

## TEACHER'S GUIDE

# Québécois and Muslim... What Does the Future Hold?

Ethics and Religious Culture

English Language Arts

Spiritual and Community Animation

Secondary Cycle Two



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# Introduction

This guide is for teachers and members of the school team who wish to address the living together in Québec and the realities of people of Muslim faith or culture.

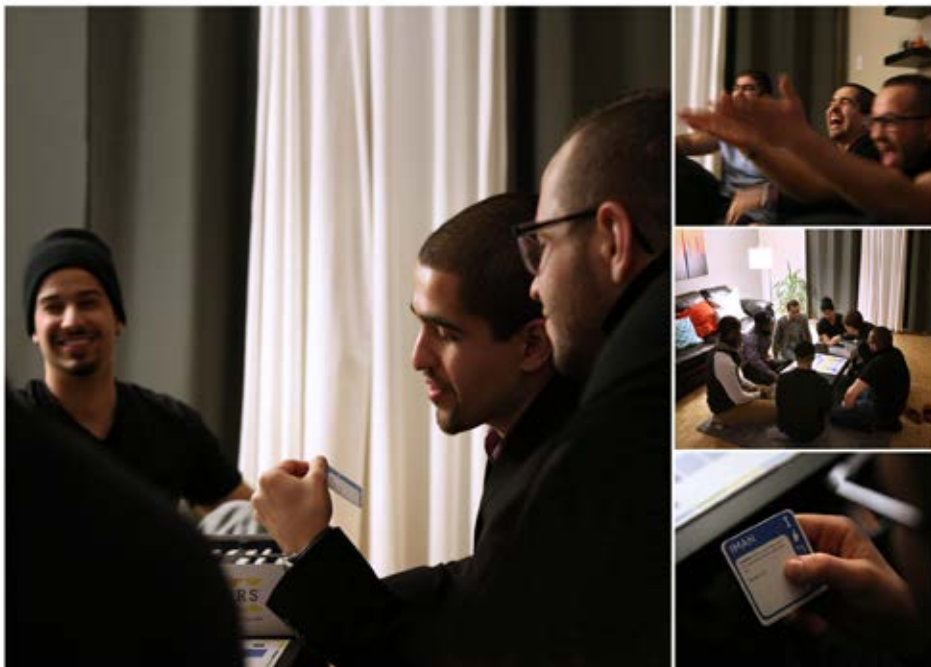
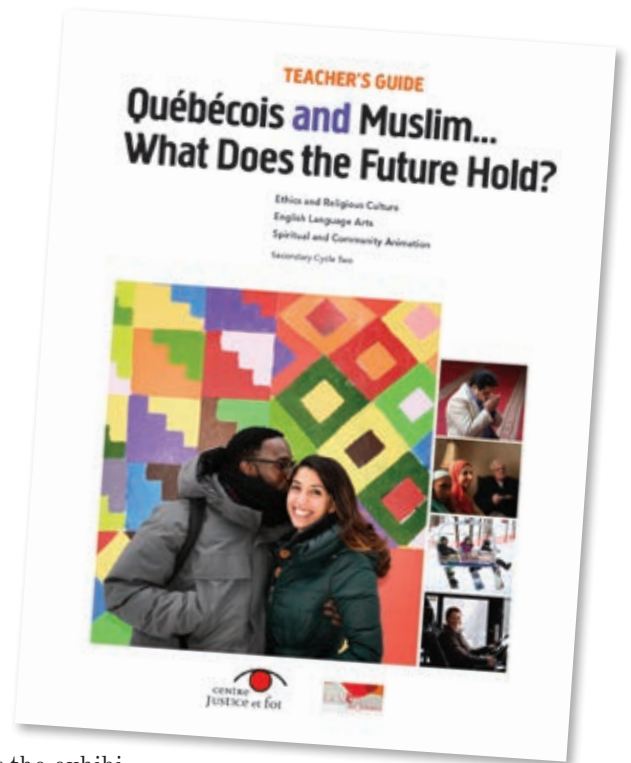
The guide is a follow-up to the exhibition *Québécois and Muslim... What Does the Future Hold?*, an intercultural education project developed in 2014, which has been touring Québec since 2015. The exhibition looks at the realities of 34 people living in Montréal, Vaudreuil-Dorion, Québec City and Sherbrooke. Through short texts and photographic portraits, the professional paths, faith and spirituality, daily lives and citizen engagement of these individuals are explored.

This guide uses photos, audio interviews and texts written for the exhibition in the context of a Learning and Evaluation Situation (LES) and two other pedagogical activities to be carried out in the classroom.

**To carry out the activities in this guide, it is important to have on hand the portraits document (PDF), which contains the exhibition photos and accompanying tests. It can be obtained online at: <[cjf.qc.ca/expo](http://cjf.qc.ca/expo)>.**

The guide also provides instructions on how to present the exhibition in schools as well as educational activities that articulate with the materials in the exhibition.

Lastly, the guide contains information and pedagogical resources that enable a better understanding of the reality of Muslims who are an integral part of Québec's social fabric.





The teacher's guide is divided into four main sections:

### 1. Who are Québec's Muslims?

This informative text covers four aspects of the lives of the Muslims explored in this exhibition: namely, religion and spirituality and religion, work and career path, citizen engagement and daily life.

### 2. Learning and evaluation situation (LES)

The LES is for teachers of Ethics and Religious Culture, and comprises eight activities, including one that can be carried out as an interdisciplinary activity in the English Language Arts class. The activities are organized around certain competencies from the targeted programs and propose a specific series of steps.

The LES can be used in its entirety (including all eight activities) or in parts (one or several of the activities). The order in which the activities are carried out as well as the time and material required are suggested as a possible approach. However, it is best to start with Activity 1, since it serves as the basis for Activities 2 and 3.

### 3. Complementary pedagogical activities

This section of the guide proposes activities that can be carried out in various subjects: English Language Arts, Media Arts, Ethics and Religious Culture, History, etc. The activities are an opportunity for students to interact with people of Muslim faith or culture and to engage in dialogue.

### 4. Presentation of the exhibition at your school and educational activities

The steps you should follow in presenting the exhibition *Québécois and Muslim... What Does the Future Hold?* at your school are explained in this section. It also provides suggestions for educational activities that can be carried out while the exhibition is on display in order to optimize reflection among the students and anyone else who attends the exhibition. These activities can be led by the members of the school team or by teachers across all disciplines.

At the very end of the guide, you will find an index of the portraits presented in the exhibition as well as complementary resources that could be useful to teachers.

# Why this guide?

For the last few years, Islam and people of Muslim faith or culture have unwittingly found themselves in the eye of a media firestorm. This situation is causing anxiety and negatively affecting community life in Québec, among people of different origins, cultures and faiths.

The photo reportage *Québécois and Muslim... What Does the Future Hold?* seeks to move beyond all-too-common stereotypes to offer portraits that capture the diversity of Muslims in Québec and illustrate a more complex reality.

It features snapshots of the lives of Québécois citizens, men and women, of the Muslim faith — or perceived as such by their host society. They have agreed to share their faces, environments, glimpses into their daily lives and their life stories so that we can discover realities that are too often misunderstood. The photographs and interviews address four themes: religion and spirituality, work and career paths, citizen participation and daily life.

This exhibition and the teacher's guide related is an opportunity for the Karimas, Abdelhaqs, Nawels and Edouardos of Québec, confronted with stereotypes and suspicion, to talk about the ordinary and extraordinary of their faith, culture and life here. Above all, it is an opportunity to open the door to personal reflection and collective dialogue.

To achieve this, the teacher's guide offers additional explanations, data and resources on the issues raised by the project *Québécois and Muslim... What Does the Future Hold?* As the title suggests, it seeks a brighter *future* based on greater awareness.



# Pedagogical aims of the project

## Québec Education Program

Secondary Cycle Two

The intercultural education project *Québécois and Muslim... What Does the Future Hold?* is part of the broad area of learning Citizenship and Community Life, in accordance with the requirements of the Ministère de l'Éducation et de l'Enseignement supérieur du Québec (MEESQ). This module reflects the MEESQ's educational objective "to enable students to take part in the democratic life of the class or the school and develop an attitude of openness to the world and respect for diversity."<sup>1</sup>

### **PEDAGOGICAL AIM #1** > ACTIVITIES: 1, 2, 3, 4

Help the students look at the multiple identity markers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims. Deconstruct the stereotypes related to Muslims.

ETHICS AND RELIGIOUS CULTURE PROGRAM (ERC)

Religious culture theme: **Religions down through time**

Related content: *periods of development and diffusion.*

Ethics theme: **Tolerance**

Related content: *tolerance in Québec.*

### **PEDAGOGICAL AIM #2** > ACTIVITIES: 5, 6, 7, 8

Help the students realize that the practice of Islam is not the same for all individuals. Address the specificities of Islam in the context of Québec (minority religion, Islam in the context of immigration, high level of education and trend toward secularization among people of Muslim faith, etc.).

ETHICS AND RELIGIOUS CULTURE PROGRAM (ERC)

Religious culture theme: **Religious experience**

Related content: *the nature of religious experience, effects of religious experience*

Religious culture theme: **Religions down through time**

Related content: *periods of development and diffusion, religious renewal among various religious traditions*

### **PEDAGOGICAL AIM #3** > ACTIVITIES: 5, 7, 8

Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere. Address the challenges facing people who experience discrimination on the basis of their ethnocultural or religious affiliation.

ETHICS AND RELIGIOUS CULTURE PROGRAM (ERC)

Ethics theme: **Justice**

Related content: *social issues*

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1. Ministère de l'Éducation et de l'Enseignement supérieur du Québec (2007), *Québec Education Program. Secondary School Education, Cycle One*, Québec: Gouvernement du Québec, p. 13.

# 1. Who are Québec's Muslims?

While the very first Muslims arrived in Canada around 1870, it took another century for their numbers to become significant. Visibility grew in the nineties as the population expanded. This growth was due to a number of factors, including the political and economic situation in their countries of origin, as well as changing Québec policy favouring Francophone immigration. This translated into a significant increase in immigrants from the Maghreb who already knew the host language, most but not all of whom were Muslim.

In the 1970s, there were an estimated 5000 Muslims living in Québec, which by 1991 had increased to 44 930 and by 2001 numbered 108 620. Statistics Canada's 2011 National Household Survey reported a Muslim population of 243 430 in Québec, representing 3.14% of the population. According to researcher Frédéric Castel, some 300 000 people of Muslim faith live in Québec today, including a few thousand converts.

The use of the expression "Muslim community" distorts the understanding of what is, in fact, a more complex reality. It does not take into account the diverse origins of this population, the existence of cultural or sociological relationships with Islam that extend beyond faith alone, the plurality of spiritual and philosophical paths, or the different currents of Islam. Furthermore, lumping everyone together under this term often involves identifying people as Muslim based on their physical appearance, origin or name, without taking into account how they identify themselves.

## FACTS & FIGURES

- According to the 2011 census, there were 243 430 Muslims in Québec, 166 590 (71.73%) of whom were born abroad.
- Of these 166 590 Muslims, 63.37% came from Africa (Algeria, Morocco, Egypt), 32.11% from Asia (Pakistan, Iran, Bangladesh, Afghanistan, Turkey), 3.52% from Europe, 1% from the Americas and 0.78% from Oceania.
- Close to 30% of immigrants who arrived in Québec between 2006 and 2011 were Muslim.



## RELIGION AND SPIRITUALITY

Islam is composed of different currents. While there are many confessional branches, the two most influential currents of Islam are Sunnism and Shiism. There is also the mystical tradition of Sufism. Their main differences pertain to decision-making structures and the structures of representation of these communities in society.

Mosques are places of contemplation and assembly. Different spaces exist and offer community models that correspond to the diversity of believers. Some are housed in spaces that also serve as community centres. However, group prayer can also take place in more private or informal settings.

In Québec, as elsewhere in Canada, no major studies have been conducted on religious practice. However, some studies indicate that the rate of practice among religious minorities is not greater than among Christians. Approximately 15% of Muslims worship each week, a level similar to that of Jews.

Islam practised in the Western context adds to the internal diversity of this religious tradition. Over time, Québec's context and values have changed the religious practices of Muslims living here. Some Muslims have moved towards a more individual practice and away from a more community-based tradition. Some Muslim women have enriched their religious practice through their involvement in the women's movement in Québec or through their interactions with feminists from other religious traditions. Indeed, a collective of Muslim feminists has been established in Montréal. A number of initiatives also exist to foster interfaith meetings and dialogue.

### FACTS & FIGURES

- The first mosque in Québec was built in 1964 in Ville-Saint-Laurent.
- 55% to 60% of Muslims in Québec have never been to a mosque.
- 10% to 12% of Muslim women wear the hijab; but 60% of women who have converted to Islam wear it. Researcher Homa Hoodfar, professor at Concordia University and author of the *Muslim Veil in North America*, found that more than anywhere else in the world, wearing the hijab in Québec is a personal choice.

### COURANTS DE L'ISLAM PRÉSENTS AU QUÉBEC

**SUNNISM:** The word *sunnism* comes from the Arabic *sunnah*, meaning "the path that is trodden." Sunnites represent 90% of Muslims, and constitute the majority of Muslims living in Québec. Sunnites base their practice on the tradition of the Prophet. Consensus is an underlying principle and there is no clergy. The primary role of the imam is to lead prayer.

**SHIISM:** The central beliefs and foundations of Shiism are the same as those of Sunnism. However, for Shiites, the imam is a descendant of the Prophet Mohammed's family and is considered an indispensable guide of the community. Shiites have a structured clergy. In Montréal, they represent 25% to 30% of the total number of Muslims, due to the large presence of Lebanese Shiites.

**SUFISM:** This term is used primarily to describe the most mystical current of Islam. It refers to several different groups. Sufism is very present in dance, music and poetry from the Muslim world.

