



TESSELLATE  
INSTITUTE

Annotated Bibliography:  
*Islam and Muslims in Canada.*

Working Paper  
July 2016

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### **About the Institute**

The Tessellate Institute is an independent, non-profit research institute that explores and documents the lived experiences of Muslims in Canada.

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### **Note to Reader**

This annotated bibliography is very much a work in progress, as the number of books and articles on Muslims/Islam in Canada grows every year. We have decided to publish it where we are at, rather than waiting for it to be “complete,” as this can never really happen.

The material herein is focused on academic books and journal articles. Entries have been filed as much as possible by the major theme of the piece. So a piece on psychiatric problems amongst Iranian immigrants is filed under “Health,” rather than “Iranian.”

We are grateful to our interns who have worked hard on reading and preparing the entries: Sanaa Ali-Mohammed; Yuliya Barannik; and Asif Hameed.

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## EDUCATION

Adams, C. (1983). The Development of Islamic Studies in Canada. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.). *The Muslim Community in North America* (pp. 185-201). Calgary: The University of Alberta Press.

The article by Adams focuses on the history and development of independent Islamic schools in Canada, and the challenges they face in terms of the maintenance of Islamic norms in a secular state. [Entry: Asif Hameed]

Andrew, M. (2010). The Muslim Community and Education in Quebec: Controversies and mutual adaptation. *Journal of International Migration and Integration*, 11(1), 41-58.

Andrews discusses the socio-demographic character traits of the Muslim community in Quebec, and how these traits may have affected their educational experience in the Quebec public school system. It also reviews the major controversies which affected Muslims and therefore Muslim students in Quebec public schools, and to what extent these schools accommodated this diversity, that is, the unique needs of their Muslim students. [Entry: Sanaa Ali-Mohammed]

Azmi, S. (2001). Muslim Educational Institutions in Toronto, Canada. *Journal of Muslim Minority Affairs*, 21(2), 259-273.

The Muslim community of the Greater Toronto Area is the largest Muslim community in Canada. Like many, previously established, religious groups in the area, such as Jews and Catholics, the Islamic community has struggled with the issue of preserving religious identity and community within a secular education system, and has, since the last 1990's, opted to develop independent religious schools. This article focuses on the Islamic mosaic within the GTA, and the experience that lead to the development of Islamic Schools within this area, as well as the issues they face. [Entry: Asif Hameed]

Kelly, P. (1999). Integration and Identity in Muslim Schools in Britain, the United States and Montreal. *Islam and Christian Muslim Relations*, 10(2), 197-218.

This article focuses on the development and function in general of Islamic schools in the western world, while specifically focusing on the experience of a school in Montreal and its efficacy, students, composition, progression and other variables in comparison to other schools in the UK and US. [Entry: Asif Hameed]

Mc Andrew, M. (2010). The Muslim Community and Education in Quebec: Controversies and mutual Adaptation. *Journal of International Migration and Integration*, 11(1), 41-58.

Andrews discusses the socio-demographic character traits of the Muslim community in Quebec, and how these traits may have affected their educational experience in the Quebec public school system. Her paper also reviews the major controversies which affected Muslims and therefore Muslim students in Quebec public schools, and to what extent these schools accommodated this diversity, that is, the unique needs of their Muslim students. [Entry: Sanaa Ali-Mohammed]

Memon, N. (2010). Social Consciousness in Canadian Islamic schools? *Journal of International Migration and Integration*, 11(1), 109-117.

This paper relies on a study conducted of four Islamic schools in the GTA and interviews conducted of their teachers, administration, and other visionaries. It concentrates on how these schools have evolved over the course of the history of Muslims in Canada, and, in particular, how they have evolved recently in the face of 9/11 and the Ontario provincial elections of 2007 during which opposition to religious schooling was revived. These events propelled schools to incorporate a strong emphasis on social consciousness into their curriculum specifically to combat negative images of Islam and Muslims, and reversed the traditionally isolationist behavior of the community also. He refers often to Jasmine Zine's 2008 theory of Islamic schools, entitled *Critical Faith-Centered Epistemology*. [Entry: Sanaa Ali-Mohammed]

Niyozov, S. (2010). Teachers and teaching Islam and Muslims in pluralistic societies: Claims, misunderstandings, and responses. *Journal of International Migration and Integration*, 11(1), 23-40.

The author examines the challenges which the Muslim community presents to multiculturalism in Ontario in terms of education and other social issues. He addresses and decomposes the allegations which many place against teachers from public schools for being Islamophobic or racist, acknowledging the racism which may exist amongst them but also highlighting the fact that there always exists space for discussion and removal of prejudice in the public school setting, also that many public school teachers do make the effort to educate themselves about Islam and Muslims. He utilizes the narratives of the teachers themselves in this paper. [Entry: Sanaa-Ali-Mohammed]

Stafiej, S. T. (2012). *Exploring the Educational Experiences of Gifted Muslim Women at High School in Canada* (Unpublished master's thesis). University of Alberta, Edmonton.

This study employs phenomenological inquiry to explore the curricular and socio-educational experiences of gifted Muslim women in public high schools in Alberta. The author finds that respondents did not feel that their high school curriculum adequately met their needs. An under-representation of diversity in the curriculum of both regular and advanced programs, ignorance and misconceptions about Muslims among both peers and staff, and particularly many teachers' lack of engagement with diversity were all cited as having a negative impact on the women's high school experience. Parents played a major role, providing these women with support and cultural & religious reference points. The author recommends improving diversity training for teachers, and suggests that a greater engagement with the Muslim community can both improve the socio-educational experience of gifted Muslim women and increase the enrollment of students from minority groups in advanced programs. [Entry: Yuliya Barannik]

Trichur, Rita. (2003) *Islam and Toronto Public Schools: A Case Study of Contradictions in Canada's Multicultural Policy* (Unpublished master's thesis). Carleton University, Ottawa.

This thesis features an analysis of the Toronto Muslim community's lobbying of the Toronto District School Board for greater religious accommodation of Muslim students since 1999, a case which Trichur describes as a "microcosm of the social, political, and cultural paradoxes created by official multiculturalism in Canada." The importance of religion as a component of culture for Muslims tests the limits of multiculturalist policy in Canada. Trichur suggest that institutional and public resistance to accommodating Muslim students stems from "cultural misunderstanding" steeped in the western-centric, secular world-view. Furthermore, the author points to inconsistencies in religious accommodation of different communities by Ontario school boards, and highlights the ongoing Anglo-Canadian, Protestant-Christian hegemony flourishing in Ontario's public education system. [Entry: Yuliya Barannik]

Zine, J. (2004). *Staying on the 'Straight Path': A Critical Ethnography of Islamic schooling in Ontario*. (Doctoral dissertation, University of Toronto, 2004).

This study examines the various roles of Islamic schools in Ontario. According to Zine, Islamic schools play a role in socialising attendees, help students maintain their Islamic faith, morals, and also create a space free of discrimination based on religious grounds. [Entry: Sanaa Ali-Mohammed]

Zine, J. (2009). "Safe Havens or Religious "Ghettos"? Narratives of Islamic schooling in Canada." In Haddad, Y., Senzai, F., and Smith, J.I. (eds.). *Educating the Muslims of America* (pp. 39-66). New York: Oxford University Press.

This chapter addresses the claims that Islamic schools, like other religious schools, prevent the socialisation of students within the broader context of Canadian society. It addresses the racism evident in the use of the word "ghettoising" to describe these supposed effects of placing Muslim children in these Islamic schools. Zine also discusses the fallacies of viewing public schools as better than Islamic schools in terms of this socialisation, as public schools are not often the neutral and universalist institutions they are portrayed as being, as they too give priority and bias to certain cultural points of view, such as Eurocentrism and secularism. It also discusses the various reasons for which both Muslim parents and Muslim children choose Islamic schools over public schools. [Entry: Sanaa Ali-Mohammed]

## ETHNICITY

Husaini, Z. *Muslims in the Canadian Mosaic: Socio-cultural and Economic Links with Their Countries of Origin*. Edmonton: Muslim Research Foundation. (1990).

Gives a brief overview of history of Muslims in Alberta – Arab at turn of the century and South Asians mostly since World War II. Demographic profile with education and employment statistics, finding interestingly that both male and female have higher education than national average. Part two investigates humanitarian, socio-religious organisations in Alberta as well as their international links, closing with a look at trade and business links. Mentions the CCMW and CCMC as national Muslim organisations. [Entry: Katherine Bullock]

Synnott A. and Howes, D. (1996). *Canada's Visible Minorities: Identity and Representation*. In Amit-Talai, V. and Knowles, C. (eds.) *Re-Situating Identities: The Politics of Ethnicity, Race and Culture*(137-160). Peterborough: Broadview Press.

This chapter looks at various ethnic groups in Canada, paying specific attention to Pakistani Muslims, and their struggle to maintain personal identity and culture in the Canadian cultural mosaic. [Entry: Asif Hameed]

## Arab

Abdel-Hady, D. (2008). *Representing the Homeland: Lebanese Diasporic Notions of Home and Return in the Global Context*. *Cultural Dynamics*, 20(1), 53-73.

This article focuses on the Lebanese diaspora in New York, Montreal, and Paris. It examines how the views of identity, and belonging among these immigrants converge in a unique manner such that, while ethnically and culturally identifying themselves as distinct from the local inhabitants of their “host” countries, these Lebanese immigrants, for the most part, have no conception of return to the “homeland” as they are able to create successful and fulfilling lives in these Western cities. It therefore establishes that these Lebanese immigrants ought not to be viewed primarily as a diasporic community. [Entry: Sanaa Ali-Mohammed]

Abu-Laban, B. (1980). *An Olive Branch on the Family Tree: The Arabs in Canada*. Toronto: McClelland and Steward.

