25.6	41.0	17.9
(vi)	38.5	59.0	2.6

Question 25

	Yes	No	Cannot Answer
(i)	71.8	5.1	23.1
(ii)	56.4	17.9	30.8
(iii)	53.8	0.0	43.6

Question 26

	Yes	No	Cannot Answer
A	46.2	25.6	23.1
B	56.4	25.6	17.9
C	38.5	17.9	38.5
D	20.1	43.6	33.3
E	28.2	25.6	41.0

Question 27

	A	B	C	D	E	F
R 1	5.1	30.7	33.3	2.6	0.0	10.2
A 2	25.6	28.2	23.1	12.8	0.0	5.1
T 3	5.1	10.3	5.1	7.7	23.1	25.6
I 4	23.1	10.3	17.9	15.4	17.9	23.1
N 5	23.1	7.7	10.3	17.9	17.8	7.7
G 6	17.9	3.6	0.0	33.3	30.7	7.7

- A = My peers
 B = School and education
 C = The Manitoba Islamic Association
 D = My ethnic organization
 E = My sports clubs and team
 F = My relatives from the old country

Question 28

	Yes	No	Cannot Answer
A	28.2	56.4	12.8
B	17.9	56.4	23.1
C	53.8	28.2	18.0
D	59.0	20.5	15.4

Question 29

	Yes	No	Avoided	Cannot Answer
A	85.5	17.1	17.1	10.3
B	87.2	12.8	0.0	0.0
C	58.2	20.5	13.7	34.2
D	13.7	65.0	13.7	37.6
E	82.0	23.9	3.4	23.9
F	20.5	85.5	0.0	27.3

A = During counselling sessions were sexual matters discussed in co-ed sessions?

B = Have pictures on films of the reproductive system been shown to the class?

C = Was pre-marital sex taken as part of normal behavior?

D = Was pre-marital sex viewed as wrong or immoral?

E = Was pre-marital sex discussed for the sake of explaining the need for birth control education?

F = Did your counsellor take a moralistic approach to birth control education?

Question 30

	Permitted in Islam	Liked The Activity	Other Reasons	Prohibited in Islam
1	51.3	38.8	7.7	0.0
2	51.3	59.0	5.1	2.6
3	12.8	35.9	12.8	30.8
4	0.0	25.6	15.4	51.3
5	7.7	33.3	2.6	56.4
6	10.3	17.9	7.7	23.1
7	10.5	25.6	5.1	20.5
8	0.0	0.0	0.0	84.6
9	0.0	0.0	0.0	82.1
10	28.2	51.3	12.8	25.6
11	15.3	41.0	5.1	41.0
12	10.3	33.3	5.1	41.0
13	0.0	35.9	0.0	43.6

Question 30 (continued)

	Dislike The Activity	Other Reasons
1	20.6	15.4
2	8/8	15.4
3	20.5	2.6
4	23.1	10.3
5	25.6	7.7
6	53.8	7.7
7	35.9	10.3
8	43.6	5.1
9	41.0	10.3
10	15.4	23.1
11	20.5	7.7
12	17.9	7.7
13	20.5	10.3

Question 31

	Yes	No	Cannot Answer
A	5.1	76.9	2.6
B	2.6	76.9	5.1

A = Do you attend religious classes at your school?

B = Does your school offer a course in comparative religions?

Question 32

	Never Occurred	Yes	No	Cannot Answer
1	35.9	53.8	7.7	2.6
2	48.7	28.2	17.9	2.6
3	59.0	33.3	17.9	2.6
4	41.0	12.8	35.9	6.8
5	38.5	23.1	30.8	2.6
6	35.9	15.4	35.9	10.3

Question 33

	0	1-5	6
A	25.6	38.5	30.8
B	17.9	46.2	33.3
C	33.3	51.3	15.4
D	20.5	33.3	30.8
E	87.2	10.3	0.0
F	61.5	54.4	10.3
G	89.7	5.6	2.6
H	89.7	2.6	0.0
I	35.9	12.8	10.3

Question 33 (continued)

- A = School organized extra-curricular activities
 B = Movies, theatre, museum
 C = Picnics, camping, fishing
 D = Islamic Association activities
 E = Community club activities
 F = Ethnic group activities
 G = Local youth political party
 H = Boy Scout or Girl Guide activities
 I - Other e.g.