## WORK AND CAREER PATHS

In a society that places a great deal of value on professional identity and consumer power, work is an important space for socialization and social integration. Issues around work and unemployment are therefore key to understanding not only the economic reality of many citizens, but their sociocultural experience as well.

Some Muslims, both men and women, find jobs in their fields of expertise and have prestigious positions, although their path to success is often fraught with obstacles. Most immigrants who arrive from countries associated with Islam, however, confront deskilling and have to reinvent themselves. This situation is made all the more frustrating by the fact that most of them were selected on the basis of their skills, education and level of French.

Some of the daily obstacles they must overcome include diploma recognition, inadequate networks, and a poor understanding of informal hiring codes and the principles that underpin the job market itself. Muslims—immigrant or Québec-born—trying to enter the job market are often stigmatized due to their religious affiliation. For second-generation youth, physical appearance and name continue to be a source of stigmatization.

The findings of a study conducted in greater Montréal between December 2010 and May 2011 revealed that the rate of hiring discrimination for skilled jobs is 33.3% for candidates with an Arabic sounding name and 30.6% for those with a name of Latin American origin. This means that when candidates from a visible minority are ignored at the first stage of selection for a skilled job, racism is at the heart of this decision in one case out of three. Put simply: “It’s better to be called Bélanger or Morin than Traoré.” And what of a Zaghouni or a Nabila wearing a headscarf?

### FACTS & FIGURES

- According to researcher Frédéric Castel, in 2011 the unemployment rate among Muslims in Québec was 17% (compared to 5.4% for Québec-born non-Muslims), even though one-third held a university diploma and three-quarters spoke French.
- According to the Institut de recherche and d’informations socio-économiques (IRIS), immigrants struggle to have their diplomas recognized, even at higher levels of education. Deskilling varies, however, depending on region of origin: for example, 65.4% of Western European immigrants occupy a job corresponding to their skill level, while this is the case for only 37.1% of immigrants from West Asia and the Middle East.



## CITIZEN PARTICIPATION

Activism, amateur sports and volunteer work are all forms of citizen participation, and a vital part of our social fabric. Being active in the community is an opportunity to get to know each other. At first glance, others may appear to have little in common with you, but regular interaction can lead to relationships of trust and solidarity. Citizen participation is also an opportunity for each and every one of us to contribute to society in our own unique way, with our own vision of the challenges that affect all of us.

This type of participation requires openness and availability and, above all, an interest in one's society. While those who are socially engaged, be they Muslim or from the broader society, represent a small minority, there are citizens of Muslim faith (or those perceived as such) who, through such involvement, consolidate their ties and sense of identification with Québec. In so doing, these individuals are contributing to countering various prejudices.

Some claim that religious beliefs stand in the way of other forms of engagement. To the contrary, like other faiths, Muslim spirituality can spur citizen action and a sense of commitment to others.

Some Muslims are attracted to causes that reflect their religious concerns, related to their country of origin or their reality in Québec. Meanwhile, others are drawn to causes such as unionism, feminism or the environment.



## DAILY LIFE

Life events, punctuated by the changing seasons and holidays in Québec, are opportunities for citizens to interact and come together. While this cycle regulates the lives of all Quebecers, Muslims from various cultural backgrounds also follow another cycle based on holidays rooted in the history of their countries of origin or religious traditions. For some, these distinct cycles merge seamlessly. For others, life in Québec has led them to adopt new practices while abandoning others.

Daily life, be it religious or secular, is also defined by the need to share among friends and participate in sports or artistic activities. Rooted in the heart of the neighbourhood or city, cultural and leisure activities are available to all citizens and encourage the expression of diverse interests, passions and talents.

In a society where access to different cultures is so easy, everyone can experience different customs, languages and cuisines. Some people see this as a wonderful opportunity to get to know their fellow citizens, while others prefer to hold on to their familiar cultural markers. Either way, experiencing cultural diversity is not a threat to our individual identities and beliefs.



## 2. Learning and evaluation situation

The LES can be used in its entirety (including all eight activities) or in parts. However, it is best to start with Activity 1, since it serves as the basis for Activities 2 and 3.

|            |                                                         |    |
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## ACTIVITY 1

# Identity

A complex and evolving concept

### TIME REQUIRED

One period

### MATERIAL

- Copies of photographs and texts P6, P7, P12, P14 and P27 of the Portraits Document
- Copies of the tools “My identities” (page16) and “The identities of the portrait subject” (page17)
- Copies of the interview clip if it cannot be listened to in the classroom

### OBJECTIVES

- Address the complexity of both personal identity and the identity of the other, by deconstructing categorizations related to religious affiliation.
- Guide the students to recognize the unique character of their identity while recognizing their similarities with others.

### ERC COMPETENCIES TO DEVELOP

*Reflect on ethical questions*

- Analyze a situation from an ethical point of view
- Examine various cultural, moral, religious, scientific or social references

*Demonstrate an understanding of the phenomenon of religion*

- Examine various way of thinking, being and acting

*Engage in dialogue*

- Interact with others
- Develop a substantiated point of view

### PEDAGOGICAL AIM

- Help the students look at the multiple identity makers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims. Deconstruct the stereotypes related to Muslims.

### CONTEXTUALIZATION

During this first activity, the students are guided to reflect on the concept of identity. The teacher explains that each individual's identity is composed of multiple dimensions that vary in importance from one person to another and from one situation to another.

The focus of the activity is to get the students to think about the following question: How can we categorize another person's identity based on their religious affiliation? Without directly asking the students this question at the beginning of the activity, they will be able to answer it.

## STEPS TO FOLLOW

- A. At the beginning of the activity, the teacher asks the students to define identity with the whole class, and explain what it is comprised of.
- B. The students use the tool My identities to think about the various aspects of their identity. They find and write down words that define them (e.g., adolescent, boy, student, musician, etc.).
- C. Then, they reflect on how these aspects reflect their identity by answering the following question: How do I define myself in relation to all of these identity markers? Are all of these characteristics equally important to me?
- D. After engaging in this individual process of reflection, the students are placed in teams of four to compare their answers. They write down similarities and differences.
- E. With the whole class, the spokesperson for each team explains the similarities and differences that were identified during their discussion. The teacher writes down the relevant elements on the board.
- F. The teacher gives each team a portrait (photo and text) selected from the exhibition. The students complete the tool The identities of the portrait subject, for the Muslim person in the exhibition that has been assigned to them. The teacher will find suggestions for reflection for each of the portraits on page 18.
- G. The students must then target the similarities and differences between their personal answers and the answers related to the Muslim person in the portrait. The teacher writes these elements on the board and guides the discussion, if necessary, by asking the students the following questions:
  - What defines you as an individual?
    - Your passions and interests?
    - Your nationality?
    - The colour of your skin?
    - Your religion?
    - Your name?
  - Is wealth important to you?
  - What place does your family occupy in your life?
  - What are your concerns, your convictions?
  - What is your ideal?
- H. To get the students to think about how identity evolves over time, the teacher can have them listen to the interview with Arij El Khorbi or print and read the interview, then lead a discussion with the following questions:
  - Have you always defined your identity in the same way? Is your identity today different from your identity when you were in elementary school? Is your identity today definitive?
  - How does the society you live in influence and define your identity?

**PRINT TOOL**  
**MY IDENTITIES. PAGE 16**

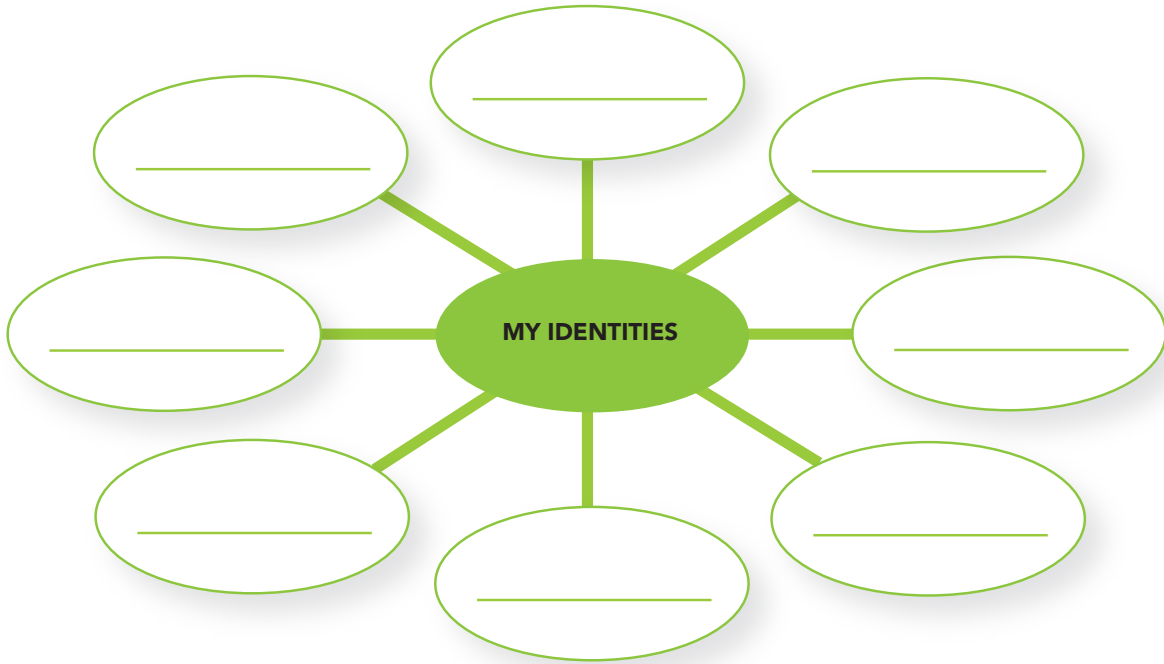
**PRINT**  
**PORTRAITS**  
 P6, P7, P12, P14, P27  
**OF THE DOCUMENT**

**PRINT TOOL**  
**THE IDENTITIES OF**  
**THE PORTRAIT SUBJECT.**  
**PAGE 17**

**LISTEN THE INTERVIEW**  
**ON THE WEBSITE**  
 <CJF.QC.CA/EXPO>  
**OR PRINT AND READ**  
**THE INTERVIEW.**  
**PAGE 19**

# My identities

In each circle, write down a word that defines you (e.g., adolescent, boy, student, musician, etc.).



## PERSONAL REFLECTION

What is the importance of each of these characteristics? Which ones are the most important to you and which ones are less important? In what situations are these characteristics more important? In what situations are they less important?

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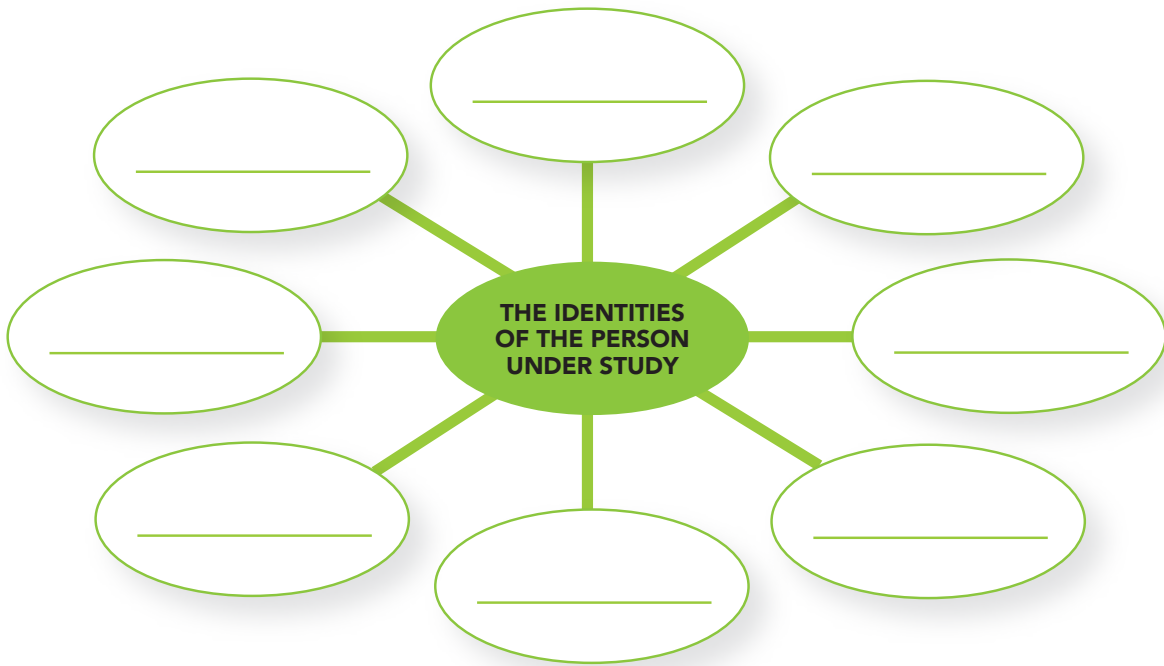
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# The identities of the portrait subject

In each circle, write down a word that defines a person on the photograph you were given.

PORTRAIT OF \_\_\_\_\_



# Suggestions for reflection based on the portraits

P = PORTRAIT

## P6 AMINE NAJIB ET TOUFIK SAADI

“If we are confident about our own identity, the ‘other’ is not a threat, but rather an opportunity for openness.”

## P7 NOUR SAYEM

“Nour first decided to renounce her Syrian roots and her Muslim faith to ensure her integration.”

Why would someone be willing to renounce their roots?

What happens if we suppress an aspect of our identity?

“But now, I’m proud to be Syrian, but I’m also a Quebecer. It’s wonderful to be Middle Eastern and Western all at the same time.”

What makes a person Syrian?

What makes a person a Quebecer?

## P12 SID AHMED SOUSSI

“[...] universal human values trump political and national allegiances. What’s crucial is the challenge of living together, social interaction and sharing.”