This book examines the social profiles of the various Arabic speaking immigrants to Canada from 1882 to 1975. Abu-Laban indicates that the Arab community in Canada, while by no means a monolithic entity, has nevertheless overall been successful, which may be likely to lead to nearly complete cultural assimilation in the near future. Numerous case studies are used to emphasise this conclusion. [Entry: Sanaa Ali-Mohammed]

Abu-Laban, B. and Abu-Laban, S.M. (1999). Arab-Canadian Youth in Immigrant Family Life. In Suleiman, M (ed.) *Arabs in America: Building a New Future* (pp. 140-155). Philadelphia: Temple University Press.

This article focuses on the particular challenges facing Arab youth, and the duality of living within an immigrant family/traditional mindset and being raised/acculturated within a secular society. [Entry: Asif Hameed]

Eid, P. (2002). *Ethnic and Religious Identity Retention among Second-Generation Arab Youths in Montreal, Quebec*. (Doctoral dissertation, University of Toronto, 2002).

Eid concentrates on markers of Arab identity, that is, those values which are often emphasised in the culture of Arab majority countries, and how far they are retained by second generation Arab-Canadian youth residing in Montreal. This evaluation may occur despite the fact that the Arab world is far from monolithic and ethnic identity in Arabic speaking countries may be more national than “Arab”. This is why this study concentrates on identity markers which the youth of Arab origin themselves perceive as differing from the dominant culture of Canada, rather than identity traits which are agreed upon as consisting of “Arabness” by academics or experts. [Entry: Sanaa Ali-Mohammed]

Fahlman, L. (1983). Culture Conflict in the Classroom: An Edmonton Survey. In Waugh E.H., Abu-Laban, B., and Qureshi, R.B. (Eds.) *The Muslim Community in North America* (202-211). Edmonton: University of Alberta Press.

Fahlman's paper reviews the tensions between Lebanese Muslim students in two Edmonton schools and their teachers, created by the self-perceptions of each as well as perceptions of one another, in order to better understand how Lebanese Muslim students function in the Canadian public school system, which is viewed as an instrument of socialisation. [Entry: Sanaa Ali-Mohammed]

Fahlman, L. (1985). Toward understanding the lived-world of Lebanese Muslim students and their teachers in Canada. *Journal of Muslim Minority Affairs. Journal*, 6(1), 181-191.

This paper is very similar to the previous one and is designed to address the need for improvement of school programs with people of specific minority groups in mind. [Entry: Sanaa Ali-Mohammed]

Hayani, I., and Ohan, F.E. (1993). *The Arabs in Ontario: A Misunderstood Community*. Toronto: Near East Cultural and Educational Foundation.

In this book, the immigration of Arabs to Canada, specifically to Ontario, is examined. The book spends much effort in defining Arabness, the situation in lands considered to be part of the Arab world. It also explains the traditional perceptions of Arabs in the West, as well as the reasons for that mostly negative image. This, coupled with a lack of interest in correcting this perception, creates much difficulty for individual members of the Arab community in Canada and, it is certain, other places in the West. The details given of the current and past social, economic, political situations of the various countries from which Arab-Canadians originate are attempts to dispel the usual stereotypes of Arabs within the Western world. Trends in immigration from across the Arab world to Canada, particularly Ontario are studied over the course of the last century. Arab communities across Ontario are studied also, in terms of their socio-demographic profile, as well as their distribution across the country. Trends in the pervasiveness of certain ideas and values in the Arab-Canadian community are also measured, utilising analysis of questionnaires which make distinctions between immigrants based on their length of stay in Canada. The levels of "acculturation" of respondents are also measured, making use of sample groups also, testing their levels of use of their respective mother-tongues and language retention, for example. While this study focuses on Arabs of all religious denominations, it does note that the majority of Arabs in the 21 countries which make up the "Arab world" are Muslims. [Entry: Sanaa Ali-Mohammed]

Hayani, I. (1999). Arabs in Canada: Assimilation or Integration? In Suleiman, M (ed.) *Arabs in America: Building a New Future* (284-303). Philadelphia: Temple University Press.

Hayani's article focuses on a variety of Arab groups and their shared/individual challenges to living in Canada. Hayani cites, for the most part, a shared experience in terms of challenges, and an identification as part of a larger Islamic community, as opposed to national identities. [Entry: Asif Hameed]

Kashmiri, Z. (1991). *The Gulf Within: Canadian Arabs, Racism and the Gulf War*. Toronto: James Lorimer and Co.

This book is a compilation of the experiences of Canadian Arabs and Muslims during the Gulf War, not only how they felt towards the invasion of an Arab and a Muslim country, but also how they were treated by their fellow Canadians and the government, as outsiders and with suspicion. Most of the narratives take place in either Montreal or Vancouver. [Entry: Sanaa Ali-Mohammed]

Lovell, Emily Kalled (1992). "A Survey of Arab-Muslims in the United States and Canada." In Michael A Köszegi and J Gordon Melton (eds). *Islam in North America: A Sourcebook*. New York and London: Garland Publishing, pp. 59-73. A reprint of an article from *The Muslim World* 63, 1973.

Article is based on a questionnaire sent to Islamic centers, mosques, and individuals in twenty-five cities, including three in Canada (Kingston, London, Toronto). Aim to obtain a general picture of the life of Muslims of Arab descent in the U S and Canada. Recipients were asked questions about Muslim population; number of mosques; language used for services other than prayer; presence of imams, formal religious training for children; increase or decrease in religious observances; trends toward or from assimilation in marriage; reconciliation of requirements of faith with life in predominantly Christian area; number of national religious organisation; availability of publications on Islam; possibility of problems from the black Muslims. *Discusses the Federation of Islamic Associations in the United States and Canada*. [Entry: Katherine Bullock]

Rothenberg, C.E. (1999). Diversity and Community: Palestinian Women in Toronto. *Canadian Women Studies*, 19(3), 75-79.

This article highlights the experience of the Palestinian community, notably the women of this group, and the experience of this Diaspora in Toronto. The author argues that the experience of this community, as well as Muslims in general, is hardly homogenous. The author also discusses the community engagement of women of the Toronto Palestinian community, not only in terms of engagement in their own ethnic community, but in the larger Muslim community as well. [Entry: Asif Hameed]

## Indonesian

McLaren, K. L. (2000). *Indonesian Muslims in Canada: Religion, ethnicity and identity* (Unpublished master's thesis). University of Ottawa, Ottawa.

This paper, based on a survey of Indonesian Muslims in the Ottawa area, discusses the ways this immigrant community negotiates religion, culture and identity in Canada. The author suggests that identity for this community is constantly re-negotiated, and its cultural and religious practices are affected by interactions with multicultural Canada. An acceptance of diversity in Indonesian culture, as well as a historically adaptive attitude towards religious practice, are described as factors contributing to this community's successful incorporation of Canadian values into their framework, and their active participation in broader Canadian society. At the same time, Indonesian Muslims in Canada maintain a bond with their country of origin through various cultural institutions. They also remain observant Muslims, and their sense of belonging to a global faith community is increased by their interactions with Muslims from other cultures living in Canada. [Entry: Yuliya Barannik]

## Iranian

Chinichian, M., Maticka-Tyndale, E. & Shirpak, K. R. (2011). Post Migration Changes in Iranian Immigrants' Couple Relationships in Canada. *Journal of Comparative Family Studies*, 42(6), 751-770.

Through in-depth interviews with 30 Iranian immigrants to Canada, the authors examine the challenges to marital relationships after migration from a "traditional, religiously-based" society to a more "secular" and "egalitarian" society. The dominant marriage model in Iran is described as the "patriarchal bargain," with participants referencing Iranian culture, rather than Islam or Iranian Sharia law, as the defining source of their understanding of family norms, gender roles & appropriate behavior. Reflecting on the post-immigration challenges to their marriages, men cited the different standards of public modesty and gender interactions in Canada compared to Iran, and the identity crisis resulting from losing their "breadwinner" role to their

wives. Women commented on the absence of extended family network (with both negative and positive consequences for couples) and changes in the household division of labour. Ultimately, the emotional and financial stresses from the difficulties faced by both spouses in finding suitable employment were a major source of strain on marital relationships. [Entry: Yuliya Barannik]

Garousi, V. (2005) *Iranians in Canada: A Statistical Analysis*. From the 3rd Scientific Seminar on the Discourse of Overseas Iranian Youth. Tehran, Iran.

This publication looks at the experience/lifestyle of Iranian immigrants living in Canada. Focusing on a wide variety of demographic, cultural, social and interpersonal factors, the study attempts to qualify and deconstruct the views held by Iranians about Canada prior to immigrating and compare the belief to the true experience. [Entry: Asif Hameed]

Goodman, M. and Moghissi, H. (1999). 'Cultures of Violence' and Diaspora: Dislocation and Gendered Conflict in Iranian-Canadian Communities. *Humanity and Society*, 23(4), 297-318.

Attitudes on violence against women within the Iranian Canadian community are analysed. The authors are attempting to show that parallels between the Iranian Revolution, in which the new Islamised state's first "victims" are women, and Canadians of Iranian background, do not exist. In particular, the study stresses that while it is possible that those immigrants to Canada from Iran already value liberalism and ideals such as gender equality, those who do not find their own values and those of their children shift over time to concur more with the values of the society which they now reside in. [Entry: Sanaa Ali-Mohammed]

Haddad, Y. (1983). The Impact of the Islamic Revolution in Iran on the Syrian Muslims of Montreal. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.) *The Muslim Community in North America* (165-183). Calgary: The University of Alberta Press.

Haddad's study focused on the reaction of Syrian Muslims living in Montreal, both recent and established immigrants, to the 1979 Islamic Revolution in Iran. [Entry: Asif Hameed]

Hamdan, A. (2009). *Muslim Women Speak: A Tapestry of Lives and Dreams*. Toronto: Women's Press.

This article focuses on the experience of the Iranian Diaspora in Canada, both Islamic and Christian, and the struggle of this group to maintain their identity in Canada. As part of a larger work in progress, this article purports a unity of identity in the differing religions (that of 'Persian'), as well as a unity in experience as 'the other' in Canada. [Entry: Sanaa Ali-Mohammed]

Hassanpour, A. (2001). Homeland and Host-land Iranian Press in Canada. *ISIM Newsletter*. Vol. 8. pp.1-2.