Question 34

	A	B	C	D	E
R 1	1.3	5.3	2.6	22.7	25.3
A 2	8.0	5.3	5.3	9.3	16.0
T 3	17.3	5.3	8.0	9.3	4.0
E 4	6.6	18.6	10.6	5.3	5.3
S 5	4.0	17.3	24.0	2.6	0.0

- A = Obtaining A's or a high grade at school
 B = Gaining admission to a reputable university
 C = Achieving a high standard of living
 D = Obtaining a sound Islamic knowledge
 E = Living according to the teachings of Islam

Question 35

	A	B	C	D	E
R 1	2.6	42.7	1.3	1.3	1.3
A 2	16.0	4.0	10.6	8.0	9.3
T 3	14.6	1.3	9.3	13.3	8.0
E 4	5.3	0	17.3	17.3	10.6
S 5	9.3	26.0	10.6	9.3	18.6

- A = Present nationality: Canadian
 B = Religion: Muslim
 C = Old country nationality: Pakistani, Guyanese, Lebanese, etc.
 D = Race: Indian, Arab, Chinese
 E = Sect: Sunni, Shiite

Question 36

	Agree	Disagree	Cannot Answer
A	74.4	10.3	7.7
B	10.8	46.2	10.3
C	51.3	12.8	25.6

- A = Can you maintain your Islamic culture while still a student in the public school?
- B = Should religious issues and education issues be separated?
- C = Would you like to see a more religious atmosphere in your school?

Question 37

	Agree	Disagree	Uncertain
A	79.5	2.6	12.8
B	38.5	35.9	23.1
C	10.3	66.7	17.9
D	25.6	59.0	10.3
E	33.3	46.2	15.4

- A = Your school should offer Halal food in the school cafeteria, on school trips and at school banquets.
- B = I am disturbed by the co-ed activities and the open and frequent contacts between boys and girls at school.
- C = My parents have complained to the school about a conflict related to my religion.
- D = My parents have written a letter to the school to have me withdrawn from an activity which was contrary to Islamic teachings.
- E = I have missed classes because I did not wish to participate in an activity which was conflicting with Islamic teachings.

Question 38

	A	B	C	D
R 1	9.3	4.0	3.0	33.3
A 2	17.3	13.3	6.6	8.0
T 3	13.3	18.6	6.6	4.0
E 4	5.3	8.0	26.7	2.6

- A = You strictly follow your point of view and basically ignore the majority.
- B = You select some parts of Islam and modify other parts to fit with the majority.
- C = Opt out of the minority and follow the majority.
- D = You examine each situation and try your best to maintain Islamic values but avoid creating friction.

Question 40 (continued)

(F) I wish Islam could change so it would be in less conflict with my school culture.

	0	1	2	3	4	5	6	7	8	9	10	
	4	0	0	0	0	12	0	1	3	7	31	
M. L.	1	1	1	1	1	1	1	1	1	1	1	L. L.

Question 41

	Yes	No	Cannot Answer
i)	25.6	12.8	25.6
ii)	7.7	33.3	25.6
iii)	53.8	5.1	10.3
iv)	41.0	48.7	0.0
v)	76.9	12.8	0.0
vi)	53.8	35.9	7.7
vii)	76.9	15.4	5.1
viii)	66.7	15.4	17.9
ix)	61.5	7.7	12.8
x)	97.4	0.0	2.6

Question 42

	Agree	Disagree	Cannot Answer
i)	7.7	76.9	5.1
ii)	5.1	74.4	12.8
iii)	28.2	56.5	7.7
iv)	30.8	48.7	12.8
v)	53.8	20.5	20.5
vi)	23.1	46.2	20.5
vii)	38.5	33.3	17.9
viii)	17.9	51.3	30.5