## P14 AMIR KUCKOVIC

“I was born a Muslim. I didn’t choose my religion. I didn’t choose my name.”

Is a person’s identity predefined at birth? How?

“Music is my religion. I love heavy metal. It’s the best music in the world.”

How can music become a religion for someone?

## P27 SARAH MOSTAFA-KAMEL AND MOHAMED THIAM

“Muslims in Québec are represented by 66 different nationalities.”

“The couple [...] is a melting pot of very diverse origins, influences, encounters and cultural experiences.”

“When I immigrated without my family, I felt alone in a very individualistic society. I found a family in the Sufi community.”

Why do we feel good with people who have the same identity or identities as us?

# Interview with Arij El Khorbi

Link to the audio interview with Arij El Khorbi : <[cjf.qc.ca/expo](http://cjf.qc.ca/expo)> (in French)

OR

To be read if it cannot be listened to in the classroom

“Culturally, we wear it (the scarf) without really thinking about it. Personally, I’m against people wearing it when they’re young, especially today, because now things have become so difficult that you really have to think about it twice, three times, a thousand times. It’s not easy to face up to your personal decision to take it off, because it’s like you have to reinvent your entire personality. From one day to the next, you don’t know who you are. It’s a psychological thing, an entire psychological process you have to go through. Putting on the scarf brings calm, a sense of belonging, a personality. It’s like separating yourself from your eyes, I don’t know, like a Chinese person with slanted eyes: I wear a scarf. It’s really the same thing for me. You’re free to wear it and you’re free to take it off. I tell myself every day that if one day I realize I’m no longer comfortable with it, that I no longer believe in it and if I change (because everybody changes: I don’t know who I’ll be in 10 years, maybe I’ll have changed), I’ll take it off the day I stop believing in it. I don’t want to hide behind this. It’s not something that hides me, to the contrary.”



AFNAN AND ARIJ EL KORBI, BORN IN MONTRÉAL

## ACTIVITY 2

# Group affiliations

Heterogeneity and varied group affiliations

### TIME REQUIRED

One period

### MATERIAL

- Copies of photographs and texts P8, P16, P17, P28 and P32 of the Portraits Document
- Copies of tool "Network Affiliation" and "Network Affiliation of portrait subject" (page 24)
- Copies of the interviews (pages 26 and 27)

### OBJECTIVES

- Help the students recognize that they belong to several non-homogenous groups at the same time, just like people of Muslim faith or culture.

### ERC COMPETENCIES TO DEVELOP

*Reflect on ethical questions*

- Analyze a situation from an ethical point of view
- Examine various cultural, moral, religious, scientific or social references

*Demonstrate an understanding of the phenomenon of religion*

- Examine various way of thinking, being and acting

*Engage in dialogue*

- Interact with others
- Develop a substantiated point of view

### PEDAGOGICAL AIM

- Help the students look at the multiple identity makers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims.

### CONTEXTUALIZATION

After examining their personal identity during Activity 1 (page 16), the students are asked to think about the various groups they belong to (school, sports team, artistic troupe, dress style, etc.).

The objective is to make the students realize that they belong to several groups, consciously or not.

To venture beyond the idea of a homogeneous community, separate from Québec society, we recommend talking about group affiliations in order to emphasize the different degrees of importance that a person attributes to their various identity markers.

The term "community" is often considered pejorative. Indeed, many people use it to describe a group to which they do not belong or which they consider to be closed to their own, apart from society. Moreover, the term "community" refers more to a group of people who share the same characteristics (lifestyle, interests, culture, etc.), but does not take into account the various practices, beliefs, origins and lifestyles that exist among people of Muslim faith and culture in Québec.

## STEPS TO FOLLOW

- A. The teacher asks the class what group affiliation is. If necessary, the students are provided with a definition.
- B. The teacher then asks the students to raise their hands and name a group with which they identify. The teacher writes the students' answers on the board.
- C. Once all the answers have been collected, the teacher asks the students to select a group among all the ones that were named to which they feel most strongly affiliated.
- D. Once the students have made their choice, the teacher asks those who wish to participate to share their answer and justify it. The teacher discusses with the students the difficulty of choosing only one group.
- E. The students then complete the tool Network affiliation, which they must use to identify group affiliations that defines them and think about the importance of these groups in their lives.
- F. After completing the exercise individually, the students are placed in teams of four. A photograph and a text of the portrait from the exhibition are assigned to them. They analyze the photograph and complete the tool Network affiliation of the portrait subjects, by imagining the groups with which this person may identify.
- G. The students compare their personal results as well as those they created for their assigned portrait subject.
- H. Then, with the whole class, the spokesperson for each team points out a difference and a similarity that was identified during their discussion. The teacher writes these elements on the board and guides the discussion, if necessary, by asking the students questions. Suggestions for reflection about the group affiliation of the exhibition portrait subjects were identified on page 25. The following list of questions can be used to feed the discussion.
  - Do all the members of your team share the same group affiliation?
  - To what extent are the people who share the same group affiliation similar or different? Are there group affiliations that you chose not to belong to? If so, which ones?  
*Expected answers: yes, based on gender, age, ethnic origin, etc.*
  - If the students performed Activity 1 of the LES (page 16), they compare their answers on identity and ask themselves if they all have the same identity.
  - Can we have a group affiliation and not feel a sense of belonging? For example, a Muslim who does not feel a connection to other Muslims.
  - Can we have no affiliation with a group and yet feel a sense of solidarity? For example, a heterosexual person who defends the rights of homosexuals.

**PRINT TOOL**  
NETWORK AFFILIATION.  
**PAGE 23**

**CHOOSE AND PRINT**  
P8, P16, P17, P28, P32  
OF THE DOCUMENT

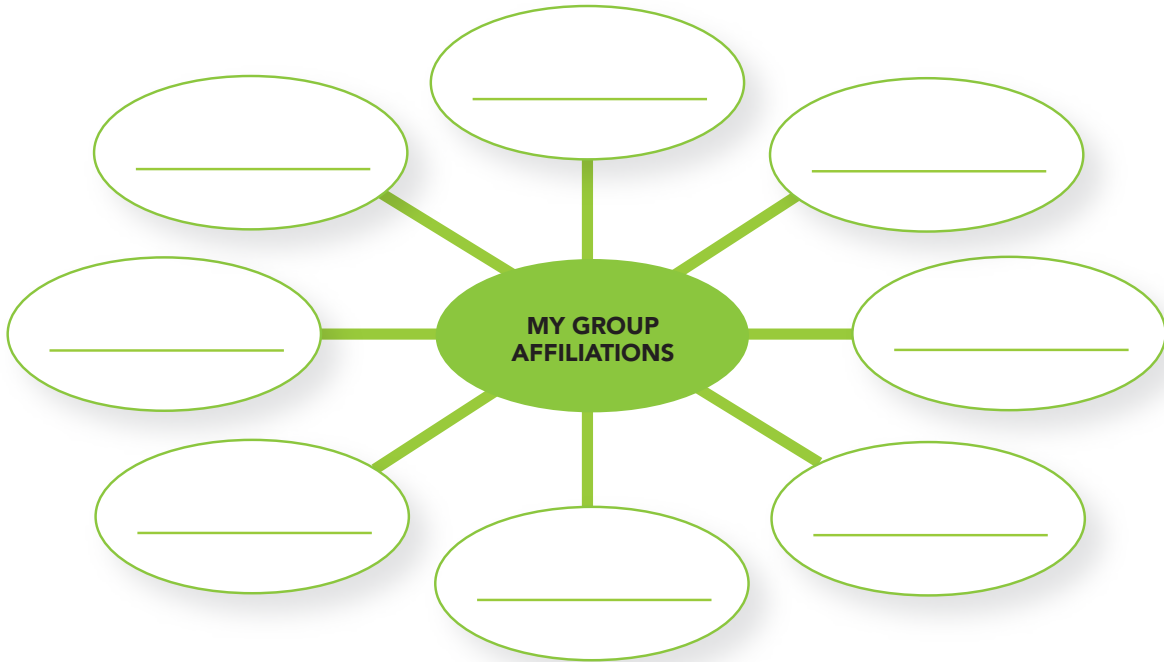
**PRINT TOOL**  
NETWORK AFFILIATION  
OF THE PORTRAIT  
SUBJECTS. **PAGE 24**

- I. The teacher has the students listen to a clip of the interview with Sid Ahmed Soussi about the term “Muslim” and discusses with the students how the expression “Muslim community” suggests homogenization.
  
- J. The teacher can also listen to a clip of the interview with Merouane Bensalem Kamederdine (page 27). The discussion can be continued by asking the following questions:
  - Merouane explains that he does not feel 100% like a Quebecer or an Algerian. Are there group affiliations that you feel not completely associated with? Which ones, and why?
  - What makes us feel a sense of belonging to a group?
  - Merouane talks about the “Montrealer” that Quebecers, Italians and Haitians (among others) identify with. In your opinion, what are the characteristics of the “Montrealer” group affiliation? What are the similarities and differences within this group?

**LISTEN** THE INTERVIEW OF THE WEBSITE <CJF.QC.CA/EXPO>  
**OR** PRINT AND READ THE INTERVIEW.  
**PAGES 26 AND 27**

# Network affiliation

In each circle, write down your group affiliation (school, sports team, artistic troupe, dress style, etc.).



## PERSONAL REFLECTION

What is the importance of each of these groups for me? What impact do they have on who I am (my personality)? How does this impact vary from one group to another (or according to the group)?

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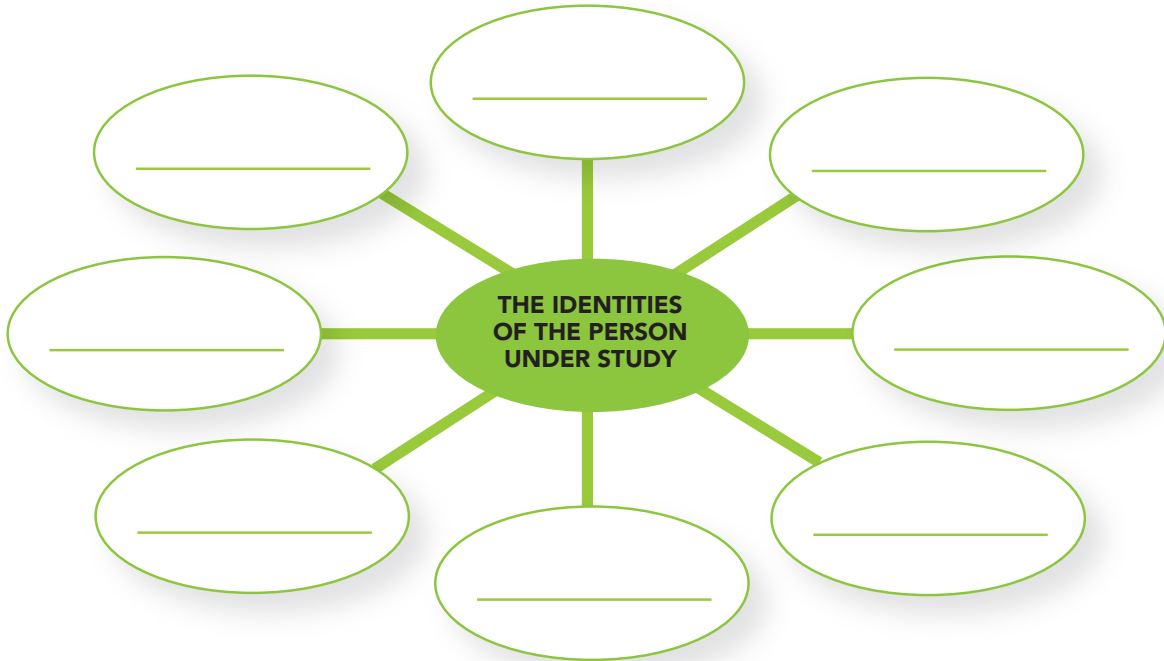
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# Network affiliation of portrait subjects

In each circle, for the person in the photograph you were given, write down what you think his or her group affiliation is.



# Suggestions for reflection based on the portraits

P = PORTRAIT

## **P8** MEROUANE BENSALÉM KAMEREDDINE

How does Merouane perceive his sense of belonging in Québec?

How is it possible to develop a sense of belonging in his new society?

## **P16** ABDELAZIZ LAAROUSSI

“I’m Moroccan, French, Muslim, Canadian, a Quebecer and a Sherbrooker and I don’t want to be locked into any one community.”

Why do you think Abdelaziz says that he does not want to be locked into any one community?

## **P17** SARA NACER

“I see myself above all as a citizen, and I ask that the State see me that way as well.”

“[...] she is one of those young people who not only builds bridges between her community and the broader Québec population, but is also the incarnation of intercultural rapprochement.”

## **P28** AFNAN AND ARIJ EL KORBI

“My parents understand that we are very different from them, and that my sisters and I are very different from one another.”

How is it possible for group affiliation to be different within the same family?

In your opinion, what similarities could there be between Arij’s group affiliations and those of her sisters, which she says are very different from one another?

## **P32** ABIR BOU HAMDAN AND AHMED HAMASHI

In your opinion, what did Gisèle and Yvon do to develop Abir and Ahmed’s sense of belonging in Québec?

Review the definition of group affiliation.

# Interview with Sid Ahmed Soussi

Link to the audio interview with Sid Ahmed Soussi: <[cjf.qc.ca/expo](http://cjf.qc.ca/expo)> (In French)

OR

To be read if it cannot be listened

“The term ‘Muslim’ homogenizes everyone, it lumps everyone together, but people from the Muslim community are very, very different from one another. It’s a little like saying that all Quebecers are Christian, it means nothing, absolutely nothing.