This article focuses on the experience of the Iranian Diaspora in Canada, both Islamic and Christian, and the struggle of this group to maintain their identity in Canada. As part of a larger work in progress, this article purports a unity of identity in the differing religions (that of 'Persian'), as well as a unity in experience as 'the other' in Canada. [Entry: Asif Hameed]

Moghissi, H. (1999). Away from Home: Iranian Women, Displacement, Cultural Resistance and Change. *Journal of Comparative Family Studies*, 30(2), 207-217.

This article examines the experiences of women in the Iranian diasporic community in Toronto, and discusses how the effects of being a minority result in the strengthening of certain aspects of the culture of the country of origin in resistance to the assimilating effect of the host culture. In particular, the priorities of the diasporic community shift such that the emphasis becomes communal dignity and cultural identity at the expense of gender equality and the exercising of democratic rights, in the case of the Iranian community of the GTA. [Entry: Sanaa Ali-Mohammed]

## **Pakistani/South Asian**

Israel, M. (1987). *South Asian Diaspora in Canada*. Toronto: Multicultural History Society of Toronto.

Israel's book is a collection of essays discussing various South Asian ethnic groups and their shared immigrant experiences in Canada. While it does have some mention of the Muslim experience, it is more of a discussion on South Asian Diaspora in general, as opposed to focusing on particular nations, ethnic groups or religions. [Entry: Asif Hameed]

Leonard, K. (2008). Hyderabad Muslims in the UK, Canada and the US: New Configurations in New Contexts. In S.S. Swayd (ed.). *Islam: Portability and Exportability* (chapter 12). Los Angeles: UCLA Center for Near East Studies.

A very short article, but an interesting one looking at the experience of emigrated Muslims from the former state of Hyderabad. In the end it is concluded that their experience in the modern period is not so much a Diaspora, but a general movement to the west out of Pakistan and India (in the 1940's, their movement into these states was classified as a Diaspora). [entry: Asif Hameed]

Nazneen, R. (2005). Bangladeshi Muslims in Montreal: a Case of Divided Loyalty. *Journal of Sociology of the Family*, 31(2), 109-122.

The author relies on the Instrumentalist perspective of ethnicity to examine the growing tendency among youth of Bangladeshi descent in Montreal to forge a sense of identity centered on religion (Islam) rather than their Bangladeshi origins or Canadian citizenship. Based on community interviews, the author suggests these youth find strength in their Islamic identity in response to hostility and discrimination they are experiencing post 9/11, even as, linguistically and culturally, they are becoming less Bangladeshi, and more Canadian. The privileging of their Islamic identity over other identity markers allows these youth to feel a sense of unity with other Muslims across cultural lines, and create a more powerful socio-political network for themselves in North America. [Entry: Yuliya Barannik]

Qureshi, R.B. and Qureshi, S.M. (1983). Pakistani Canadians: The Making of a Muslim Community. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.). *The Muslim Community in North America* (127-148). Calgary: The University of Alberta Press.

This article focuses on the recent (at the time) influx of Pakistani immigrants into Canada and the implications this emerging community can have on the Muslim community in Canada, as well as the various challenges this individual community has to face in a new, secular state. [Entry: Asif Hameed]

Qureshi, R.B. (1991). Marriage Strategies among Muslims from South Asia. In Abu-Laban, S.M., Qureshi, R., and Waugh, E.H. (Eds.) *Muslim Families in North America* (185-212). Edmonton: The University of Alberta Press, 1991.

In this study, Qureshi first discusses factors of South Asian culture which have effect on how the marriage process takes place in the Muslim South Asian Community in North America in general, through research on the Muslim South Asians living in Alberta at the time(1987). Qureshi then attempts to profile the people of marriageable age in this community or communities, and details the actual marriage process in the various cases in her sample of fifty-five families, thirty-two of which had adult children who were married. There appears to be a trend of finding spouses from “the home country” amongst this community for the North American children. [Entry: Sanaa-Ali-Mohammed]

Ralson. H. (1991). Race, Class, Gender and Work Experience of South Asian Immigrant Women in Atlantic Canada. *Canadian Ethnic Studies*, 23(2), 129-139.

Ralston studies the experiences of women of immigrant backgrounds in Canada during their lives as they interact with others in the workplace and with the social and cultural organisations which they are a part of. She attempts to determine how large a role gender, ethnicity and class play in these experiences. [Entry: Sanaa-Ali-Mohammed]

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Ralston, H. (1995). Organizational Empowerment among South Asian Immigrant Women in Canada. *International Journal of Canadian Studies*, 11, 121-146.

This article is a comparative study of South Asian communities across Canada from a feminist perspective, in which the author studies the level of empowerment of South Asian women, not Muslim South Asians in particular, through interviewing of participants on their experiences. She judges empowerment by the level of South Asian women's involvement in social or cultural events and organisations, and whether these organisations were advocacy oriented or not. Ralston refers as well to these women's influence in the home and in the religious sphere as markers of empowerment. Ralston's few references to Muslim women in terms of empowerment describe only the domestic abuse faced by these respondents. [Entry: Sanaa-Ali-Mohammed]

Shuraydi, M., and Zaidi, A.U.(2002). Perceptions of Arranged Marriages by Young Pakistani Muslim Women Living in a Western Society. *Journal of Comparative Family Studies* 33(4), 37-57.

In this study, 20 female respondents of Pakistani Muslim background, between the ages of 16 and 30, living in Canada or the United States, as second generation Canadians or Americans, were interviewed regarding the influence of Western ideals on their views of the spouse-selection process. The study hopes to shed light on the directions which the mate selection process is likely to take in the future for Pakistani-Muslim women and their parents. The study indicates that the patterns of arranged marriages are altering to adapt to the North American context. The specific factors which help make Pakistani women more outspoken in their views on traditional arranged marriages, such as the North American legal system, the socialisation coming from all outlets of society such as the media and peer groups, are also discussed. [Entry: Sanaa-Ali-Mohammed]

## Somali

Danso, R. K. (2002). *Ethnic Community Networks, Public Policy, and the Resettlement of Ethiopian and Somali Refugees in Toronto, Ontario*. (Doctoral dissertation, Queen's University, 2002).

This paper discusses the unique challenges faced by Ethiopian and Somali refugees in coming to Canada and resettling here, many of which are exacerbated by the existence of racism in Canadian society, sometimes institutionalised, against people of African origin who may have very little knowledge of Canadian culture and face a language barrier also. This is found to generally inhibit their immediate success in their new environment. The paper also highlights the fact that the government has a very small role in aiding in integration while community and social groups play a much larger role in doing so by providing support in forms of services, and evaluates what additional government programs may be put into place in order to alleviate some

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## THE TESSELLATE INSTITUTE

of the lack of successful integration among Somali and Ethiopian refugees. [Entry: Sanaa Ali-Mohammed]

Israelite, N.K. (1999). Settlement Experiences of Somalian Refugee Women in Toronto. Presentation for the 7th International Congress of Somali Studies. York University, Toronto, Ontario, Canada. July 10, 1999.

This study looked at the individual experiences of 21 Somalian women during their resettlement in Toronto following exile from Somalia in the wake of the civil war, and their eventual societal participation/social integration in their new environment. [Entry: Asif Hameed]

McGown, R.B. (1999). *Muslims in the Diaspora: The Somali Communities of London and Toronto*. Toronto: University of Toronto Press.

The Somalian Genocide of the 1990's was one of the most brutal civil conflicts in the history of the African continent, and possibly even history itself. And it created one of the largest refugee crises ever known. This book focuses its attention to the experience of this particular Muslim Diaspora, utilizing the individual experiences and recollections of 80 people to qualify the challenges of not only living as a Muslim in secular world, but of the particular challenges facing the Somalian Muslim refugee. [Entry: Asif Hameed]

Mohamed, H. (2003). *Multiple Challenges, Multiple Struggles: a History of Somali Women's Activism in Canada* (Unpublished doctoral dissertation). University of Ottawa, Ottawa.

This paper studies the strategies of resilience developed by Somali women in the context of the difficult socio-economic conditions faced by Somali refugees in Canada throughout the 1990s. Somali women experience widespread exclusion and discrimination in Canadian society based on race, religion, economic and legal status, and perceptions of their culture as un-Canadian. Relying on their personal and professional skills, and values of agency, resilience and survival inherent to Somali culture, Somali women in Canada combat their social exclusion on an individual level. At the same time, they take leadership in "*danta guud*" ("common good") projects that support Somalis in their adaptation to life in Canada and their recovery from the social, psychological, economic, etc. displacements they suffer as refugees. The author notes, however, that the personal exclusions and challenges faced by Somali women activists often hurt their collective efforts, limiting them to "making the margins livable." [Entry: Yuliya Barannik]

Rumble, K. E. (1991). *Somali Women in Metropolitan Toronto: Overcoming the Barriers*. (Master's thesis, University of Toronto, 1991).

This study examines the barriers faced specifically by Somali women forced to flee their homelands in the acculturation process. One of the main issues discussed

seems to be the centrality of the religion of Islam to the identities and lives of these women. In addition, the psychological toll of forced expulsion or removal from their homeland is also a significant barrier to successful acculturation, according to this author. [Entry: Sanaa-Ali-Mohammed]

## Trinidadian

Buckridan, R. (1994). *Trinidad Muslims in Canada: a Community in Transition* (Unpublished doctoral dissertation). University of Ottawa, Ottawa.