Question 43

	Never	Maybe	Certainly
i)	12.8	41.0	41.0
ii)	23.1	43.6	2.6
iii)	20.5	46.1	23.1

APPENDIX B

FESTIVALS AND RITES OF PASSAGE IN ISLAM

Festivals and Rites of Passage
in Islam

Azan

When a child is born, the Azan (the call to prayer), is recited, in a low voice, in its right ear, and the Iqamat (that the prayer has begun), in its left ear. It is customary to offer a sacrifice (a sheep or a goat) at the time of the first shaving of the head of the newly born child. This rite is called 'Aqeeqah, which is usually performed when the child is given a name. While performing the sacrifice specific verses of the Quran are recited; after which a supplication is made to Allah that the sacrifice may be accepted on behalf of the child.

The meat of the sacrificed animal is distributed to friends, family or the needy.

Bismillah Ceremony

When a Muslim child, usually under the age of five, formally begins to read the Quran, he begins with the first revelation of the Quran. This is Chapter XCVI, Iqraa Read! or Proclaim!

Proclaim (or read) in the name of thy Lord and Cherisher, Who created--Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful--He who taught (the use of) the pen--Taught man that which he knew not. (XCVI:1-5)

The occasion is marked by a special dinner when relatives and friends are invited.

Shahadah The Confession of Faith

The first declaration in the life of a new member of the

faith but also a continued declaration of "witnessing" by all members of the religion. It involves confession of the Unity of God, that Muhammad's message is from God, i.e., that the Quran is revealed knowledge from God.

Salaat or Worship

Salaat means "worship" and must be distinguished from "prayer." Prayer in Islam is not necessarily formal; it is not obligatory, has no prescribed style or time. Salaat on the other hand has fixed times and form. There are five obligatory Salaat: Fajr, before sunrise; Zuhr, noon-time; Asr, mid-afternoon; Maghrib, sunset; Isha, night. Other major salaats include: (a) Id-al-Fitr (see Sawm); (b) Eid-al-Adha (see Hajj); (c) Taraweeh, (see Sawm); (d) Salatul Jumah, Friday Congregational Worship.

Salatul-Jumah is the major weekly congregational worship and has socio-cultural as well as religious significance. It should be held in a mosque but can be held almost anywhere if a mosque is not available. The service comprises obligatory worship, a sermon and optional worship and supplication.

Zakat

Zakat must be distinguished from sadaqah, almsgiving. Zakat is an institution of charity that is obligatory. It requires that the believer give two and one-half percent of his wealth to a corporate institution (the Islamic state or Islamic Association), for distribution to the less fortunate. This zakat combines the moral value of giving and adds the value of wealth

sharing.

Sawm or Fasting

During the month of Ramadan, Muslims who have reached puberty and are in good health are required to fast. It marks the month when the Quranic revelations were first given to the prophet. Muslims abstain from food and drink from dawn to sunset. Special salaat, Taraweeh, are offered after the Isha salaat. During one of the odd nights of the last ten days of the month, Muslims observe Lailatul-Qadr, the "Night of Power." This event has significant spiritual implications for the Muslim.

At the end of the month, the most festive annual event is observed. This is Eid-ul-Fitr, and it falls on the first day of Shawwal. The day commences with a congregational service. Muslims then visit friends and relatives, especially those who are sick or troubled. Gifts and charity are widely distributed.

Eid-ul-Adha: Festival of Sacrifice

This event commemorates God's call on Abraham to sacrifice his son. After the service an animal is sacrificed and its meat is distributed to relatives, friends and the poor. This event falls on the tenth day of Dhul-Hijjah.

The service and sacrifice, Qubani, is repeated in all Muslim communities all over the world. The occasion is also observed by visiting friends and relatives, especially the sick, and visit to the graves of departed souls.

Marriage and Reception: Nikka and Walima

Marriage in Islam is a social contract, not a sacrament. Since marriage is a serious commitment, Islam prohibits trial marriages, term marriages, common law and temporary or casual marriages. It is said that half of one's religious obligations are completed by the institution of marriage.

The marriage is usually accompanied with a very elaborate reception.