Many Muslims, or people like me who come from a Muslim society or who identify with Muslim culture, many have virtually no religious conviction. Some don’t believe at all, and there are lots of atheists, others who are politically and ideologically Marxist revolutionaries, atheists, libertarians or anarchists, and some who are practising Muslims, and so on.

So, I don’t think the term ‘Muslim’ does justice to the diversity of this... I don’t want to use the word ‘community.’ Even the term ‘community’ doesn’t correctly describe all of these people.

Moral values are not necessarily religious values. Stealing is forbidden for atheists and devout Muslims, so it’s important not to confuse the two.”



**SID AHMED SOUSSI, BORN IN ALGERIA, LIVING IN QUÉBEC SINCE 28 YEARS AND A TEACHER OF SOCIOLOGY AT L’UQAM.**

# Interview with Merouane Bensalem Kamereddine

Link to an audio interview with Merouane Bensalem Kamereddine: <cfj.qc.ca/expo> (In French)

OR

To be read if it cannot be listened

“I think we can make an important point, we’re a good multicultural landing point. Because I’ve understood that we’re a category of people who are immigrants. We’re not Algerian or Québécois, not 100% Algerian, not 100% Québécois, we’re neo-Québécois, we’re Québécois Algerians, Algerian Québécois, but we’re not 100% Québécois or 100% Algerian. We’re a discreet category of people. Each person feels something in their heart, without expressing it. Our clientele can be made up of 50% Maghrebians, and the other 50% is truly “Montréalais”: Québécois, Italians, Haitians, Chinese—everyone lives here: Hindus... everyone comes here. We feel like we belong in this society that has welcomed us. This is integration. A really concrete form of integration. It’s living side by side, talking to people, everyone talks to each other. People get to know each other... and they cruise each other (laughter).”



**MEROUANE BENSELEM KAMEREDDINE, BORN IN ALGÉRIA, LIVING IN QUÉBEC SINCE 17 YEARS AND IS HERE IN HIS BAKERY.**

### ACTIVITY 3

# Queen Ka's "2nd generation" slam

English integrative project/ERC

#### TIME REQUIRED

3 to 4 periods

#### MATERIAL

- Recording of the "2nd generation" slam (<https://youtu.be/1soTvOXf9WU>) or interview with Elkahna Talbi at <cfj.qc.ca/expo> (in french) or copies the slam translated in English (page 30)
- Copies of Elkahna Talbi's portrait P10 in the Portraits Document

#### OBJECTIVES

- Ask the students to reflect on the complexity of personal identity.
- Create a space where the students can talk and express their ideas, their emotions and their perceptions with regard to the subject being addressed.

#### ERC COMPETENCIES TO DEVELOP

English Language Arts

*Write texts for personal and social purposes*

- Write a coherent text
- Use creativity

Ethics and religious culture

*Demonstrate an understanding of the phenomenon of religio*

- Examine various way of thinking, being and acting

*Reflect on ethical questions*

- Examine various cultural, moral, religious, scientific or social references

#### PEDAGOGICAL AIM

- Help the students look at the multiple identity makers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims. Deconstruct the stereotypes related to Muslims.

## STEPS TO FOLLOW

### 1ST PERIOD – ETHICS AND RELIGIOUS CULTURE

- If the teacher has already conducted Activity 1 of this guide (page 16) with the students, review the various aspects of personal identity.
- The students listen to the "2nd generation" slam by Queen Ka (Elkahna Talbi's slammer name) while paying close attention to the content. This slam looks at how children who were born in Québec of immigrant parents are perceived as immigrants here, and as Westerners in their parents' countries of origin.
- After listening or reading it for the first time, the students read the text on Elkahna Talbi.

#### LISTEN

<YOUTU.BE/1SOTVOXF9WU>  
<CJF.QC.CA/EXPO>  
OR PRINT AND READ  
THE SLAM. **PAGE 30**

#### PRINT

PORTRAIT P10  
OF THE DOCUMENT

- D. They discuss their first impression (what surprised, angered, amused or touched them). An open discussion allows the students to talk about what the children of immigrant parents experience and feel, who their friends are, etc.

The teacher can address other challenges related to this issue, such as collective identity (the Québécois *nation*, the tension between us and them).

- E. The students' opinions are recorded by the ERC teacher and shared with the English teacher.

#### 2ND/3RD PERIOD – ENGLISH LANGUAGE ARTS

- A. The students listen or read “2nd generation” slam a second time, paying close attention to form (poetry, rhythm, resonance, structure, etc.).
- B. Then, in teams, the students compose a poetic work.

#### 4TH PERIOD – ETHICS AND RELIGIOUS CULTURE OR ENGLISH LANGUAGE ARTS

- A. Each team presents their composition, orally or in writing.
- B. If some students feel comfortable, the works can be recorded, then aired on the school's radio station, on social media or on the school's website.



# QUEEN KA – “2nd generation” slam

I wanna write a slam about stuff that makes me crazy

A slam for girls and boys like me in the same situations

Human beings, citizens born from the union of two nations

A slam for the second generations

Child of immigrants, the father, the mother, or just one of the two, caught between two worlds, tired of answering the same old questions.

Your first name is strange. You were born here? But not your parents? Do you speak your mother’s tongue? Where’s your accent?

I’d rather you ask me where I’m going than where I came from

Coz me and my friends we’re torn between two countries, two passports, two nationalities, never quite knowing where we stand

Fighting all the stereotypes, like... “Hey you, the Canadian, take out your dollars, you’re rolling in the dough in Québec” or “Hey you, Maghrebian, got a good tajine recipe?” or “Yo man, you’re Muslim, does your dad have four wives?”

The clichés of the spoiled brat from North America or the baladi dancer from North Africa

Constantly searching for our house, our home, our protection, it’s in a plane over the ocean where I feel most at home

But since 2001 even a plane is no longer home

Gotta give the US customs agent a really sweet smile, coz you know what they say  
“Arabs can explode at any time”

Even actors have to change their first name

Kinda extreme but Tariq gets way more auditions now that he’s Martin

This dilemma since birth coz people have to put you on one side of the balance

Over there, people see it in my eyes that I’m not really one of them

Here, it’s my skin that gives me away. Coz all year long I’ve got a suntan.

Some of your ancestors came here by boat a long time ago to settle in this land that, do I need to remind you, was already inhabited

My grandchildren’s grandchildren will be able to say their ancestors came by plane and embraced the traditions of the people who’d already built their homes

Coz despite money and the ethnic vote, the sad words of a politician on the night of the defeat

While these words stayed with me for a very long time

After the hard knocks, the never-ending questions, I tried to figure it out and... now I understand

I understand that I don’t have to choose between two cultures

It’s not about subtraction, it’s all about addition

Making you, me and all my friends, the next nation.

## ACTIVITY 4

# Wall of prejudice

Deconstructing stereotypes and generalizations

### TIME REQUIRED

Two periods

### MATERIAL

- Copies of photographs and texts from the portraits document: P12, P19, P23 and P25
- Copies or projection of the tool "Teenagers are lazy" (page X) and the tool "Prejudices" (page 35 and the tool "Justifying words" (page 43)
- Copies of the texts "How is prejudice constructed?" and "The influence of the international context" (pages 40 to 42)

### OBJECTIVES

- Teach the students how to identify their prejudices about Muslims so that they can deconstruct them on their own.

### ERC COMPETENCIES TO DEVELOP

*Demonstrate an understanding of the phenomenon of religion*

- Analyze forms of religious expressions
- Evaluate the impact of different behaviours on life within society

*Engage in dialogue*

- Organize his/her thinking
- Interact with others

### PEDAGOGICAL AIM

- Help the students look at the multiple identity markers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims. Deconstruct the stereotypes related to Muslims.

## STEPS TO FOLLOW

The activity is carried out over two periods. The first period is devoted to defining with the students what a prejudice is and how to deconstruct it. The second period is devoted to starting to deconstruct prejudices against Muslims.

### FIRST PERIOD

- A. The teacher starts by telling the students that he/she heard a news story about high school students that claimed that “all teenagers are lazy.” The teacher could project on a screen or hand out a copy of this fake news story Teenagers are lazy which can be found on page 34, to make the experience more realistic and credible for the students.
- B. The teacher discusses this statement with the students. Here are a few suggestions of questions to lead the discussion:
  - Do you agree with this statement? If so, why?
  - Why do you think people say that teenagers are lazy?
  - Do you consider yourself lazy?
- C. After the discussion with the students, the teacher announces to the students that this news story is fake, and that it constitutes a prejudice against teenagers. The teacher asks the students to define “prejudice.” The students are then asked to explain how they felt when the teacher stated that they are all lazy.
- D. To validate the students’ understanding, the teacher hands out the tool Prejudices, which allows the students to appropriate the different definitions of the concept of prejudice, to think about the prejudices they may have and to try to deconstruct them. This activity is done individually to encourage personal reflection. Alternatively, it can be done in pairs.
- E. Once the activity is completed, the teacher discusses their answers with the students. It is important for the teacher to reassure the students that everyone has prejudices. The important thing is to learn how to recognize and deconstruct them by taking a critical distance. This opening will facilitate the discussion planned for the next period.
- F. The teacher ends the period with a review of what prejudice is.

**PROJECT OR PRINT**  
**TOOL TEENAGERS ARE**  
**LAZY. PAGE 34**

**PRINT**  
**TOOL PREJUDICES.**  
**PAGE 35**

### SECOND PERIOD

- A. The teacher writes “Muslims” on the board.
- B. Students take turns, one at a time, writing a different word they associate with “Muslims,” or a word that this term makes them think of. The exercise takes place in silence, which may put a little pressure on the students while they try to come up with an appropriate word.

- C. Once all the words have been collected, the board will look like a concept network or a word cloud. A discussion is opened so that the students can explain their word, question words or express surprise about the presence or absence of certain words. The objective is to create a dialogue that will allow the teacher and all of the students to think about the various perceptions that co-exist with regard to the opening concept.

The teacher can use the following list of questions to feed the dialogue and deconstruct prejudices:

- Why did you write this word?
- What do you base your conclusion on when you say that Muslims are "...”?
- Are there arguments or counter-arguments that could support or deconstruct this statement?
- Is there a word that surprises you?
- Do some of you disagree with one of these statements? Why?
- Do you think your word could be perceived other than the way you perceive it?

This step may appear difficult to facilitate for some teachers who feel less comfortable with concepts surrounding the reality of Muslims. To help them, a list of common prejudices against Islam and Muslims is available on pages 36 to 39. Some insightful information on each of these topics is provided.

- D. After a class discussion, the students read (individually or in small groups), the text How is prejudice constructed? and the texts of the four portraits selected. The subjects of these portraits recount the prejudices they have experienced and the ways to raise public awareness about the prejudices they face. They also describe situations that debunk common stereotypes about Muslims (for example, Alaatin Ozturk who likes snowboarding). Other portraits can also be used, based on the teacher's preferences. Suggestions for reflection on each of the portraits selected for this activity can be found on page 44.
- E. The students are then asked to take a critical look at the words they wrote down on the board at the beginning of the activity. They must complete the tool Justifying words to justify why they chose the word they wrote on the board by presenting arguments and counter-arguments for their choices. This exercise can be done orally or in writing.
- F. Lastly, a review of certain words that are more problematic will allow the students to change the words they chose at the beginning of the activity, if they choose to do so.

**PRINT**  
 TOOL HOW IS PREJUDICE  
 CONSTRUCTED?  
**PAGE 40**

**PRINT**  
 PORTRAITS P12, P19, P23,  
 P25 OF THE DOCUMENT

**PRINT**  
 TOOL JUSTIFYING WORDS.  
**PAGE 43**

This activity paves the way for Activity 5, which addresses how the media presents Muslims and how this shapes the way we see them. It is interesting to make connections between the words on the board and news headlines (see Activity 5). This can help the students realize how much they are influenced by the media.

# Teenagers are lazy



# Prejudices

## HERE ARE TWO DEFINITIONS OF THE TERM PREJUDICE

“An unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge.”  
(<http://dictionary.cambridge.org/dictionary/english/prejudice>)

“Preconceived opinion that is not based on reason or actual experience.”  
(<https://en.oxforddictionaries.com/definition/prejudice>)

Based on these definitions, find two prejudices that you know about groups of people:

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Explain where these prejudices come from. Where did you hear them?

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For each of these prejudices, find a counter-argument:

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To what extent do these prejudices influence how you perceive these people and your attitude towards them?

|       |       |
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# Prejudices about Islam and Muslims

Here is a detailed list of the common prejudices about Muslims followed by arguments to deconstruct them. The texts of the exhibition portraits that relate to the issues raised are indicated below each heading. Teachers can also refer to the list of complementary pedagogical resources (page 92) to develop their knowledge.

## “MUSLIMS ARE TAKING OVER”

Currently, Muslims represent 3% of Québec’s population. Outside the Montréal area, this proportion falls to less than 1%. According to an Ipsos Reid poll in 2015, Quebecers estimated their number at 15%. This tendency to overestimate the presence of the Muslim minority is widespread throughout most of the Western world. However, emphasizing the fact that Muslims carry little demographic weight as a reassuring message is not a good argument. Instead, the invasion myth and the often misguided fears it leads to are what must be tackled.

PORTRAITS THAT ADDRESS THIS ISSUE:

SAMIA AMOR **P4**, AMINE NAJIB AND TOUFIK SAADI **P6**, NOUR SAYEM **P7**, RACHID RAFFA **P22**.

## “MUSLIMS ARE ALL ARABS AND ALL ARABS ARE MUSLIMS”

Islam is a religious practice. Ethnic origin does not make a person a practising Muslim. In fact, most Muslims live in non-Arab countries (for example, Indonesia, Senegal, Turkey, Iran, Nigeria, Bosnia, etc.). Furthermore, Arabs can be Christian or Jewish, among other religions.