Through the lens of social learning theory and relying on questionnaire responses, this paper discusses the religious and cultural values & practices of Muslim immigrants from Trinidad, in flux under the influence of the dominant Canadian culture. Most respondents showed continuing adherence to core beliefs of Islam, but also exhibited a “watering-down” of basic Islamic practices, seen as difficult to maintain in the Canada. Consumption of pork, drinking, gambling, use of interest, mix-gender interactions and dating are all described as increasingly common among Trinidadian-Canadian Muslims. There is a marked generational decline in religious adherence, particularly among individuals with high levels of education and high levels of income. The author notes, however, a concern for preserving cultural and religious values among Trinidadian immigrant parents, and some rekindled interest in Islam among Trinidadian-Canadian youth who wish to maintain a connection with their cultural roots. [Entry: Yuliya Barannik]

## HEALTH

Bagheri, A. (1992). Psychiatric Problems among Iranian Immigrants in Canada. *Canadian Journal of Psychiatry*, 37(1), 7-11.

Not overtly political in nature nor social in scope directly but implications are of significant political and social scope. Highlights the difficulties and strains faced, both physical and mental, by recently immigrated people from the Islamic world to Canada. This study found severe mental and emotional distress amongst control groups, beyond the effects of the Revolution and post-Revolution life in Iran. To consider the experience of Muslims in Canada, one cannot separate it from findings such as these. [Entry: Sanaa Ali-Mohammed]

Graham, J. (2009). Addressing Cultural Barriers with Muslim Clients: An Agency Perspective. *Administration in Social Work*, 33(4), 387-438.

This article describes some of the challenges faced by social service agencies and their employees in providing culturally sensitive service to their Muslim clients while attempting to balance this with government mandates and policies. The social work practitioners participating in the study identified specific ways in which the practice may be altered in order to accommodate these Muslim clients. [Entry: Sanaa Ali-Mohammed]

Nakamura, Y. (2002) Beyond the Hijab: Female Muslims and Physical Activity. *Women in Sport & Physical Activity Journal*, 11(2).

This article examines the physical activity experiences of 12 Muslim women who were born in or immigrated to Canada. Flexible and modest dress code, sex segregation, and controlled access to the physical activity space are identified as areas where barriers to participation may arise for Muslim women. The author concludes that Islam does not restrict participation in physical activity for women, nor does religious devotion result in inactivity; rather, the lack of flexibility and culturally sensitive accommodations in our physical education system affected the degree of Muslim women's involvement, often causing them to abandon sports altogether. [Entry: Yuliya Barannik]

Nancoo, L. (1993). Marriage-able? Cultural Perspectives of Women with Disabilities of South Asian Origin. *Canadian Woman Studies* 13(4), 49-51.

This article examines the impact of culture on the ability of South Asian and South Asian Muslim women with disabilities to marry and have successful marriages. It enumerates specific difficulties and impediments, in terms of the South Asian community's attitudes towards people with disability in particular, which these women face when searching for a spouse and also after marriage. The paper also addresses some of the problems with the disability rights movement in Canada, how, for example, disability rights movements cannot always cater to different cultures effectively. [Entry: Sanaa-Ali-Mohammed]

Yavari P, Hislop TG, Bajdik C, Sadjadi A, Nouraie M, Babai M, Malekzadeh R. (2006). Comparison of Cancer Incidence in Iran and Iranian Immigrants to British Columbia, Canada. *Asian Pacific Journal of Cancer Prevention*, 7(1), 86-90.

This article is not political in nature, nor are they social in scope directly, but their implications are of significant political and social scope. This article highlights the strain, both physical and mental, facing recently immigrated members of the Islamic community to Canada. In the case of Khan and Watson's study, inferences of adjustment disorder, anxiety and depression were noted amongst Pakistani women

in light of the trench between their expectations and realities when emigrating to Canada. The cancer study comparing naturalized Iranians and Canadian Iranians found significant differences in the incidence in certain types of cancer. [Entry: Asif Hameed]

## HISTORY OF MUSLIMS IN CANADA

Baker, Peter, 1976. *Memoirs of an Arctic Arab: A Free Trader in the Canadian North the years 1907 – 1927*. Saskatoon: Yellowknife Publishing Company.

Born Bedouin Ferran in 1887 in Lebanese area of Ottoman Empire. Emigrated to Canada 1907 to avoid conscription in Ottoman army. Book recalls his life of being a goods and fur trader in Northwest Territories. Elected to the Northwest Territories Legislative Assembly 1964-1967. Died 1973. [Entry: Katherine Bullock].

Kassam, K. (2005). Muslim Presence in Alberta: Contribution and Challenges. In The Chinook Historical Society (ed.) *Remembering Chinook Country (183-206)*. Calgary: Deselig Enterprises Ltd.

This article focuses on the history of the Muslim community in Alberta, and their engagement and contributions to the province and their experience within it. It also gives a fairly concise and in depth history of Muslims in North America and their migration to western Canada. [Entry: Asif Hameed]

## MEDIA

Cañas, S. (2008). The Little Mosque on the Prairie: Examining (multi)Cultural Spaces of Nation and Religion. *Cultural Dynamics*, 20(3), 195-211.

This article dissects the manner in which Muslims are portrayed in the Canadian media in the post 9/11 world. It discusses how the show *Little Mosque on the Prairie* challenges stereotypes of Muslims, particularly the ideas western audiences are expected to have of Muslims. Not only this, but, utilizing the show, this paper attempts to explain the difficulties negotiated by Muslim Canadians in order to “integrate”, as well as the complexity of doing so, as depicted in LMOTP. Additionally, the author tries to highlight the fact that Muslims are ethnically and demographically, ideologically

very diverse, and so to ascribe a single formula for successful “integration” would be politically incorrect. The article also concentrates on the view of multiculturalism embodied by LMOTP, as being a “sanitized” view of multiculturalism, palatable for Western liberal audiences. This is because LMOTP leaves out discussion of fringe cultural practices, which would be perceived as “extreme” by those Western audiences. [Entry: Sanaa Ali-Mohammed]

Haque, E. (2010). Homegrown, Muslim and other: tolerance, secularism and the limits of multiculturalism. *Social Identities*, 16 (1), 79-101.

Haque identifies Muslim women’s bodies as the site of great anxiety about the state of multicultural nationalism, and points to a systematic framing of violence against Muslim women that “obscures the material realities which underpin gendered violence and racial exclusion in Canada as it secures the national fantasy of a secular and tolerant multicultural society.” Haque examines how the media discourse around the death of teenager Aqsa Parvez articulates a convenient binary of ‘Canadian freedom’ vs. ‘barbaric Muslim culture’ in order to exclude the source of domestic violence as the “Other,” thus soothing any anxieties about the systemic failures in the Canadian national project. [Entry: Yuliya Barannik]

Steuter, Erin & Deborah Wills (2009), “Discourses of Dehumanization: Enemy Construction and Canadian Media Complicity in the Framing of the War on Terror,” *Global Media Journal-Canadian Edition* 7.

This article argues that the media’s peddling of racist stereotypes in fact pre-dates 9/11. Looks at 1998 hate crimes case of white supremacist Mark Harding who was charged with wilful promotion of hatred after distributing racist pamphlets outside a Toronto high school, concludes that the media can function simultaneously as impetus for and proof of racism. [Entry: Katherine Bullock]

## MUSLIM IDENTITY

Abu-Laban, B. (1983). The Canadian Muslim Community: The Need for a New Survival Strategy. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.). *The Muslim Community in North America* (pp. 75-92). Calgary: The University of Alberta Press.

Abu-Laban’s article focuses on the importance of maintaining the Muslim identity and cultural norms in the face of the assimilation effect. [Entry: Asif Hameed]

Adams, Michael (2007). *Unlikely Utopia: The Surprising Triumph of Canadian Pluralism*. Toronto: Viking, 2007.

Book is about how multiculturalism as Canada's national project, that it may have problems, but yet is working, possibly because Canada has no strong sense of national chauvinism. Chapter on Muslims based on 2006 Environics Survey of Canadian Muslim opinion. Compares Muslim data to non-Muslim data on many issues, so is able to take away that sense of 'uniqueness' of Muslims. [Entry: Katherine Bullock]

Bakshaei, M. and McAndrew, M. (2012). The Difficult Integration of Muslims into Quebec since 9/11: International or Local Dynamics? *International Journal: Canada's Journal of Global Policy Analysis*, 67(4), 931-949.

The article examines the negative public discourse around the integration of Muslims in Quebec. The discussion of Muslims in Quebec, the authors suggest, is shaped primarily by local political, social & media dynamics and immigration policies, rather than international events or policies in Canada overall. Key sources of tension are identified: the long-standing social policy debates in Quebec (multiculturalism vs. inter-culturalism, definitions of secularism); discrimination & difficult socio-economic integration of Muslim immigrants; and disproportionately negative media coverage of Muslims in Quebec, particularly on the subject of religious accommodation (which the authors situate in a media war between major press groups in Quebec). [Entry: Yuliya Barannik]

Bakht, N. (Ed.). (2008). *Belonging and Banishment: Being Muslim in Canada*. Toronto : TSAR.

This book concentrates on issues of identity among Canadian Muslims of various ethnic backgrounds from across Canada, and also claims to explore issues which are of importance to Muslims. It also examines the impacts of events involving Muslims on the identity and lives of Muslims in Canada, events such as the Omar Khadr controversy and 9/11. Other essays also discuss concerns which are of an entirely different nature, but which are of interest to Canadian Muslims nonetheless, everyday concerns such as childrearing and family life. [Entry: Sanaa Ali-Mohammed]

Barclay, H. (1969). The Perpetuation of Muslim Tradition in the Canadian North. *The Muslim World*, 59(1), 64-73.

This paper examines how the Lebanese population of the Albertan town of Lac La Biche, which has the highest percentage of Muslim inhabitants of any town in North America (in 1969) has been able to perpetuate its Muslim traditions. [Entry: Sanaa Ali-Mohammed]

Barclay, H. (1978). The Muslim Experience in Canada. In Coward, H. , & Kawamura L. (Ed.), *Religion and Ethnicity* (101-114). Waterloo: Wilfrid Laurier Press.

This chapter by Barclay examines the adaptation and assimilation of Muslims of Lebanese Arab background into the fabric of Canada. Barclay does this after establishing the fact that assimilation of Muslims is a greater challenge than for other immigrant groups. He considers these challenges, among them, the so called “rigidities” of the Muslim faith, and the predominantly Judeo-Christian culture of Canada. [Entry: Sanaa Ali-Mohammed]

Bartlett, Jamie, Jonathan Birdwell, Michael King (2010), *The Edge of Violence*. Demos, London, UK.