Isra-Miraj

The celebration which commemorates the Prophet's night visitation to Jerusalem and ascension to heaven and which acknowledges that the Christian, Jewish and Islamic religions have one and the same God as their source.

Hajj--Pilgrimage to the Kabah

This institution is obligatory, at least once in a lifetime, upon every Muslim, male or female, who is mentally, financially and physically fit. This institution demonstrates the universality of Islam and the role of brotherhood and equality of the Muslims. At the termination of the pilgrimage, there is a special service, Eid-ul-Adha, discussed above, and the sacrifice, or Qurbani, also mentioned above.

The timing of all the institutions which affect the entire community are based on the Muslim lunar calendar. The lunar year is eleven days earlier each year, so the month of Ramadan arrives and ends eleven days earlier each year.

APPENDIX C
FOOD AND DRINK
PERMITTED AND PROHIBITED

Food and Drink

Food of Plant Origin

All food of plant origin is permitted in Islam except that which is fermented, whether it be grapes, dates, barley or any other fruit or vegetable.

Food of Animal Origin

The use of food of animal origin can be classified in three main categories: (a) halal or permitted; (b) makruh or detestable; and (c) haram or forbidden.

Halal Foods. Most foods of animal origin are permitted.¹ The animal must be slaughtered according to certain regulations and if it is not, then it may be grouped under either of the other two categories. Halal foods include meat of most domesticated animals which are prepared according to a prescribed procedure, marine animals,² meat lawful for Muslims but prepared by Christians and Jews,³ and game caught by hunting.⁴

Makruh Foods. When animals are slaughtered for churches or Christian festivals and the name other than God is mentioned (i.e., a Saint or Jesus), then the meat is forbidden. If, however, one is not sure under what condition it was prepared, then it is considered makruh.⁵

Haram Foods. Foods prohibited in Islam fall into four broad categories: (a) dead animals,⁶ i.e., animals which die of natural causes, e.g., animals strangled to death;⁷ animals which die by falling;⁸ an animal which is gored to death;⁹ an animal which has

been partially eaten by wild beasts;¹⁰ (b) the blood of animals, whether dead or alive;¹¹ (c) pork and all by-products;¹² (d) animal that is dedicated to a deity other than the Creator.¹³

Haram Drinks. All stimulants and depressants¹⁴ whether alcoholic beverages or drugs are prohibited in Islam. (Medically prescribed medicines, with distinct limitations, are permitted.)

Footnotes

¹Al-Quran: (II:168)

²Ibid., V:99.

³Ibid., V:6; V:3.

⁴Ibid., V:94.

⁵Al-Hadith by al-Tabari and Imam Malik.

⁶Al-Quran: II:173.

⁷Ibid., V:4.

⁸Ibid., V:4.

⁹Ibid., V:4.

¹⁰Ibid., V:4.

¹¹Ibid., VI:145.

¹²Ibid., VI:145.

¹³Ibid., VI:145.

¹⁴Ibid., 5:93-94.

APPENDIX D
ISLAMIC DRESS CODE

Islamic Dress Code

Dress code in Islam has moral, social and religious dimensions.¹

Female Attire

When a female has attained puberty and she appears before people who are not part of her immediate family (precisely defined in the Quran²), she is required to cover her body except her hands and face.³ The head is also covered⁴ (resembling a nun's coif).

The clothes must be loose-fitting; material must be thick enough not to show the color of the skin; it should not show extravagance or arrogance nor should it imitate the attire of males.⁵

During physical education classes, girls are required to wear sweats. During swim classes, they should wear a loose-fitting outfit. Islamic morals require that they change and shower in privacy.

Male Attire

The basic requirements of the female attire apply to males. For physical education classes or swim classes, males must cover from their navel to the knees. (This region of the body is defined as the awrah.)⁶ The awrah must also be covered if a male using a communal shower. If, however, other students are nude then he cannot use the facilities. He must therefore shower and change in privacy.

The clothes must also be loose-fitting; they should be thick enough not to show the color of the skin; they should not display extravagance or arrogance,⁷ nor should they be effeminate.⁸ (Silk and gold are forbidden for Muslim males.)