PORTRAITS THAT ADDRESS THIS ISSUE:

EDOUARDO ALVES **P2**, KOLY CHERIF KEITA **P5**, AMIR KUCKOVIC **P14**, LUCIE BAHL AND KERIMÉ OZTURK **P18**, SAMEER ZUBERI **P19**, JOONEED KHAN **P21**, OUMOU TOURÉ **P23**, MARIAME CISSÉ **P24**, SARAH MOSTAFA-KAMEL AND MOHAMED THIAM **P27**, FAISAL AND SAHIL SIDDIQUI **P31**, JOHORA KHATUN **P33**.

## “ALL MUSLIMS EAT COUSCOUS”

Couscous is a traditional dish in the Maghreb region (North Africa). It is a cultural tradition, not a religious one. Most Muslims who immigrated to Québec are from the Maghreb, which is what explains the stereotype. Muslims can have dietary habits acquired in their country of origin, passed on by their parents or rooted in the country where they reside. The statement that “all Muslims eat couscous” can be an opportunity to explain to students the origin and role of dietary restrictions and halal food, which are often the source of misunderstanding and prejudice.

## “MUSLIMS DON’T SHARE OUR VALUES”

There is no homogeneous group of Muslims. People who are associated with Islam, like everyone else, have conflicting values and different perceptions of the world. They are no more progressive or conservative than anyone else. Furthermore, choosing not to espouse a society’s dominant ideology is not always a bad thing. In fact, often, minorities force a society to realize its limitations and its failings. Pluralism makes it possible for people to be recognized as equals in dignity without having the same values or world view. The choices individuals make in terms of their values do not necessarily mean that they reject the fundamental political principles that shape the society.

## “MUSLIMS DON’T WANT TO INTEGRATE”

Contrary to what too many Quebecers think, people of Muslim faith or culture do not live on the fringes of society. Their socioeconomic integration is however complicated by certain factors. For example, according to researcher Frédéric Castel, 50% of Muslim men and 40% of Muslim women who arrive in Québec have a university diploma. But the difficulties they face in terms of diploma recognition and discrimination often impede their professional integration. Moreover, many Muslims engage socially with their fellow citizens. Their growing desire to be buried in Québec is also a testament to their sense of belonging.

PORTRAITS THAT ADDRESS THIS ISSUE:

HADJIRA BELKACEM **P3**, NOUR SAYEM **P7**, SARA NACER **P17**, ELKHANA TALBI **P10**, SID AHMED SOUSSI **P12**, ZOULIKHA BENFARES **P13**, ABDELAZIZ LAAROUSSI **P16**, SAMEER ZUBERI **P19**, JOONEED KHAN **P21**, RACHID RAFFA **P22**, NAWEL TRIAKI ARZIMET **P26**, ASMAT ELADAWY **P30**, FAISAL AND SAHIL SIDDIQUI **P31**, JOHORA KHATUN **P33**.

## “ISLAM IS A RELIGION THAT PROMOTES VIOLENCE”

Like many religious texts, including the Bible, the Koran contains passages that can be interpreted as encouraging violence. Some verses in the Koran have been cited over and over, out of context, to suggest that it promotes violence. The Koran, like all other fundamental religious texts, must be interpreted and understood in its figurative sense, not literally. The core message in all religious texts is essentially to love one’s neighbour and to live in peace.

Moreover, in cases where wars and conflicts are attributed to religion, the causes of violence are often more related to aspirations of conquest and expansionism. The conditions for peace must therefore be constructed on political and economic foundations.

PORTRAITS THAT ADDRESS THIS ISSUE:

AMINE NAJIB AND TOUFIK SAADI **P6**, NOUR SAYEM **P7**, SARA NACER **P17**, JOONED KHAN **P21**.

## **“ACCORDING TO ISLAM, WOMEN ARE NOT EQUAL TO MEN”**

Prevailing patriarchal traditions in most countries of the world force men and women into unequal gender roles. Before the feminist struggles of the 19th and 20th centuries, women had very few rights in most countries. Still today, the interpretation of sacred texts, such as the Koran, is largely the preserve of men, which contributes to maintaining gender inequality. However, the contribution of feminist believers helps to deconstruct patriarchal interpretations, while celebrating the role of women.

PORTRAITS THAT ADDRESS THIS ISSUE:

SAMIA AMOR **P4**, LUCIE BAHL AND KERIMÉ OZTURK **P18**, SAMEER ZUBERI **P19**.

## **“MUSLIM WOMEN HAVE NO VOICE AND DON'T KNOW THEIR RIGHTS”**

Religious patriarchy definitely contributes to the domination of women, but it is not the only factor. To identify the causes of gender inequality, a more nuanced and in-depth analysis is needed, which takes into account political, economic, cultural and social issues. Moreover, many Quebecers of Muslim culture or faith have a strong voice and are involved in organizations that defend human rights. Many mobilize to gain recognition as citizens and players who contribute actively to their religious tradition.

PORTRAITS THAT ADDRESS THIS ISSUE:

SAMIA AMOR **P4**, KARIMA BOUGHERARA **P11**, SARA NACER **P17**, LUCIE BAHL AND KERIMÉ OZTURK **P18**, NESRINE BESSAÏH **P20**, OUMOU TOURÉ **P23**, MARIAME CISSÉ **P24**.

## **“WEARING THE VEIL IS A RELIGIOUS OBLIGATION IMPOSED BY MEN”**

There is an expression in Islam that says: “let there be no compulsion in religion.” In other words, it is forbidden to force someone to adopt a religious practice. The passages in the Koran that refer to the veil are interpreted differently and, while believers think that the veil is a religious obligation, some choose not to wear it. There is no question that there is strong pressure to wear the veil in some milieus and it is indeed an obligation in some countries, but these pressures are political and cultural. In the West, and in Québec in particular, the veil is above all a question of choice, as demonstrated by anthropologist Hooma Hodfar.

PORTRAIT THAT ADDRESS THIS ISSUE:

AFNAN AND ARIJ KORBI **P28**.

## “HONOUR CRIMES ARE COMMON AMONG MUSLIMS”

According to Amnesty International, “honour crimes include violence or murder (generally) committed against women by a family member or family relation (including partners) in the name of the honour of the individual or family”<sup>1</sup>. These crimes are rooted in a patriarchal cultural practice rather than in religious practice. The concept of honour, to justify violent practices that can even result in murder, is present in many cultures, societies and distinct ethnocultural groups. Many Canadian and American imams have issued *fatwas*, or religious rulings, denouncing honour crimes and stating that they are counter to Islam. Each year, dozens of women are killed by their spouses or ex-spouses in Québec. These crimes of passion are a phenomenon that goes beyond Islam and occurs in all societies.

## “ALL MUSLIMS ARE TERRORISTS”

Terrorism does not have a specific religion. Followers of different religions have committed terrorist attacks, while others are politically and ideologically motivated without any religious grounds. However, when these acts are committed by Muslims, the media immediately associates them with religion, which is not the case when attacks are perpetrated by other population groups.

## “MOST RELIGIOUS ACCOMMODATIONS ARE REQUESTED BY MUSLIMS”

Research conducted by Paul Eid in 2007 for the Commission des droits de la personne du Québec revealed that between 2000 and 2006, “one out of two requests for religious accommodation presented to the Commission was attributed to a Christian complainant. It seems that, among all confessions or churches, there are as many Christians as Muslims and Jews combined who ask the Commission to grant religious accommodation” (page 13). This research finding contradicts a prejudice that is sadly all too often portrayed by mass media.

## “MUSLIMS MISTREAT HOMOSEXUALS”

More Muslims have intimate relations with people of the same sex than one might think. However, sexuality and its affirmation often follow different codes depending on the culture. Associating homophobia with Islam or seeing a direct link between homophobia and religion is a reductionist view. While homosexuality is condemned by all religions, there are also currents in all religions that show openness in their discourse and practices. Moreover, homophobia exists among non-believers across all cultures.

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1. Amnestie internationale, dossier papiers libres 2004 : les violences contre les femmes. (Our translation)

# How is Prejudice Constructed?

Prejudice is a construct. To avoid generalizations, it is important to avoid oversimplifying the complexity of various realities. Here are three factors that contribute to the stigmatization of certain populations.

## 1 - MEDIA INFLUENCE

Media is a powerful tool for popularizing information, but it can also distort reality. All too often, the media resorts to sensationalism, which contributes to a reductionist understanding of reality. It is our responsibility to read between the lines of a news story, by looking beyond images and words. It means raising questions about the diversity of voices, the experiences being related and the interpretations presented. It means taking a closer look when comparisons are made with events unfolding in other countries, and about which we know very little.

## 2 - INEXPERIENCE AND IGNORANCE

Many prejudices are propagated due to a lack of understanding of different cultures or religions, and they persist if they are not proven wrong by personal experience. Reducing people to their religious differences prevents us from seeing the commonalities that bring us together. Interaction and dialogue, among other means and initiatives, can protect against ignorance and mutual distrust.

## 3 - STEREOTYPING

The way we perceive a group is influenced by the way we talk about this group in the public sphere. Certain discourses feed oversimplification and stereotyping. All Arabs are not Muslim and all Muslims are not Arab. Many people are also assigned a Muslim identity even though that is not how they define themselves. There is a wide gap between the heterogeneous realities of citizens of Muslim affiliation or faith and the expressions that describe them as a homogeneous community.

# The Impact of the International Context

The discourse around the “fight against terrorism” and fear mongering about extremism have permeated the collective imagination. In international media coverage, Muslims are often seen through the lens of violent groups or wars ravaging certain regions of the world. Meanwhile, the Muslim population here is often called on to answer for, explain or disassociate itself from these acts in order to prove that they subscribe to the values of Québec society.

The construction of the “Muslim enemy” is often the result of communication strategies and geopolitical issues that are difficult to decipher. It is not easy to remain objective when the news coverage of Muslims here and abroad is presented in a context of controversy, opposition and cultural incompatibility. We need to find a way to address and understand Québec’s social, economic and identity challenges based on the realities of people of Muslim faith or affiliation of every generation living here.

## TIMELINE

### MUSLIM REPRESENTATION: A FEW TURNING POINTS

In recent decades, several international events have had repercussions in Québec, with a direct or indirect impact on our perceptions of Muslims. Here are a few examples, keeping in mind that we are not establishing direct causal links.

See page 42.



## TIMELINE

### MUSLIM REPRESENTATION: A FEW TURNING POINTS

| INTERNATIONAL                                                                      |                   | QUÉBEC<br>PERCEPTION OF ECONOMIC BLACKMAIL                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------|-------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Oil shock and new international economic order                                     | <b>1973</b>       | Perception of economic blackmail by Arab countries.                                                                                                                                                                                                                                        |
| Iranian revolution. Ayatollah Khomeini takes power                                 | <b>1979</b>       | Arrival of Iranian refugees. The depiction of a tyrannical and barbarian Iranian society in the American film <i>Not Without my Daughter</i> colours Québec's popular imagination.                                                                                                         |
| Violence in Algeria                                                                | <b>1992-2002</b>  | Large wave of Maghrebian immigrants. Beginning of public debates (1994-1995) on the Muslim headscarf. Moratorium on the removal of refugees back to Algeria. Action by members of the Algerian diaspora to attribute sole responsibility for the violence to armed Islamist groups.        |
| September 11 attacks on the World Trade Center.<br>Start of the "War on Terror"    | <b>2001</b>       | Surveys reveal hostility towards Muslims, people perceived as such and Islam in general. Review of the federal Immigration Act, increased recourse to security certificates against Arab Muslims.                                                                                          |
| Invasion of Iraq and Afghanistan                                                   | <b>SINCE 2003</b> | Mounting political discourse justifying military action in the Middle East and Afghanistan, in the context of debate around reasonable accommodation (Bouchard-Taylor Commission), honour crimes (Shafia affair), religious tribunals, the ethics and religious culture (ERC) course, etc. |
| Arab Spring uprisings                                                              | <b>2011</b>       | Media coverage of these popular uprisings draws on the polarity Islam vs modernism. This polarity is reinforced by interventions in support of Québec's charter of values by individuals originally from Arab-Muslim states.                                                               |
| Expansion of the armed group Islamic State, violence in Syria and Iraq             | <b>2014</b>       | Media coverage of hostage executions and civilian massacres. Attacks in St-Jean-sur-Richelieu and on Parliament in Ottawa. Canada's participation in the NATO coalition against the armed group Islamic State.                                                                             |
| Shootings at <i>Charlie Hebdo</i> and Bataclan in Paris, in Brussels, London, etc. | <b>SINCE 2015</b> | Resurgence of the debate on secularism. Mounting concern about the radicalization of Muslim youth. Shooting at Québec City mosque                                                                                                                                                          |

# Justifying words

The students are asked to take a critical look at the words they wrote on the board at the beginning of the activity.

| Word written on the board | Reason why I wrote this word | Argument for keeping this word or counter-argument for changing it |
|---------------------------|------------------------------|--------------------------------------------------------------------|
|                           |                              |                                                                    |
|                           |                              |                                                                    |
|                           |                              |                                                                    |
|                           |                              |                                                                    |
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|                           |                              |                                                                    |

# Suggestions for reflection based on the portraits

P = PORTRAIT

## P12 SID AHMED SOUSSI

Who knew that a Muslim is one of the leading experts on the history of unionism in Québec?

## P19 SAMEER ZUBERI

During an interview with a local radio station, “he was taken aback by a question about religious fundamentalism.” Why do we randomly question Muslims about extremely complex issues such as religious fundamentalism?”

He said:

“I think it’s important to be resilient, patient and persevering in the face of prejudice and aggression”: What do you think?

## P23 OUMOU TOURÉ

She said:

“Women immigrants face double segregation. They already experience discrimination because they are women, but also because of their different origin.” Are there other criteria at the source of discrimination? (e.g., age, social class, disability, etc.)?