Exploring the connection between radicalisation and violence, based on 62 in-depth profiles of ‘home-grown’ terrorists from Canada and Europe; radicalisation not leading to violence based on profiles of 28 radicals were created, including 20 who were interviewed in depth; and a ‘moderate’ youth group based on interviews with 70 Canadian youth; 75 leaders/imams/academics/journalists in Canada. Concludes there is not a typical journey of radicalisation into violence, but still points problematically to role of “ultra-orthodox” as an enabling factor. [Entry: Katherine Bullock]

Bin Sayeed, K. (1981). Predicament of Muslim professionals in Canada and its resolution. *Journal of Muslim Minority Affairs*, 3(2), 104-119.

In this paper, Bin Sayeed refers to the fact that many Muslim trained professionals, migrants from other countries, find that their economic situation is worsened upon their residence in Canada, they face certain amounts of racism and also the fear that their religious identity may be forcefully eroded in the secular and permissive atmosphere of Canada. The author argues that this predicament has recently (as of 1981) worsened further still due to the recession and also due to the troubles these professionals face in terms of successful integration because of the cultural and religious practises and attitudes which they bring with them from their home countries and also because of the attitudes of native Canadians which are prevalent (at the time). The study was done through both questionnaires and direct interviews of the said Muslim professionals. [Entry: Sanaa Ali-Mohammed]

Chatterji, M. (2002). The Shi’a Isma’ili Community in Canada. ISIM Newsletter, 11, 14.

This article focuses on the experiences, history, strains and identity of a particular subset of the Muslim population. The Shi’a Isma’ili are a minority within the Islamic community and while their experience is one shared in many ways with the larger Muslim community, their community faces its own specific hardships as well. [Entry: Asif Hameed]

Department of Canadian Heritage (2001). *Between Memory and Present Aspirations: Canadian Identities and Religious Diversity*. Halifax: Paul William Reid Bowlby.

This is a report published by the Department of Canadian Heritage, looking at the interactions between several immigrant Diaspora groups (Muslim, Sikh, Buddhist and Hindu), alongside aboriginal groups, with mainstream Judeo-Christian Canadian groups. It looks at not only patterns of adaption/acclulturation, but the effect 'outside' groups have had on Canada and their integrity as part of the Canadian mosaic. [Entry: Asif Hameed]

Elsayed, S. (2009). *Exploring a sense of Canadianess: Canadian Muslims in Kitchener-Waterloo*. (Masters Thesis, Wilfrid Laurier University, 2009).

Elsayed's paper goes over the manner in which Muslims in the Kitchener-Waterloo area view their Canadian identity. The study makes a distinction between a feeling of citizenship which stems from a sense of belonging and the other which stems from the extent of rights provided to them by the government of Canada, and questions participants accordingly. In particular, the study found that the participants' perceptions of Islamophobia had a significant effect on their sense of Canadianess. Recommendations for practice and policy are also discussed. [Entry: Sanaa Ali-Mohammed]

Geddes, J. (2009). What Canadians think of Sikhs, Jews, Christians, Muslims. *Maclean's*, 122(16), 20-24.

This article challenges Canada's perception of itself as an accepting, multicultural society, and exposes the discomfort most Canadians feel with Hinduism, Islam and Sikhism. This paper comes in the context of revision of Canadian citizenship laws to making them more strict. [Entry: Sanaa Ali-Mohammed]

Haddad, Yvonne Yazbeck and Jane Idleman Smith (eds), 1994. *Muslim Communities in North America*, Albany: State University of New York.

This book has 22 chapters, focusing mostly on US cities. One chapter on a Canadian city ("Muslims of Montreal," by Sheila McDonough, 317-334) See entry below. A chapter by Abdulaziz A. Sachedina, "A Minority Within A Minority: The Case of the Shi'a in North America," mentions Shi'a in Canada and the US, and cites Toronto as the secretariat of the North American Shi'a Ithna-Asheri Muslim communities (NASIMCO) made up mostly of Asian Shia origin East Africa (p.8). [Entry: Katherine Bullock]

Hamdani, Daood Hassan (1992). "Muslims and Christian Life in Canada," In Michael A Köszegi and J Gordon Melton (eds). *Islam in North America: A Sourcebook*. New York and London: Garland Publishing, 253-263.

Originally a talk delivered at the Institute for Christian Life in Canada under the auspices of the Catholics for social change and the Toronto School of Theology in Toronto. Paper begins by emphasising Canada's multicultural heritage. Covers history of Muslim arrival; percentage of population, discrimination, Christian concept of loving thy enemy and role of social ethics in overcoming discrimination, cultural freedom and dignity Canada offers through bill of rights, multiculturalism, and human rights legislation. [Entry: Katherine Bullock]

Hogben, M. (1983). Socio-Religious Behavior of Muslims in Canada: An Overview. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.) *The Muslim Community in North America* (111-125). Calgary: The University of Alberta Press.

This article focuses on the interaction of Muslims with their community at large, both in terms of the Muslim community and other faiths/ethnic groups, in Canada. [Entry: Asif Hameed]

Hogben, W. M. (1991). Marriage and Divorce among Muslims in Canada. In Abu-Laban, S.M., Qureshi, R., and Waugh, E.H. (Eds.) *Muslim Families in North America* (154-184). Edmonton: University of Alberta Press.

In this chapter, Hogben seems to be discussing patterns of marriage and divorce amongst Muslim Canadians in general. He first attempts to lay the groundwork for the discussion, through explanations of some of the misconstrued verses of the Quran and of Hadith about marriage in Islam, and the actual practise of it. He then discusses the demographics of those who are Muslim and married, statistics on the practise of polygamy amongst Muslims in Canada, for example, statistics on the incidence of divorce within the Muslim community, statistics on the rate of "outmarriage", on the rate of intermarriage between Muslims and non-Muslims as well as the rate of marriage between Muslims of different ethnicities, amongst Muslims in Canada. He also surveys the possible reasons for divorce amongst couples where at least one spouse is Muslim. He then discusses possible solutions to this increase in divorce rate with respondents also. [Entry: Sanaa Ali-Mohammed]

Janhevich, D. and Ibrahim, H. (2004). Muslims in Canada: And Illustrative and Demographic Profile. *Metropolis*, 1, 49-56.

This short article utilises statistics from the 2001 census and attempts to trace the growth of Muslim communities in Canada, through observation of the growth of the Muslim communities in certain Canadian cities. This work also examines the socio-economic and demographic differences and similarities amongst those who identify

themselves as Muslims in Canada. It additionally maps the effects of the growth of Muslim communities on the cities in which they live, effects which come about from activities such as civic participation, for example. [Entry: Sanaa Ali-Mohammed]

Kelly, P. (1998). Muslims Canadians: Immigration Policy and Community Development in the 1991 Census. *Islam and Christian Muslim Relations*, 9(1), 83-103.

Kelly's article focuses on the status and experience of immigrating Muslims in Canada from the end of the 'White Canada' policy in 1962 to her census of focus in 1991. Her study looks at not only demographic factors, but the maintenance of Islamic cultural norms and the positive and negative outcomes which arise as a result. [Entry: Asif Hameed]

McDonough, S. (1994). Muslims of Montreal. In Haddad, Y.Y. and Smith, J.I. (eds.) *Muslim Communities in North America* (317-334). Albany: SUNY.

McDonough's article focuses on the many Muslim communities of Montreal, their shared/individual histories and developments as well as their interactions with one another and with mainstream society. Quebec, being a distinct, and in some ways a very different, society than the rest of Canada presents its own challenges as an environment to immigrate to, and McDonough's article attempts to discuss these challenges in reference to the various Muslim communities in Montreal. [Entry: Asif Hameed]

McDonough, S. (2000). The Muslims of Canada. In Coward, H.G., Hinnells, J.R. and Williams, R.B.(eds.) *The South Asian Religious Diaspora of Britain, Canada and the United States*(173-190). Albany: SUNY.

McDonough's article is an attempt to put forth a concise historical account of Muslim's in Canada at large, citing individual national examples, but for the most part remaining general. [Entry: Asif Hameed]

Moghissi, H. (2003). Diaspora of Islamic Cultures. *Refuge*, 21(2), 114-119.

This paper looks at various Islamic communities displaced within Canada, namely Pakistani, Afghan, Iranian and Palestinian. It attempts to gauge the groups' collective and individual experiences based on various S.E. factors and other demographic conditions (gender, class, religious commitments etc.) [Entry: Asif Hameed]

Moghissi, H., Goodman, M.J., Rahnema, S. (2009). *Diaspora by Design: Muslims in Canada and Beyond*. University of Toronto Press.

This book studies the experiences of Muslims in Canada and focuses on those factors which make them most aware of their cultural marginality, and how much these

factors effect their ability to assimilate into mainstream Canadian society. It does this in order to assess the main impediments to their civic and political participation in Canada. Four distinct groups have been concentrated on in the study-the Pakistani, Palestinian, Iranian and Afghan communities [Entry: Sanaa-Ali-Mohammed]

Muslim Research Foundation. (1990). *Muslims in the Canadian Mosaic: Socio-cultural and economic links with their countries of origin*. Edmonton: Husaini, Z.

This study declares itself to be promoting greater understanding between Albertan Muslims and mainstream Albertan/Canadian society through the debunking of stereotypes as created by the media, so that the Canadian political system, in particular, may be less influenced by the negative stereotypes which are a staple of public opinion, and which often lead to overt discrimination. In particular, this study utilises questionnaires administrated by Albertan-Muslim organisations and prominent Albertan-Muslim individuals of the community also, in order to provide somewhat representative sample data on the attitudes and socio-demographic profiles of Albertan Muslims. Interviews of community, religious, business leaders and professional people were also made use of in contribution to the study, making it highly objective and scholarly. The main focus of the questionnaires and interviews is twofold. Firstly, the Muslims in Canada, specifically , those in Alberta, are investigated, in terms of socio-demographics and history. Secondly, Canadian Muslims' and their links with their countries of origin are examined, with special reference to Muslims in Alberta. [Entry: Sanaa-Ali-Mohammed]

Nimer, M. (2002). *The North American Muslim Resource Guide*. New York: Routledge.