Footnotes

¹cf. Jamal A. Badawi, The Muslim Woman's Dress (Indiana: Muslim Students Association).

²Al-Quran: XXIV:30-31.

³Al-Hadith: Malik, Ash-Shafir, Abutt anifa.

⁴Muhammad N. Al-Albani, Hajabul-Marat-il-Muslimah Fil Kitab Wassunnah (Lebanon: Al-Maktab-ul-Islami, 1969), pp. 33-34.

⁵cf. Al-Hadith: Al-Bukhari, Abu-Davood etc.

⁶Sayyid Sabiq, Fiqhus-Sunnah (Lebanon: Darul-Kitab-il-Arabi, 1973), Vol. 1, pp. 125-127.

⁷cf. Al-Hadith: Ahmad, Nisai or Ibn Majah.

⁸cf. Al-Hadith: Al-Bukhari.

APPENDIX E
CREEDS OF CHRISTIANITY AND ISLAM

Creeds of Christianity and Islam

The Creeds of Christianity

The Nicene Creed's liturgical use is in the Eucharist in the West and in both Baptism and the Eucharist in the East. The Apostles' Creed is recognized as the official Creed of the entire Catholic Church. The Athanasian Creed is regarded as authoritative in the Roman Catholic, Anglican and leading Protestant communions.

I. The Nicene Creed

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds (God of God), Light of Light, very God of very God, begotten, not made, being of one substance (essence) with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And (I believe) in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father (and the Son); who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And (I believe) in one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.¹

II. The Athanasian Creed, as commonly recited:

There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal; the Majesty co-eternal . . . The Father is God, the Son is God, and the Holy Ghost is

God. And yet they are not three God's, but one God . . . For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there by three Gods, or three Lords. . . .

Furthermore, it is necessary to everlasting salvation that he (the believer) also believe rightly in the Incarnation of Our Lord Jesus Christ.²

III. The Apostles' Creed

I believe in God the Father Almighty, creator of heaven and earth; and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Spirit, born from the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and buried, descended to hell, on the third day rose again from the dead, ascended to the heavens, sits at the right hand of God the Father almighty, thence will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the remission of sins, the resurrection of the flesh, and eternal life.³

The Creeds of Islam

I. Declaration of Faith

There is no deity but Allah (God) and Muhammad is the Apostle of Allah.⁴

II. Declaration or Submission of Evidence

I bear witness that there is no deity but Allah, Who is without partner, and I bear witness that Muhammad is His Servant and Apostle.⁵

III. Declaration of the Glory of Allah

Glory be to Allah and praise; there is no deity but Allah; Allah is Most Great; there is no power, no might but from Allah, the Most High, the Great.⁶

IV. Declaration of the Oneness of Allah

There is none worthy of worship but Allah: He is One and has no partner; His is the Kingdom (of the whole universe) and unto Him is due all Praise; He gives life and He causes death; In His hand is all good, and He has power over all things.⁷

V. Declaration of the Refutation of Disbelief

O Allah! verily do I seek refuge in Thee from associating any partner with Thee knowingly; I beseech Thy forgiveness for the sins which I am not aware of; verily, Thou art the Best Knower of all secrets. I repent for all the sins and make myself proof against all teachings except the teachings of Islam. I have entered the fold of Islam, and I hereby declare:--There is no deity but Allah and Muhammad is the Apostle of Allah.⁸

Footnotes

¹Encyclopedia Britannica, Micropedia (Toronto: H. H. Benton, Pub., 1977, 11th ed.), S.V. "Nicene Creed."

²Ulfat Aziz-us-Samad, Islam and Christianity (Pakistan: Ashraf Publications, 1974), p. 29.

³Encyclopedia Britannica, Micropedia op cit., S.V. "Apostles' Creed."

⁴M. M. Abdul-Aleem Siddiqui, Elementary Teachings of Islam (Karachi: Taj Company Ltd., n.d.), p. 27.

⁵Ibid., p. 27.

⁶Ibid., p. 28.

⁷Ibid., p. 28.

⁸Ibid., p. 29.