“Having been raised in a family of practising Muslims, she rejects the prejudices that stigmatize Muslim women, especially those who wear the hijab.”

## P25 ALAATTIN OZTURK

What does Alaattin Ozturk’s case tell us about the integration of immigrants in Québec?

When a person immigrates to a new country, how can their religious practice change or adapt?

## ACTIVITY 5

# Media influence

## Iconographic analysis

### TIME REQUIRED

One period

### MATERIAL

- Copies of the tool "Religious markers" (pages 47 and 48)
- Copies of the tool "Matching activity" (page 49)

### OBJECTIVES

- Have the students think about how the media influences their perception of Muslims.

### ERC COMPETENCIES TO DEVELOP

*Engage in dialogue*

- Organize his/her thinking
- Develop a substantiated point of view

*Demonstrate an understanding of the phenomenon of religion*

- Further develop various ways of thinking, being and acting within the context of one or more religious traditions
- Make connections between forms of religious expression and elements of the social and cultural environment

### PEDAGOGICAL AIMS

- Help the students become aware that the practice of Islam is not unique and is not identical from one person to the next. Address the specificities of Islam in the Québec context (minority religion, Islam in the context of immigration, high level of education and trend toward secularization within groups of people of Muslim faith, etc.).
- Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere.

### DÉROULEMENT

- The teacher posts eight photographs of Muslim individuals on the board, numbered from 1 to 8. Four photographs are taken from the exhibition and four others from the media (pages 47 and 48). The teacher mentions to the students that all of the images represent Muslims.
- Individually, the students must find elements that suggest that these individuals are Muslims, by completing the tool Religious markers.

**PRINT TOOL**  
 RELIGIOUS MARKERS.  
**PAGES 47 AND 48**

- C. Once the tool has been completed, a discussion is held to allow the students to share their answers and opinions. The teacher can refer to the following list of questions to stimulate the discussion:
- How do you react to the fact that all of these photographs represent Muslims?
  - Which photographs do you find surprising?
  - Are there any photographs you find shocking? If so, which ones and why?
  - To what extent do these photographs represent reality in Québec?
  - Do you think these images influence people's opinions? In what way?
- D. With the whole class, the students identify which photographs they think were taken from the media and which ones are from the exhibition and justify their choices.
- E. Once they have completed their reflection, the teacher reveals the source of each photograph and asks the students the observable differences between the ones from the media (1, 3, 5, 7) and those from the exhibition (2, 4, 6, 8).
- What differences do you see between the photographs from the exhibition and the ones from the media?
  - Why do you think the images from the exhibition are not the type of images that we usually find in the media?
- The teacher asks the students to give their opinion on how media images influence the people who see them or are constantly exposed to the same type of images.
- What are the repercussions of these images for the Muslim population and on their relationships with other groups?
- F. To discuss the impact of the media, Activity of association (page 49) is carried out in teams of four. The students are asked to match six newspaper headlines with the image they think was used to illustrate each of the headlines.
- G. A spokesperson for each team explains to the class the photograph and headline their team chose to match it, and justifies their choice.
- H. The teacher reveals the source of each photo (page 50) and discusses the choices of photographs with the students. The teacher can also match the sensational headlines with the photographs taken from the exhibition so that the students can see the kind of impact created by different associations between headlines and photos. The teacher can also use the following questions to stimulate the discussion:
- Do you think the photographs used to illustrate the articles are the best possible choice of images? Why?
  - Why do you think certain photographs are used despite the fact that they are not necessarily related to the accompanying text?
  - Do you think the headline, photographs and text each have the same impact on readers' opinions? Why?

**PRINT TOOL**  
**MATCHING ACTIVITY.**  
**PAGE 49**



# Religious markers

Are there elements in the photographs that suggest, at first glance, that the people photographed are Muslim? If so, write down the element(s) beside the appropriate number.



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# Matching activity

Use arrows to connect the headlines with the photographs that you feel go together.

**"QUEBEC RESENTS JIHADI CUBS"**

**"IN QUEBEC, FEAR OF RELIGIOUS DISCRIMINATION AS ZONING RULES USED TO CLAMP DOWN ON MOSQUES"**

**"A TOWN DIVIDED: MUSLIMS, SUPPORTERS FACE DOWN OPPONENTS OF ISLAMIC CEMETERY"**







**"QUEBEC, REST OF CANADA DIVIDED OVER MOSQUES AND VEILS, SURVEY SUGGESTS"**

**"WHO EXACTLY ARE 'RADICAL' MUSLIMS?"**

**"CANADA NEEDS TO RECOGNIZE THE REALITY OF ISLAMISM"**



# Answers

| TITLE                                                                                     | PHOTO                                                                               | LINKS TO ORIGINAL ARTICLE                                                                                                                                                                                                                                                  |
|-------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Quebec resents jihadi cubs                                                                |    | <a href="http://venitism.wordpress.com/2017/04/21/quebec-resents-jihadi-cubs/">venitism.wordpress.com/2017/04/21/quebec-resents-jihadi-cubs/</a>                                                                                                                           |
| In Quebec, fear of religious discrimination as zoning rules used to clamp down on mosques |    | <a href="http://news.nationalpost.com/news/canada/in-quebec-fear-of-religious-discrimination-as-zoning-rules-used-to-clamp-down-on-mosques">news.nationalpost.com/news/canada/in-quebec-fear-of-religious-discrimination-as-zoning-rules-used-to-clamp-down-on-mosques</a> |
| Quebec, rest of Canada divided over mosques and veils, survey suggests                    |   | <a href="http://montrealgazette.com/news/local-news/quebec-rest-of-canada-divided-over-mosques-and-veils-survey-suggests">montrealgazette.com/news/local-news/quebec-rest-of-canada-divided-over-mosques-and-veils-survey-suggests</a>                                     |
| Who Exactly Are 'Radical' Muslims?                                                        |  | <a href="http://huffingtonpost.com/entry/who-exactly-are-radical-muslims_us_58aef386e4b0d0d07e7c67d3">huffingtonpost.com/entry/who-exactly-are-radical-muslims_us_58aef386e4b0d0d07e7c67d3</a>                                                                             |
| Canada Needs To Recognize The Reality Of Islamism                                         |  | <a href="http://huffingtonpost.ca/jerome-blanchet-gravel/quebec-mosque-attack-joel-lightbound_b_14785652.html">huffingtonpost.ca/jerome-blanchet-gravel/quebec-mosque-attack-joel-lightbound_b_14785652.html</a>                                                           |
| « Le terrorisme islamiste et le rapport aux musulmans québécois »                         |  | <a href="http://lapresse.ca/debats/votre-opinion/201606/20/01-4993776-le-terrorisme-islamiste-et-le-rapport-aux-musulmans-quebecois.php">lapresse.ca/debats/votre-opinion/201606/20/01-4993776-le-terrorisme-islamiste-et-le-rapport-aux-musulmans-quebecois.php</a>       |

## ACTIVITY 6

# Islam in Québec

Different relationships with religious tradition and practice

### TIME REQUIRED

One to two periods

### MATERIAL

- Copies of the text "Religion and spirituality" (page 9)
- Copies of the tool "Reading worksheet" (page 53)
- Copies of the photographs and texts of the portraits document: P2, P5, P21, P26, P28, P34

### OBJECTIVES

- Analyze the different religious practices of Muslims.

### ERC COMPETENCIES TO DEVELOP

*Demonstrate an understanding of the phenomenon of religion*

- Analyze religious expressions
- Examine various way of thinking, being and acting

### PEDAGOGICAL AIM

- Help the students become aware that the practice of Islam is not unique and is not identical from one person to the next. Address the specificities of Islam in the Québec context (minority religion, Islam in the context of immigration, high level of education and trend toward secularization within groups of people of Muslim faith, etc.).

## STEPS TO FOLLOW

- A. The students read the text Religion and spirituality.
- B. Using the tool Reading worksheet on page 53, they must identify:
  - the main currents of Islam (Sunnism, Shiism and Sufism)
  - their differences
  - the level of religious practice among Québec's Muslims
  - how the practice of Islam in Québec differs from practices elsewhere
- C. Then, each student analyzes a portrait among the ones proposed. If possible, they identify:
  - the current of Islam practised by the individual
  - what characterizes his or her religious practice
  - if applicable, how his or her practice is influenced by the Québec context
- D. When the students have finished, the teacher conducts a review with the whole class to see if there are any similarities or differences between the various religious practices presented. The teacher can also use suggestions for reflection based on the portraits (page 54) to stimulate and enrich the discussion.
- E. The teacher can provide information on Islam in Québec by addressing the following elements:
  - origins of Québec's Muslims
  - number of followers from each branch of Islam (Sunnism, Shiism and Sufism) around the world and in Québec
  - number and percentage of Muslims in Québec
  - history of Muslims in Québec;
  - characteristics of immigration (selection based on socioeconomic criteria such as education)
- F. To fully understand that there are a multitude of religious practices within Islam, this activity can easily be completed with Activity 8, which addresses, among other things, Muslim feminists and interfaith dialogue.

**PRINT**  
RELIGION AND  
SPIRITUALITY. **PAGE 9**

**PRINT**  
TOOL READING  
WORKSHEET. **PAGE 53**

This activity can also be completed by addressing the experience of Suffi rituals and practices (suggested resources in French):

- Listen with the students to the interview with Koly Cherif Keita P5 <[cjf.qc.ca/expo](http://cjf.qc.ca/expo)>
- Consult the site <http://www.naqshbandi.ca>
- Consult the site <http://www.ipir.ulaval.ca/fiche.php?id=1031>

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1. See page 8 of the guide. For statistics on religions and muslims in Québec, Canada and around the world, see <[pewforum.org](http://pewforum.org)> and <[environicsinstitute.org](http://environicsinstitute.org)> projects survey of muslims in Canada 2016.

# Reading worksheet

Using the text “Religion and spirituality”, research:

What are the main currents of Islam?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What are the differences?

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What characterizes the religious practice of Muslims in Québec?

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For the portrait subject you were given, identify:

1. The current of Islam practised (if applicable) \_\_\_\_\_
2. What characterizes his or her religious practice?

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3. How is his or her religious practice influenced by the Québec context? (if applicable)

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# Suggestions for reflection based on the portraits

P = PORTRAIT

## P2 EDUARDO ALVES

What makes someone like Eduardo change religion?

He says:

“I felt empty inside, like many teenagers do, as they try to fill the void, but end up getting lost in destructive acts.”

What do you understand from this statement?

What is a destructive act?

## P5 KOLY CHERIF KEIRA

What branch of Islam does Koly Cherif Keita practise?

What does this practice of Sufism represent for him?

## P21 JOONEED KHAN

Why did Jooneed’s ancestors convert to Islam?

What is his perception of Islam?

What are the causes he defends? Are these causes directly or indirectly related to Islam?

## P26 NAWEL TRIAKI ARZIMET

How have Nawel and his family integrated the cultural and religious practices of Québec (or the West) into their lives?

Do you think certain cultural or religious practices are exclusive to a group of people? If so, which ones?

## P28 AFNAN AND ARIJ EL KORBI

In your opinion, what criteria do teenagers like Afnan and her friends use when deciding to wear a scarf?

To what extent is this choice a personal one? How do family and friends influence this decision?

## P34 GUILLAUME CHIASSON

What do you think the advantages are of living in a family with two cultures? What are the constraints of this type of family? Do you think there are more advantages or more constraints?

How does Guillaume think prejudices are formed?

## ACTIVITY 7

# Challenges facing Muslims today

Research and presentation

### TIME REQUIRED

4 to 5 periods (the students can also work at home)

### MATERIAL

- Clip from the government campaign “Ensemble nous sommes le Québec”  
<[videos.tva.ca/episode85683](http://videos.tva.ca/episode85683)>
- Copies of the relevant photographs and texts from the exhibition (see the portraits for each issue on page 58)
- Copies of the tool “Instructions” (pages 59 and 60)

### OBJECTIVE

- Have the students discover the reality of Muslims living in Québec by making them aware of the current issues they face.

### ERC COMPETENCIES TO DEVELOP

#### *Engage in dialogue*

- Organize his/her thinking
- Develop a substantiated point of view

#### *Reflect on ethical questions*

- Evaluate options or possible actions
- Examine various cultural, moral, religious, scientific or social references

#### *Demonstrate an understanding of the phenomenon of religion*

- Make connections between forms of religious expression and elements of the social and cultural environment

### PEDAGOGICAL AIMS

- Help the students realize that the practice of Islam is not the same for all individuals. Address the specificities of Islam in the context of Québec (minority religion, Islam in the context of immigration, high level of education and trend toward secularization among people of Muslim faith, etc.).
- Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere. The challenges facing people who experience discrimination on the basis of their ethnocultural or religious affiliation, particularly in the context of work, are addressed.

## STEPS TO FOLLOW

### FIRST PERIOD

A. The teacher discusses with the students their perception of the reality of immigrants to Québec. Then, he or she presents to the students the Québec government's public awareness campaign *Ensemble nous sommes le Québec*<sup>1</sup>. The students watch the videos related to this campaign. The video briefs by Ricardo Trogi feature testimonials by: Alexandra Diaz, Patrice Bernier, Nadia Jenai, Di-Thaï Hua.

**WATCH THE VIDEO BRIEFS**  
 ENSEMBLE NOUS SOMMES  
 LE QUÉBEC  
 VIDEOS.TVA.CA/EPISODE  
 85683

B. Once the students have watched the video briefs, the teacher asks the students if the videos changed their perception of the reality of immigrants to Québec and asks them to examine the government's intention in creating this campaign.

The teacher can use the following questions to stimulate the discussion:

- Does the campaign represent reality?
- Are there realities that are not presented in these videos?
- Why did the Québec government create a campaign like this?
- What message does this campaign seek to convey?
- Do you think it is a good idea to have a campaign like this?