Nimer's book doesn't have information in terms of Muslims in Canada, but it does provide a comprehensive history and functional analysis of 2 major Canadian Islamic groups: The Canadian Council of Muslim Women and the Kashmiri Canadian Council. [Entry: Asif Hameed]

Rashid, A. *The Muslims of Canada: A Profile*. 1985 Ottawa: Statistics Canada.

Short book based on the 1981 census. In English and French. Covers diversity in population; population size (at the time less than one-half of one-percent); regional distribution; basic demographics; economic characteristics. Note at that time Canadian born was very low, and elderly Muslims practically non-existent. Interfaith marriage high, leading author to surmise the disappearance of the Muslims of Canada as a unique identity. [Entry: Katherine Bullock]

Reitz, J. G. (2009). Race, religion, and the social integration of new immigrant minorities in Canada. *The International Migration Review IMR*, 43(4), 695-726.

This paper reviews how much the levels of integration of various individuals of racial minority groups are affected by their religious diversity, and comes to the conclusion

that, for the most part, it is racial minority status which is more of a preventative factor than is religious minority status. They note also that religious commitment, for many visible minority groups, for the most part has impact in terms of integration only because it results in relations with other members of the ethnic community. The discussion of religious commitment interfering with integration in Canada, the authors note, as everywhere else, has been sparked by 9/11, and it is this aspect of the paper where Muslims as a minority group feature most prominently. The debate of religion deterring successful integration has also featured issues considered of concern to the Muslim community, issues such as gender equality and the use of Sharia law in particular. [Entry: Sanaa-Ali-Mohammed]

Rifaat, C. (2004). Interethnic Dissonance? Muslims and Jews? In *Immigrants Adapt, Countries Adopt-- or Not: Fitting into the Cultural Mosaic* (1st ed.). Montreal: New Canadians Press.

This chapter speaks about these two religious minorities in Canada, as well as their interactions with one another, particularly in light of the current tensions in the Middle East. The book in general discusses the immigrant experience, including the challenges faced by immigrants of various backgrounds in becoming fully functioning members of Canadian society. The author dedicates an entire section of the book to the immigrant experience in Quebec, which differs significantly from the experience in other parts of Canada due to Quebec's unique history and position in Canada. [Entry: Sanaa-Ali-Mohammed]

Salim, A. (1995). Attitudes and Cultural Background and Their Relationship to English in Multicultural Social Context: The Case of Male and Female Immigrants in Canada. *Educational Psychology*, 15(3),323-326.

This study, in a sense, looked at the acculturation effect in terms of language amongst male and female Islamic immigrant 8th graders. In general, respondents performed better in questionnaires and interviews done in English (their 2nd, 'accultured' language), despite the cultural content of the material. [Entry: Asif Hameed]

Waugh, Earle H (1991) "North America and the Adaptation of the Muslim Tradition: Religion, Ethnicity and the Family." In Abu-Laban, S.M., Qureshi, R., and Waugh, E.H. (Eds.) *Muslim Families in North America* (68-95). Edmonton: University of Alberta Press.

This chapter looks at the environment into which Muslim immigrants try and adapt. Waugh considers: religio-cultural setting; North American traditions of tolerance and religious pluralism, and Muslim immigrant's positive view of Church-State relations. He ends the chapter with a discussion of the difficulties facing Muslims in North America: a long history of negative stereotyping; media bias; latent racism; erasure through assimilation; structural difficulties of some Muslim practices and the State (eg polygamy, divorce Muslim style); conflicts in values and beliefs (eg dating; bank interest); sectarian differences; externally produced political issues. [Entry: Katherine Bullock]

## POLITICS

Abu-Laban, Y. and Nieguth, T. (2000). Reconsidering the Constitution, Minorities and Politics in Canada. *Canadian Journal of Political Science*, 33(3), 465-497.

This article discusses the effectiveness of constitutional discourse in the modern Canadian Mosaic. It purports that current views and policies of Canadian federalism were borne from the duality of Canadian identity from a French/English perspective, but with an influx of new ethnic, religious and cultural groups into Canada over the past 4 decades, the previous discourses need to be evaluated. The article cites many ethnic and religious groups, including Muslims, and the near universal issues they face as 'outside' groups in Canadian political discourse. [Entry: Asif Hameed]

Aoun, S. (2008). Muslim communities: The pitfalls of decision making in Canadian foreign policy. In Carment, D. and Bercuson, D. (eds). *The World in Canada: Diaspora, Demography, and Domestic Politics*(109-122). Montreal: McGill-Queens University Press.

Aoun concentrates on the roles which a diasporic community can play in furthering the political interests of its country of origin within Western politics (that is, utilizing the politics of the "host" country) thereby creating a new brand of international politics. He examines the effectiveness of this type of politics, and concludes that its success differs at varying times, but in general, due to the fact that the executive in Canada control nearly all legislation, it is not usually very effective. He then looks at the Muslim community in Canada in this light, particularly at their level of political participation, and thus, their political influence, to see how much of an effort has been made by them to further the political interests of their "homelands" or of the "Muslim" part of the world, and how far this has succeeded. [Entry: Sanaa Ali-Mohammed]

Bader, V. (2009). Legal pluralism and differentiated morality: Sharia in Ontario? In Grillo, R. Ballard, R., Ferrari, A., Hoekema, A.J., Maussen, M., and Shah, P. *Legal Practise and Cultural Diversity* (pp.49-72). Aldershot, England: Ashgate.

This chapter seeks to establish that a compromise might have been reached when the proposal to implement sharia law in family cases in Ontario was put forward. This compromise would have been better than both the secular absolutism manifested in the rejection of the proposal and the absolute accommodation which would have occurred should the proposal have been accepted at face value. Bader then discusses how such a compromise might have been reached, thereby helping ameliorate the position of vulnerable minority groups. [Entry: Sanaa Ali-Mohammed]

Iding, L.K. (2008). *Freedom of religion vs. substantive equality: Value-based resolution of conflicts in the context of the Ontario sharia law debate*. (Masters' thesis, University of Toronto, 2008).

Iding addresses the issue of the proposal to implement sharia law in courts in Ontario. She reviews sharia law and what it implies. She concludes that there exists a conflict

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## THE TESSELLATE INSTITUTE

between equality rights (as sharia law is supposedly unequal towards women) and between rights to religious freedom, or minority rights. She reviews how this conflict might be resolved under the Charter, should the Supreme Court ever take on the case. [Entry: Sanaa Ali-Mohammed]

Kassamali, S. (2009). *A politics of submission: Conditional agents and Canadian threats at the Al-Huda institute of Islamic education for women*. (Master's thesis, University of Toronto, 2009).

This study examines the teachings of the Al-Huda Institute of Islamic Education for women and comes to the conclusion that it advocates a type of political involvement which is based upon religious teachings. These religious teachings, the teachings of Islam, in turn, are based upon submission to the will of God. Thus the term politics of submission. This study further explains that this type of political involvement creates tensions within Canadian society as it threatens the secular view of politics which is dominant in Canada. [Entry: Sanaa Ali-Mohammed]

Khan, S. (1995). Race, Gender and Orientalism: Muta and the Canadian Legal System. *Canadian Journal of Women and the Law*, 8(1), 249-261.

In this article, Khan addresses a specific case which occurred in Ontario's civil court, which involved Muta, or temporary marriage, and a mother's custody and access rights in this context. Khan argues that not only is the Canadian legal system unable to convene on such issues in a manner which reflects Canadian "multiculturalism" properly, but that the determination of those in positions of power in such cases (such as the judge, for example) to remain not only ignorant of the cultural practises of others, but to cling to stereotypes of those cultural practises, inhibits their ability to uphold justice in these cases. [Entry: Sanaa Ali-Mohammed]

Leuprecht, C., Skillcorn, D.B., and Winn, C. (2012) Homegrown Islamist Radicalization in Canada: Process Insights from an Attitudinal Survey. *Canadian Journal of Political Science*, 45(04), 929–956.

With a focus on process and extensive discussion of methodology, the article uses a cross-sectional survey of Ottawa communities "at risk" for radicalization to question accepted patterns of variation in attitudes based on popular theories of radicalization. The findings point to three independent dimensions of variation: social-economic-political satisfaction/dissatisfaction, moral-religious satisfaction/dissatisfaction, and a dimension that appears to be associated with radicalization. Based on the findings from the sample surveyed, the researchers theorize that radicalization is often a "personal issue", rather than one directly affected by "social, economic or foreign policy," meaning that public policy may have a limited effect on mitigating radicalization. [Entry: Yuliya Barannik]

Nagra, B., Peng, I. (2013) Has Multiculturalism Really Failed? A Canadian Muslim Perspective. *Religions*, 4, 603–620.

The article identifies a growing “disenchantment with multiculturalism” in the public discourse in the West and examines the relevance of the concept of multiculturalism to young Canadian Muslims, given that questions about the integration of Muslim minorities is at the heart of debates over the viability of multiculturalist policies. Based on interviews with 50 participants, the authors describe a complex relationship between young Canadian Muslims and multiculturalism, which they qualify both as a daily “micro-contestation” due to various forms of discrimination this group routinely experiences, and a tool for asserting one’s distinct identity & belonging within a national context. [Entry: Yuliya Barannik]

National Association of Women and the Law. (2005). *Arbitration, religion and family law: private justice on the backs of women*. Ottawa: Bakht, N.