C. If the discussion is fruitful, the teacher discusses the reality of immigrants, with a particular focus on Muslims. It is important to discuss the various aspects of the lives of immigrants, such as religion and spirituality, work and professional paths, citizen participation, daily life. The exhibition presents these four aspects effectively.

D. The teacher explains the research project to the students, which can be done in two periods or at home, and presents the details of what the students are expected to do. The instructions to be given to the students are presented in the tool [Instructions](#).

**PRINT TOOL**  
 INSTRUCTIONS.  
**PAGES 59-60**  
 DOUBLED-SIDED

E. The teacher assigns a research topic from the [List of issues facing Muslims in Québec](#) to each team of four students. In teams, the students must conduct research, then present to the class one of the issues that Muslims living in Québec must confront. The issues are grouped into four themes (it would be interesting to explore all of these themes with the class).

**PRINT**  
 THE PORTRAITS  
 OF THE LIST. **PAGE 58**

F. The teams must prepare a presentation to explain their issue to the class. They must include the exhibition texts by identifying the portraits related to their issue. The students can use the Internet to research other information on their topic so that they can present different perspectives on their issue.

1. The campaign *Ensemble, nous sommes le Québec* invites Quebecers of all origins to recognize and value ethnocultural diversity, because by getting to know each other and interacting together we can debunk prejudices. The campaign also demonstrates how the participation of people of all origins in society strengthens and enriches Québec.

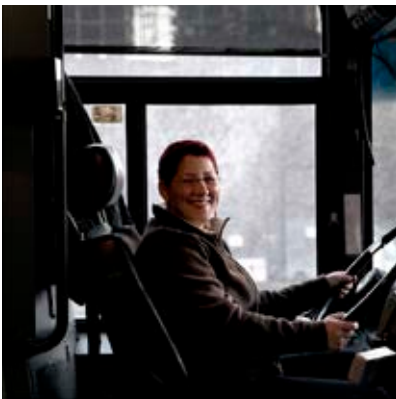
## SECOND AND THIRD PERIODS

In the computer lab or at home, the students do research on the consequences of the issue facing Muslims that they chose. They must find various opinions that have been expressed in the media on the subject. The students also analyze the portrait texts and the audio interviews.

## FOURTH AND FIFTH PERIODS

The students present their issue to the class. The teacher can make time for a question period at the end of each presentation so that the students can reflect and express their opinions.

Once the presentations are finished, the students carry out a personal reflection on the issues presented. They must identify the main consequences of these issues in relation to the integration, involvement and contribution of Muslims in Québec.



# List of issues facing Muslims in Québec

## RELIGION AND SPIRITUALITY

- Places of worship: Abdelhak Sari **P1**, Koly Cherif Keita **P5**
- Muslim burial sites: Hadjira Belkacem **P3** and audio interview, Rachid Raffa **P22**
- Religious conversion: Eduardo Alves **P2**, Sarah Mostafe-Kamel et Mohamed Thiam **P27**
- Interfaith encounters: Amine Najib and Toufik Saadi **P6**, Samia Amor **P4**, Nour Sayem **P7**

## WORK AND PROFESSIONAL PATH

- Difficulty finding a job: Elkahna Talbi **P10**, Karima Bougherara **P11**, Zoulikha Benfares **P13** et entrevue audio, Amir Kuckovic **P14**
- Non-recognition of diplomas: Oualid Frej **P9**, Abdelaziz Laaroussi **P16**
- Inspiring Careers: Merouane Bensalem Kamereddine **P8**, Elkahna Talbi **P10**, Sid Ahmed Soussi **P12**, Jouda Gamara **P15**.

## CITIZEN PARTICIPATION

- Advocacy issues: Sameer Zuberi **P19**, Jooneed Khan **P21**, Rachid Raffa **P22**
- Women's Rights: Lucie Bahl, Yasmine et Kerimé Ozturk **P18**, Nesrine Bessaïh **P20**, Oumou Touré **P23**, Mariame Cissé **P24**
- Volunteerism: Lucie Bahl, Yasmine et Kerimé Ozturk **P18**, Oumou Touré **P23**
- Intercultural bridge-building: Sara Nacer **P17**, Rachid Raffa **P22**

## DAILY LIFE

- Art and sport: Alaattin Ozturk **P23**, Samiha Imene Ferjani **P29**, Faisal et Sahil Siddiqui **P31**
- Religious and civil celebrations: Nawel Triaki Arzimet **P26**, Asmat Eladawy **P30**, Guillaume Chiasson et Nadia Tizliouine **P34**
- Wearing the veil (*hijab*): Afnan and Arij El Korbi **P28** and audio interview
- Francization: Abir Bou Hamdan and Ahmed Hamashi **P32**, Johora Khatun **P33**

# Instructions <sup>1/2</sup>

## Research project on the issues facing Muslims

In a team of four, present four of the issues currently facing Muslims in Québec.  
This is what you have to do:

1. Explain your issue to the class in detail

Who is affected by this issue?

Why does this issue exist?

Since when has this issue existed in Québec?

2. Present the consequences of this issue for Muslims.

3. Present the people who are actively tackling these issues through their activism by including the material from the exhibition *Québécois and Muslim... What Does the Future Hold?* (texts and audio interviews). You must use a minimum of two elements from the exhibition.

4. Find different opinions that have been expressed in the media with regard to your issue.  
Find at least one supporting opinion and one opposing opinion.

# Instructions 2/2

## Research project on the issues facing Muslims

ANSWER THE FOLLOWING QUESTIONS:

1. Generally, what are the consequences of the issues presented for Muslims?

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2. Based on what you learned during your classmates' presentations and from the research you did on your topic, what do you retain about the participation of Muslims in Québec society and in relation to the issues presented?

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3. Based on your observations, what is the contribution of Muslims to Québec society?

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## ACTIVITY 8

# Religion, feminism and interfaith dialogue

The example of Maria'M, a feminist dialogue group between Christians and Muslims

### TIME REQUIRED

1 to 2 periods

### MATERIAL

- Copies of the portrait P5 Samia Amor in the Portraits Document
- Copies of the tool "Definitions" (page 64) and "Reference text" (pages 65 to 67)

### OBJECTIVE

- Have the students think about woman's place in each religious tradition and in Québec society.

### ERC COMPETENCIES TO DEVELOP

*Engage in dialogue*

- Demonstrate an understanding of the phenomenon of religion.

### PEDAGOGICAL AIMS

- Help the students realize that the practice of Islam is not the same for all individuals. Address the specificities of Islam in the context of Québec (minority religion, Islam in the context of immigration, high level of education and trend toward secularization among people of Muslim faith, etc.).
- Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere. Address the challenges facing people who experience discrimination on the basis of their ethnocultural or religious affiliation.

## STEPS TO FOLLOW

- A. The photograph of Samia Amor and the accompanying text are given to the students. They take the time to look at the photograph and read the text individually. The students then look up the definitions of several words and complete the tool. These more abstract terms will be reused later and will serve as the basis for the discussion.
- B. The students then watch the video (in French) presenting the Maria'M interfaith dialogue group, a group of Christian and Muslim feminists<sup>1</sup>:



- C. After watching the video, the students read the Reference text. This text deals with the concept of interfaith, feminist dialogue, values and the relevance of the Maria'M initiative as well as the themes addressed by the group.
- D. The classroom is then organized into two concentric circles for a roundtable exercise, which serves as a “meeting between several people chosen for their knowledge of a particular question in order to set out their respective points of view, to come up with an overview and to exchange with the audience” (MEES, 2007, p. 546<sup>2</sup>). In this case, the students play the role of experts on the issue by presenting the fruit of their readings and reflections.

To do so, half the students sit in the outer circle, so that they act can act as observers; the other half of the class actively participates in the roundtable, in the inner circle.

**PRINT**  
TOOL DEFINITIONS.  
**PAGE 64**

**WATCH**  
THE VIDÉO MARIA'M.  
CJF.QC.CA/FR/VE/  
MARIAM.PHP

**PRINT**  
TOOL REFERENCE TEXT.  
**PAGES 65 TO 67**

1. Complementary resource for teachers (in French only). An article by Carmen Chouinard, a member of Maria'M and a PhD student in religious studies (UdM), explains interfaith dialogue from a feminist perspective, as well as Maria'M's initiative to create a space for Christian and Muslim women to get to know each other better. [http://cjf.qc.ca/userfiles/file/VE/Mariam\\_Groupe-feministe/CARMEN-2016-2-Presentation\\_du\\_dialogue.pdf](http://cjf.qc.ca/userfiles/file/VE/Mariam_Groupe-feministe/CARMEN-2016-2-Presentation_du_dialogue.pdf)

2. Ministère de l'Éducation et de l'Enseignement supérieur (2007). Éthique et culture religieuse. Enseignement secondaire, Québec: MEES. <https://www7.mels.gouv.qc.ca/DC/ECR/>

- E. Once the roundtable is over, the students change roles: the ones in the outer circle become participants and those who participated become observers. The teacher's role is to facilitate and ensure that the roundtable runs smoothly. The students who are observers can help the teacher with this task.

Each roundtable addresses a different theme. The suggested topics are religion and feminism, recognition of the other and interfaith dialogue. The time allotted for each roundtable is at the teacher's discretion, based on the students' level of participation. If needed, the teacher can limit the time each student has to speak or let the discussion follow its course without intervening

Summary of the teacher's role

- Facilitate
- Give each student a chance to speak
- Make sure the time allotted is respected (this task can be assigned to a student)
- Steer the roundtable discussion by asking questions

Suggested rules for the discussion

- Respect others, ideas and the time allotted
- Remain silent when it is not your turn to speak
- Raise your hand if you want to speak
- Actively listen to the other students

A list of questions to stimulate the roundtable discussion is proposed to teachers on page 68. The students who are acting as observers of the roundtable write down ideas that they find interesting and questions that they would like to have answered. At the end of each roundtable, the teacher initiates a discussion with all of the students in the class in order to close the discussion and answer the observers' questions, if necessary and possible.



# Definitions

The following words were inspired by the text for Samia Amor's portrait. What are their definitions?

## FEMINISM

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## RELIGION

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## INTERFAITH DIALOGUE

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## RECOGNITION OF THE OTHER

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## PATRIARCHY

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# Reference text - Maria'M

THE COMPLETE DOCUMENT IN FRENCH CAN BE FOUND AT THIS ADDRESS:  
[HTTP://CJF.QC.CA/USERFILES/FILE/MARIAM\\_PRESENTATION.PDF](http://CJF.QC.CA/USERFILES/FILE/MARIAM_PRESENTATION.PDF)

Maria'M is a feminist dialogue group between Christian and Muslim women whose members are committed to gender equality within their religious traditions and in society. This initiative is linked to the social feminist movement.

## INITIATE INTERFAITH FEMINIST DIALOGUE

Many interfaith dialogue initiatives exist in various parts of the world, but the unique aspect of a interfaith feminist dialogue, like the one created by Maria'M, is its focus on the issue of equality among men and women within religious traditions and in society. The group recognizes the importance for women of sharing their perspectives on various elements of their spiritual tradition (religious calendar events, figures, practices, etc.), as well as their take on the various social issues that affect them.

Consequently, it is important that the process be linked to the social feminist movement. The participants in the dialogue group remain attuned to the issues debated within this movement and can also take part in the activities it organizes.

Some members of Maria'M participate actively, on an individual basis or on behalf of their respective organizations, in the États généraux de l'action et de l'analyse féministe and the World March of Women.

## ORIGIN OF THE NAME MARIA'M

The name Maria'M was chosen by the participants to represent one of the convergences between the two religious traditions, Christian and Muslim, in reference to the figure of Mary (Maryam in Arabic). The "M" at the end of Maria'M evokes the pronunciation of the name in Arabic and the verb "to love." Mary remains an example for Christians and Muslims of a woman who felt deep devotion to God, but also for the poorest among her people. The figure of Mary, as understood by feminist believers, is also inspiring as an example of commitment to her religious tradition and to her society. She invites us to fully live out our role within our religious communities, while remaining sensitive and active with regard to social justice.



# Maria'M

Féministes chrétiennes et musulmanes  
en dialogue

## VALUES

**Social justice** is a major concern for the participants of the dialogue group. Social justice pertains to discrimination against women from each religious tradition as well as discrimination against women and ethnic and religious minorities within society at large. In this sense, the dialogue group must be as sensitive to the interactions between the majority and minorities in society, as to the interactions within the religious traditions themselves.

**Diversity** is a core value in the dialogue group since its key objective is to take time to listen to the other and to truly understand the cultural and religious references of the other. Diversity cannot be limited to simply “recognizing” major religious traditions, but must also be truly reflected within each tradition (places of worship, religious or spiritual currents, ethnicities, origins, etc.).

Respect for **parity** among the participants is also an important principle in the dynamics of interfaith dialogue since it helps to maintain a balance in terms of participation and a more equal relationship between the spiritual traditions present.

## THEMES

The themes of the meetings vary between the religious and the sociopolitical. Religious meetings can, for example, be based on the experience of women, address an event or practice of one of the participating traditions, while the sociopolitical meetings focus on a current issue that has an impact on the lives of women or is of importance to them.

The subjects addressed during the meetings at Maria’M include:

- The history of women over the last 20 years in Québec and around the world
- *Ramadan*, a month of fasting and piety
- The effects of the current debate on secularism in the lives of the participants
- Easter as an event
- Mary... Maryam: a free woman!

## MEETINGS

Maria’M holds three to four meetings a year. The limited number of meetings does not demand too much time from the participating women, and therefore helps to ensure their long-term commitment to the dialogue process.

Always in keeping with the spirit of delving deeper into the spiritual references of the other, the meetings can be held in alternating locations specific to one or the other of the religious traditions present, based on availability and access.