This paper primarily reviews the implications of the use of the Shariah law in arbitrary courts in Ontario to settle civil cases, as proposed by certain Muslim groups in Toronto on grounds of religious freedom. The author concludes that the use of Shariah law will be detrimental to the maintenance of equality, in particular, equality of the genders, which is so vital to the integrity of the Canadian court system. Further, she states that the right to religious freedom is second to the need for the equality of the genders in this case. [Entry: Sanaa-Ali-Mohammed]

Nesbitt-Larking, P. (2007). Citizenship and Political Identity: A Comparative Analysis of Muslims In Canada and the UK.” Presented at the 30th Annual Scientific Meeting of International Society of Political Psychology, Portland Oregon, USA, July 4-7, 2007.

This study looks at the political and social integration of Muslims, both in terms of the community at large and within the Muslim community itself, who recently immigrated to Canada and the UK. The study measures not only integration, but overarching quality of life as well, based on a variety of factors. [Entry: Asif Hameed]

Nesbitt-Larking, Paul (2007), “Canadian Muslims: Political Discourses in Tension,” *British Journal of Canadian Studies* 20(1), 2007, 1-24.

Article is a discourse analysis of parliamentary Hansard post 9/11 and 13 interviews with Muslim leaders and students in London ON. To compare anti-terrorist (Muslim) and anti-hate discourse in Canada. His optimism while nuanced is strikingly different from Moosa’s assessment of the Canadian state’s ability to deal with faith communities. [Entry: Katherine Bullock]

Roach, K. (2009). *Canadian National Security Policy and Canadian Muslim Communities*

Roach discusses the development of Canadian national security policy after 9/11, attempting to gauge its effects on Muslim Canadians and also their level of involvement in its development process. The author seems to be suggesting that though Canada does uphold the civil liberties of its citizens, and is very accepting in terms of multiculturalism, more can be done to ensure the upholding of international law, and equality rights in the anti-terrorism measures taken by the Canadian government. He argues that acting in such a manner can only have a positive impact on Canada's relations with minority groups such as Muslims, creating a greater sense of national unity, and thus also be helpful in combating terrorism on national soil. [Entry: Sanaa-Ali-Mohammed]

Slonowsky, D. (2012). *Dangerousness and Difference: The Representation of Muslims within Canada's Security Discourses* (Unpublished master's thesis). University of Ottawa, Ottawa.

This study is based on a "critical discourse analysis of a selection of Canada's security texts" and analyses the ways negative stereotypes of Muslims are perpetuated by state representatives. Canadian security texts seem to be operating on the "clash of civilizations" theory, actively contributing to systematic discrimination and exclusion of minority groups from Canadian social fabric. The author concludes that Canadian security discourse constructs Muslims as "dangerous and different from the normative Canadian," creates suspicion around ordinary Muslim behavior, and normalizes the idea that the Muslim community is in need of surveillance by both state agents and the general public. Despite the anti-racism message of official multiculturalism, power relations between dominant, white Canada and its minority groups remain unequal. Slonowsky calls for an increased awareness of these inequalities among state representatives to enable positive systemic change. [Entry: Yuliya Barannik]

The Canadian Society of Muslims (1994). *The Reconstruction of the Canadian Constitution and the Case for Muslim Personal/Family Law: A Submission to the Ontario Civil Justice Review Task Force*. Toronto: Syed Mumtaz Ali.

The value of this article is not so much based on any particular statement of the Islamic experience, but as an example of it. The ideas expressed within this report illustrate many of the struggles Canadian Muslims face in trying to find a balance between belief and the state of residence; in this particular case, the judiciary is the focus. [Entry: Asif Hameed]

## YOUTH

Bigelow, M. (2008). Somali Adolescents' Negotiation of Religious and Racial Bias In and Out of School. *Theory Into Practice*, 47, 27-34.

This article, referencing research on Somali immigrant communities in the U.S., U.K., Canada and Australia, provides a concise overview of the challenges faced by Somali youth in their adoptive Western societies. The effects of racialization and Islamophobia on the ways Somali youth negotiate their identity are highlighted. The author concludes with a series of suggestions for educators, including facilitating discussions on identity, race, and Islamophobia in the classroom, and accommodating the basic religious practices of Somali students. [Entry: Yuliya Barannik]

Claes, E., Harell, A., Hooghe, M., Dejaeghere, Y., Quintelier, E. (2010). Anti-Gay Sentiment Among Adolescents in Belgium and Canada: A Comparative Investigation into the Role of Gender and Religion. *Journal of Homosexuality*, 57, 384-400.

In this article, the researchers analyze data from research in Belgium and Canada (Ontario, Quebec) on the attitudes of adolescents towards LGBT rights, considering, among others, the influence of religious affiliation and religiosity on the responses. Among other groups discussed, Muslim adolescents in Belgium and Canada alike exhibited the least positive attitudes towards gay rights; the researchers highlight, however, that these results may be primarily due to the higher level of religious involvement among Muslim respondents (increased religious involvement negatively correlated with tolerance towards LGBT in all faith groups). The article encourages engagement with faith traditions to mediate harmful attitudes in the classroom. [Entry: Yuliya Barannik]

Jiwani, N., Rail, G. (2010) Islam, Hijab and Young Shia Muslim Canadian Women's Discursive Constructions of Physical Activity. *Sociology of Sport Journal*, 27, 251-267.

Based on informal conversations conducted with 10 Shia Muslim Canadian of Indian heritage in their early 20s, the authors discuss these women's "discursive constructions of physical activity," degrees of participation in physical activity, and views on physical activity in relation to Islam and the hijab. The authors work within a feminist poststructuralist and postcolonial perspectives. They observe that, despite a difference in religious values, the young women's constructions of physical activity are situated within the dominant discourse on femininity, beauty, and health. There is also discussion on the lack of opportunities these women see for practicing sports within the Shia Muslim community framework, despite their preference to do so when possible, for both religious, cultural, and social reasons. [Entry: Yuliya Barannik]

Moosa-Mitha, M. (2009). Social Citizenship Rights of Canadian Muslim Youth: Youth Resiliencies and the Claims for Social Inclusion. *Arab Studies Quarterly*, 31(1/2), 121-140.

This study of social experiences of Canadian-Muslim youth discusses some of their resiliencies when navigating their civic participation in Canadian society. It highlights the strong dissonance between the importance of religious faith as a component of social citizenship for this group and the overwhelmingly secular interpretations of civic participation by the Canadian Welfare state. The author points to the non-inclusion of religious identity in the Canadian anti-discriminatory laws, despite “religion [acting] like a racial category in the lived experiences of Canadian-Muslims,” as the state’s failure to recognize Canadian-Muslim’s contribution to society and an undermining of their efforts to “challenge pejorative definitions of their identity.” The author makes suggestions for the Canadian system based on the Indian model of secularism as articulated by political theorist Rajeev Bhargava. [Entry: Yuliya Barannik]

## WOMEN

Abu-Laban, B. (1983). The Canadian Muslim Community: The Need for a New Survival Strategy. In Waugh, E., Abu-Laban, B. and Qureshi, R.B. (eds.). *The Muslim Community in North America* (pp. 75-92). Calgary: The University of Alberta Press.

Abu-Laban’s article focuses on the importance of maintaining the Muslim identity and cultural norms in the face of the assimilation effect. [Entry: Asif Hameed]

Alvi, S., & McDonough, S. (2002). The Canadian Council of Muslim Women: a chapter in the history of Muslim women in Canada. *Muslim World*, 92(1-2), 79-97.

This article provides a brief history of Muslims in Canada, as well as a history of the organization known as the Canadian Council of Muslim Women. It discusses the history of the first masjid in Canada, the Al-Rashid mosque in Edmonton, completed in 1938, and the struggles undergone by Muslim women of that community, in its establishment and preservation, and how the roles played by Muslim women during and after this period lead to the establishment of the CCMW. [Entry: Sanaa Ali-Mohammed]

Arat-Koc, S. (1999). Coming to Terms with Hijab in Canada and Turkey: Agonies of a Secular and Anti-Orientalist Émigré Feminist. In Heitlinger, A., & Phillips J. (Ed.), *Emigre feminism: Transnational perspectives* (pp.173-188). Toronto: University of Toronto Press.

Arat-Koc, from her position as a self-declared émigré-feminist residing in Canada,

reflects critically on the recent popularity of the practice of wearing the hijab among young Muslim women in both Canada and Turkey. [Entry: Sanaa Ali-Mohammed]

Atasoy, Y. (2003). Muslim Organizations in Canada: Gender Ideology and Women's Veiling. *Sociological Focus*, 36(2), 143-158.

This article considers the discourse around the wearing of hijab by Muslim women as articulated within two major "Muslim immigrant organizations," ISNA and CCMW, situating it in the global and local linkages of these organizations and their priorities and methodologies. ISNA is described as promoting the veil as part of a Muslim woman's communal obligation & resistance to corrupt "Western" lifestyle, whereas CCMW is said to articulate veiling as a personal choice, a matter of human rights and social justice. The author advocates a rejection of the dichotomy passive/traditional vs. active/modern in examining women's relationship to structures of subordination. [Entry: Yuliya Barannik]

Canadian Council of Muslim Women., The National Association of Women and the Law., and the National Organisation of Immigrant and Visible Minority Women in Canada. (2004). *Family arbitration using Sharia law: Examining Ontario's arbitration act and its impact on women*. Ottawa: Bakht, N.

This study discusses the controversy over the recent proposal for arbitration tribunals utilising Sharia law to settle civil matters. It examines the implications of the use of Shariah law in Ontario, particularly on Muslim women. [Entry: Sanaa Ali-Mohammed]

Canadian Council of Muslim Women. (2004). *Muslim women: Beyond perceptions*. Toronto: Hamdani, D.

This study attempts to provide factual information on the Muslim women of Canada. It basically provides statistics on where they live, what their ethnic backgrounds are, their marital status and history, as well as how their life cycles generally progress, income levels and family dynamics, as well as their levels of education and participation in the workforce. The main concern of Hamdani's study, however, seems to be how they fit into Canadian society, and the challenges which they face in attempting to do so. [Entry: Sanaa Ali-Mohammed]

Dossa, P. (2009). *Racialized Bodies, Disabling Worlds: Storied Lives of Immigrant Muslim Women*. University of Toronto Press.

This work by Dossa seeks to interrogate how immigrant Muslim women with disabilities are excluded and oppressed by current immigration policy, through specific case studies. The author wishes to establish that these women in fact are not helpless and do have skills and experiences which they can provide for the enrichment of the Canadian social and economic fabric. He provides recommendations on how society can be made more "just" through inclusion of members of it which are forced to the "fringe" of society. He argues that existing research on disabled individuals does not

represent accurately the vast majority of people who live with disabilities as most studies do not use ethnicity, faith, or gender as points of differentiation amongst participants, while this book does so. [Entry: Sanaa Ali-Mohammed]

Joespeh, S. and Najmabadi, A. (2003). *Encyclopedia of Women and Islamic Cultures*. Boston: Brill.

This book looks at facets of Islam pertaining to women around the world, however specific passages reference and focus primarily on the experience of Islamic women in Canada, namely in reference to family law and courtship. [Entry: Asif Hameed]

Keshavjee, R. (2004). *The redefined role of the Ismaili Muslim woman through higher education and the professions*. (Doctoral dissertation, University of Toronto, 2004).

This study focuses on the effects of higher education on the lives of Ismaili Muslim women of Indian descent and how this education has impacted not only their own lives, but also helped them be more active members within their respective societies and enabled them to represent themselves as they would like to be represented. The study also discusses the differences between the lives of these, younger women, and those of their more traditional mothers. [Entry: Sanaa Ali-Mohammed]

Khan, S. (1993). Canadian Muslim Women and Sharia Law: A Feminist Response to 'Oh Canada!' *Canadian Journal of Women and the Law*, 6(1), 52-65.

In this article, Khan argues against the proposal put forward by the Canadian Society of Muslims, by which consenting Muslims would be subject to "Muslim Personal Status Laws" in Canada, i.e., Sharia law, which attempts to accommodate Muslims and their personal and religious beliefs in Canada, and combats the marginalisation and exclusion the Muslim community feels. Khan proposes that an alternative method of accommodation be chosen due to the fact that Sharia law is, in her estimation, sexist, simplistic, and unrealistic due to the fact that the Muslim ummah is diverse and versions of Shariah law across the Muslim world differ, making it difficult to find one form of Sharia that may be agreed upon. [Entry: Sanaa Ali-Mohammed]

Khan, S. (1995). The Veil as a Site for Struggle: The Hejab in Quebec. *Canadian Woman Studies*, 15(2), 146-152.

Khan focuses on the various facets of the veil, that is, its multiple roles, in both the political and personal arenas, as well as its history and the perception of it throughout recent history, in both Muslim and non-Muslim countries. She utilises this discussion to demonstrate that women's bodies, as symbolised by the veil, are used by contradictory forces, namely, the Westernising forces, for whom the veil symbolises backwardness and female subjugation, and the nationalistic forces, for whom the veil is a symbol of resistance and an expression of national and religious identity, to further their own personal agendas. She also examines veiled Canadian Muslim women's experiences of the veil and finds it very different from the experiences of

those Muslim women who reside in Muslim majority countries. The main focus of this article, however, is the debate in schools in Quebec on the hijab and whether or not veiled Muslim girls should be permitted to wear them in school or not. The main opposition to the wearing of the hijab in Quebec public schools seems to be a perception of the hijab as alien to French Canadian identity entirely, maintains Khan, a clear manifestation of Orientalism as a method of viewing Muslims and Arabs. This paper also discusses the expectations created by communities of the “Muslim woman” which she holds is an entirely inappropriate term for a diverse and fluid identity. These expectations include the hijab, and so here also, she notes, identity is imposed on those who happen to be both Muslim and female. [Entry: Sanaa Ali-Mohammed]

Khan, S. (1998). Muslim Women: Negotiations in the Third Space. *Signs: Journal of Women in Culture and Society*, 23(2), 463-494.

Like many of Khan’s other works, this article concentrates on the rigidity and the enforcement of both Orientalist and Islamist positions on the identity of Muslim women in diasporic communities. She examines the Canadian Muslim woman’s struggle to find herself and her identity in this context, as well as how this affects her interaction and contributions to broader Canadian society. Case studies of two Canadian-Muslim women are utilised to understand these ideas better. [Entry: Sanaa Ali-Mohammed]

Khan, S. (2000). *Muslim Women: Crafting a North American Identity*. Gainesville: University Press of Florida.

In this book, Khan studies issues of identity amongst Muslim women in Canada through interviews of Torontonians Muslim women of various ethnic and social backgrounds. It details how each of these Muslim women responded to the contradictions of being both Muslim and North American and how much each of these labels contributes to the hybrid identities of various Muslim women. The author also tries to measure the feelings of these women towards the use of Sharia law in Canada. The author means for her study of these women’s lives and their opinions, to destabilise preconceived notions of who the “Muslim Woman” is. Khan tries to dissect how gender, along with race, religion (Islam), ethnicity and sexuality, all have effects on the way women’s lives are organised, particularly in diasporic communities in Canada. She also focuses on how women in these diasporic communities choose to identify themselves or allow themselves to be identified by their religion (Islam) and why they hesitate to do so, through the interviews with various Muslim women from the GTA. The book looks into what effect the polarised realm of politics and the media has on their readiness to identify themselves as such. The author also argues that it is wrong to reduce Muslim to simply a religious category, and opposes those who view Muslim women from an entirely Islamic or Orientalist perspective. Instead, she advocates the creation of a flexible identity in a “third space” or realm which allows a more hybrid, fluid, identity to emerge. [Entry: Sanaa Ali-Mohammed]

Khan, S. (2001). *Between Here and There: Feminist Solidarity and Afghan Women*. *Genders*, 33 . Retrieved from [http://www.genders.org/g33/g33\\_kahn.html](http://www.genders.org/g33/g33_kahn.html).

Khan concentrates, in this article, on the stereotypes of veiled Muslim women which exist amongst western audiences, as represented by the “oppressed” Afghan woman, a “victim” in Afghanistan under the Taliban. She argues that such accounts of the veiled Afghan women, being entirely from an outsider’s perspective, neglect to incorporate of the historical positioning of Afghan women. Khan wishes to provide an alternative, and more accurate account. [Entry: Sanaa Ali-Mohammed]

Khan, S. and Watson, J.C. (2005). *The Canadian Immigration Experiences of Pakistani Women: Dreams Confront Reality*. *Counselling Psychology Quarterly*, 18(4), 307-317.

Not political or social in nature directly, though their implications are both social and political in scope. Highlights the strain, both physical and mental, faced by recent immigrants to Canada from Islamic countries. Inferences of adjustment disorder, anxiety and depression were noted among Pakistani women in light of the trench between their expectations and realities when emigrating to Canada. [Entry: Sanaa Ali-Mohammed]

Khan, S. (2009). *Of Hockey and Hijab: Reflections of a Canadian Muslim Woman*. Toronto: TSAR Books.

A collection of essays, more discursive than academic in nature, which examine, from the personal perspective of a Canadian Muslim woman, events and occurrences of significance to Muslims in Canada, such as 9/11 [Entry: Sanaa Ali-Mohammed]

Ramji, R. (2008). *Being Muslim and Being Canadian: How Second Generation Muslim Women Create Religious Identities in Two Worlds*. In Aune, K., Sharma, S., and Vincett, G. (Eds.) *Women and Religion in the West: Challenging Secularization*. Aldershot, Hants, England: Ashgate.

This study of second or third generation Muslim-Canadian female youth investigated the level of involvement of these women with their religious community and organisations, as well as their attitudes towards religion, that is, whether religious identity was a dominant part of their identity as a whole or not, and whether or not they maintained religious practises. Ramji utilises not only the interviewees’ definitions of what makes one “Muslim”-where the interviewees divided themselves up as “Salafists”, “highly involved”, “moderately involved”, and “non-believers” but also further suggests the distinction between being a cultural Muslim, an ethnic Muslim, a religious Muslim, and a political Muslim. In her study, the majority of participants fell in the highly involved and moderately involved categories, and all were identified as culturally and ethnically Muslim. [Entry: Sanaa-Ali-Mohammed]

Scholes, L.L (2002). The Canadian Council of Muslim Women: A Profile of the First 18 Years. *Journal of Minority Muslim Affairs*, 22(2), 413-426.

This article focuses on the history of the CCMW, and their experience in giving a female voice to a collective group that is predominantly defined by a male one. It discusses the structure and scope of the organization, as well as providing a history of their activity, engagement and publications since their inception. [Entry: Asif Hameed]

Shakeri, E.(2000). Muslim Women in Canada: Their Role and Status as Revealed in the Hijab Controversy. In Haddad, Y., and Esposito, J.L. *Muslims on the Americanization Path?* (129-144). Oxford: Oxford University Press.

Shakeri discusses mainly the manner in which mainstream Canadian society feels threatened by the refusal of many Muslim immigrants and Muslims in general to assimilate to fundamental norms of Canadian society or culture. Most noticeably, the insistence of many Muslim women to wear the headscarf, or hijab, symbolises this for many Canadians. Shakeri concentrates on the Quebec hijab controversy and what factors caused schools to refuse to permit the hijab in the school environment. The author notes also that this type of total ban on an article of religious clothing such as the hijab has been unprecedented elsewhere in Canada and has set the stage for debate on religious identity and observance in Muslim communities across the country, forcing Muslims to decide between an “isolationist” or an “accommodation” model of life in Canada. The article then shifts to the issue of the roles of Muslim women in society in the context of a Canadian society which has expectations of women, contrasting this with the roles Muslim women are expected to play as a result of their Muslim backgrounds. This contradiction, or perceived contradiction, is possibly what leads Canadian society to reject the concept of hijab, when it is viewed as a symbol of the “servitude” of Muslim women to men. The author then provides a Muslim perspective on hijab, quoting hijabi-feminists and explaining their motivations also, thus providing a balanced account of what the hijab debate entails. [Entry: Sanaa-Ali-Mohammed]