Moreover, the feminist interfaith dialogue process can combine in interesting ways a friendly atmosphere with structured organization. It is recommended that the meetings begin with a meal, which has very important symbolic meaning within Christian and Muslim traditions in particular. Eating together creates a warm and friendly atmosphere conducive to discussion.

Time can also be allotted for prayer in either of the religious traditions, with variations that take into account the feminist perspective.

Various formats can also be used: short presentations, rituals, workshops or other. However, it is important to allocate time for discussion after the presentations or activities so that the participants can share their knowledge, their experiences and their questions; this can also be an opportunity for feedback about what the participants heard, saw or experienced during the meeting.

## RELEVANCE

In a society like ours, grappling with ongoing debates about secularism and how to “manage” religious diversity as well as serious inequalities between men and women, it is paramount to create serene and respectful spaces where dialogue is not sacrificed for the sake of audience ratings and political votes.

These spaces can certainly be created in various contexts (academic, community, etc.), but it is also important that some of these spaces allow feminist believers to express their ideas from their double affiliation, without having to exclude one or the other. Moreover, these spaces provide women with a context in which they can appropriate elements of their religious tradition while taking into account their own experience and also, through discussion with the other, enrich their interpretation of their sacred texts, for example.

The initiative of the interfaith feminist dialogue also provides an opportunity for religious women—of all origins and faiths who are concerned about gender equality—to deconstruct the myths around differences that are often perceived as obstacles to living together. It also allows these women to develop their capacity to resist and confront sexist discrimination that persists within their respective traditions and in society in general.



# List of questions to stimulate the roundtable

## RELIGION AND FEMINISM

- What does feminism mean to you?
- Are feminism and religion compatible? Why?
- Is feminism exclusive to women? Why?
- In our society, what is the situation of equality between men and women?
- What still needs to be done to create a more equal society?
- What actions can we take to create this society?
- In our society, is a woman at a disadvantage or advantage? Why?
- In our society, is being religious a disadvantage or an advantage? Why?
- Is being a woman and a believer a challenge in Québec today?
- Are there other identity factors that can affect equality?
- Do other feminist perspectives arise as a result of immigration, which questions the Western feminist experience?

## INTERFAITH DIALOGUE AND RECOGNITION OF THE OTHER

- What attitudes could help to promote dialogue?
- What attitudes could discourage dialogue?
- Are there positive and/or negative impacts from interfaith dialogue?
- What form(s) can interfaith dialogue take?
- What are the advantages and disadvantages of a roundtable in establishing interfaith dialogue?
- What is the recognition of the other in a dialogue?
- How can we recognize the other during interfaith dialogue?
- Are there other forms of dialogue that enable recognition of the other?

# 3. Complementary pedagogical activities

The activities are an opportunity for students to interact with people of Muslim faith or culture and to engage in dialogue.

|             |                                                       |    |
|-------------|-------------------------------------------------------|----|
| ACTIVITY 9  | Exhibition “Québécois and Muslim... in my milieu” ... | 70 |
| ACTIVITY 10 | Living library .....                                  | 74 |



## ACTIVITY 9

# Exhibition “Québécois and Muslim... in my milieu”

### TIME REQUIRED

The preparation for the exhibition will require about 15 hours spread out over several days.

### MATERIAL

- Photographic camera (or cell phones)
- Copies of the release form (page 73)
- Recording device
- Material for exhibiting photographs and texts (large format prints, bristle board, mounting putty, etc.)

### COMPETENCIES TO DEVELOP

- This activity can be done using an interdisciplinary approach so that competencies related to several programs can be developed.

### PEDAGOGICAL AIMS

- Help the students realize that the practice of Islam is not the same for all individuals. Address the specificities of Islam in the context of Québec (minority religion, Islam in the context of immigration, high level of education and trend toward secularization among people of Muslim faith, etc.).
- Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere. Address the challenges facing people who experience discrimination on the basis of their ethnocultural or religious affiliation.

### CONTEXTUALIZATION

The activity consists of asking the students to create their own exhibition on people of Muslim faith or culture who live in their milieu (students, school staff, parents, local merchants, politicians, community workers, members of the local mosque, etc.).

By creating this exhibition, the students will have an opportunity to think about the representation of Muslims in the public sphere and how to create portraits that depict a group's diversity. They will also gain a better understanding of Muslims living in their milieu. This activity can be done by the whole class, by assigning the creation of a portrait to each student or to teams of two students.

## STEPS TO FOLLOW

### A. Reflection and identification

First, the students are asked to reflect on how they will represent Muslims in their milieu:

- What aspect of the lives of these people should I present?
- What common prejudices and stereotypes about Muslims should I avoid?
- How can I properly represent the diversity of Muslims in our milieu?
- How can the ideas, actions and personality of an individual be represented by a static image?
- What visual elements will be necessary to convey the intended message?

A list of names is then drawn up. Each person approached to be part of the exhibition is properly informed about how his or her photograph and testimonial will be used.

A release form must be signed by each of the subjects, giving the students the right to use the material collected. A section of the form is reserved for the parents of minors (page 73).

**PRINT**  
TOOL PARTICIPANT  
RELEASE FORM.  
**PAGE 73**

### B. Themes and interview grid

The exhibition *Québécois and Muslim... What Does the Future Hold?* features portraits based on four themes:

- daily life
- professional/educational path
- spiritual or religious life
- citizen engagement

The students write questions that will allow them to get to know the person they meet and to focus on one of the themes during the interview. The open-ended questions (that cannot be answered by a simple “yes” or “no”) allow people to express themselves freely and do not suggest a particular answer.

### C. Photo-taking and interviews

If the activity is done in teams, one of the students takes the photographs and the other student conducts the interview with the subject. The interview and the photograph are done one after the other, in a location that allows the subject to be active in a way that brings out an aspect of his or her personality, life, work, religious practice or community activities.

The photographs must have good resolution so that they can be enlarged for the exhibition. Do not forget to have the release forms signed.

Based on the interview, the students compose a text of about 200 words to accompany the photograph, present the subject in relation to one of the four themes and, if possible, shed light on an issue that affects people of Muslim faith or culture.

#### D. Printing and exhibition opening

Photographs look best when enlarged to a minimum format of 11 x 17 in. (28 x 43 cm) and are ideally affixed to a cardboard or plasticized support. The texts are easier to read if they are printed in font size 14.

Once the photographs and texts are posted in the classroom, an opening could be organized for the public at large and the people featured in the portraits could be invited.

Local politicians and public figures, local media as well as community players who deal with these issues could be invited so that the initiative can reach a wider audience. The students involved in the project can present their process in a welcome speech.



CREDIT : GILLES PILETTE

**PARTICIPANT RELEASE FORM**

We would like you to participate in a photo exhibition. This exhibition will be composed of portraits of people of Muslim culture and faith. The exhibition seeks to deconstruct prejudices associated with Muslims by presenting images and accounts of people who live in our milieu. We will take your photograph and interview you so that we can write a 200-word text describing an aspect of your reality. This exhibition was created by students in the context of a school project. Thank you for your participation!

SCHOOL NAME: \_\_\_\_\_

SCHOOL ADDRESS: \_\_\_\_\_

(Hereinafter: The PRODUCER)

I agree to participate in this production. I give the PRODUCER my consent to record my voice and my image and, then, use my name, image and likeness, in whole or in part, for this production, as well as for the promotion of this production or any public presentation that could result from this.

I understand that the PRODUCER and/or any agent shall hold the rights to this production, including copyrights and property rights.

I release the PRODUCER, its agents and licensees from any claim, responsibility, legal proceedings, fees and expenses resulting from the Producer's use herein.

I recognize that the PRODUCER has no obligation to use the rights ceded herein.

I have read and understand the nature and effect of the authorization and consent to being bound herein.

SIGNATURE OF PARENT AUTHORITY \_\_\_\_\_ DATE \_\_\_\_\_

Participant's last name and first name \_\_\_\_\_

Participant's age  
(in the case of a minor)

Telephone number \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Postal code \_\_\_\_\_

**PORTION TO BE COMPLETED BY THE PERSON WHO HAS PARENTAL AUTHORITY FOR A PARTICIPANT WHO IS A MINOR**

I am the participant's parental authority. This consent is signed by the participant with my authorization.

SIGNATURE OF PARENT AUTHORITY \_\_\_\_\_ DATE \_\_\_\_\_

Last name and first name of the person who has parental authority \_\_\_\_\_

Telephone number \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Postal code \_\_\_\_\_

## ACTIVITY 10

# Living library

### TIME REQUIRED

Approximately 20 hours spread out over several days.

### MATERIAL

- Library loan cards (see the model on page 77)
- Three tables and chairs for all of the participants

### COMPETENCY TO DEVELOP

- Engage in dialogue (key feature interact with others)

### PEDAGOGICAL AIM

- Help the students look at the multiple identity markers (religion, language, ethnic origin, gender, social class, etc.) that may characterize Muslims. Deconstruct the stereotypes related to Muslims.

## CONTEXTUALIZATION

The concept of a living library was developed in Denmark in 2000 and has been reproduced hundreds of times since then in various parts of the world. In Québec, living libraries have been organized in Montréal, Gatineau, Alma and other cities. This activity offers a rich and unique experience to participants.

### **In a living library, the books are the people who are invited to come and tell their stories.**

The objective of the living library is to create a space for dialogue with people who share group affiliation whom we wish to get to know better, in this case, Muslims. This meeting is an opportunity to create an initial connection with people who are otherwise represented in an abstract manner and through generalizations. In this virtual era, direct contact establishes the best basis for instituting true dialogue among people. This activity allows participants to address sensitive or difficult issues in a serene environment. The living library is a tool to respond to stereotypes, deconstruct prejudices and forge ties among individuals who would not necessarily have a chance to engage in discussion otherwise.

The living library operates like a normal library: “books” are “borrowed” by “readers” at the “loans desk.” At the living library, the guests are the “books,” and they talk to people from the general public, their “readers,” by telling their stories for 15 to 30 minutes.

The reading sessions can be done face to face or in small groups of five people or less. A book can therefore tell its story to one person or to several people at the same time.

An activity at the living library can involve up to three or four meetings, which allows participants to listen to several people at the same event.

## PREPARATION

### THE BOOKS

Several days before the date of the activity, contact people in the target group to explain the activity to them and invite them to become a “living book”. Ask each person to provide a title (the title of their story) that is related to their experience and their identity. They must also provide, in a few sentences, a description of the story they plan to tell.

### LOCATION

Ideally, the activity is held in a room that can accommodate all of the participants (for the presentation of the books, the welcome address, the loans desk and for the return of books at the end of the activity) as well as several small rooms to accommodate each book and its readers (groups of 5 or 6 people). A single large room can also be used to hold small discussion groups that can be as separate from each other as possible so that each reading group can enjoy some privacy.

### LIBRARIANS

At least one volunteer for each reading session is needed at the loans desk. Each “librarian” will be responsible for distributing library loan cards for each reading session. This person can also remind participants of the time remaining and facilitate the circulation of participants between each session.

## STEPS TO FOLLOW

### A. Introduction

At the beginning of the workshop, participants are welcomed and the idea behind the living library is explained. The “living book” are presented by reading out their title and the summary of their “story.” Then, the living library is explained (number of sessions, duration of each session) as well as how loans are made.

### B. Loans desk

One at a time, each reader is invited to choose a “living book” for each of the loan sessions. The librarian will give the reader a loan card indicating the name of the “living book” chosen. For example: a reader chooses book A for the first session, book B for the second session and book C for the third session.

There must be as many loan cards as readers. Beforehand, the number of loan cards will be divided among the “living books” so that each one has more or less the same number of readers. For example, if there are 20 readers and five living books, there will be 20 loan cards in all for the first session, divided among the five living books. If a reader arrives at the loans desk and asks for a “living book” for which there are no more loan cards for the first session, the reader can request it for the second or third session.

**PRINT**  
**PRINT LOAN CARDS.**  
**PAGE 77**

To make it easier for the participants, the loan cards can be printed on different coloured paper for each session (blue for session 1, yellow for session 2, etc.).

At least 10 minutes (or more, depending on the number of participants) will be needed for everyone to choose their “living book”.

### C. Reading sessions

Once the participants have finished at the loans desk, readers are asked to go towards their “living book”. To make it easier for the participants to find their way around, the “living book” could carry a little sign with their title.

The “living book” are then asked to tell a story for about 10 minutes, then invite readers to engage in an open discussion. They must be aware that some questions could be awkward or disturbing, but that the exercise is precisely designed to welcome these questions and answer them. However, the “living book” are not obliged to answer every question, if they do not feel comfortable.

Once the time has elapsed for the reading session, the readers are asked to move on to their second book, and so on for each session.

### D. End of the activity

A large group discussion can be held to discuss the key points of the reading (while respecting the confidentiality of the discussions) and to explore the prejudices or pre-conceived ideas that were deconstructed or debunked during the reading (those of the readers or the “living book”).

The activity organizers can also set aside time to review the activity with the “living book” to get their impressions and comments after the exercise.

# Model for library loan cards – Living library

|                                                                                                                                                                                                                     |                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> | <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> |
| <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> | <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> |
| <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> | <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> |
| <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> | <p><b>LIVING LIBRARY</b> Date _____</p> <p>Around the exhibition <b>Québécois and Muslim... What Does the Future Hold?</b></p> <p>BOOK TITLE _____</p> <p>_____</p> <p>READING SESSION <input type="checkbox"/></p> |

## 4. Presentation of the exhibition at your school and educational activities

Schools that wish to do so can present the exhibition *Québécois and Muslim... What Does the Future Hold?* within their walls. Presentation of the exhibition is not necessary for carrying out the activities contained in this guide. However, it is an opportunity to reach a larger number of students and staff members as well as a wider public.

The exhibition is composed of 34 portraits of women and men of Muslim faith living in Québec. The portraits are accompanied by texts of 200 words describing the reality of these people based on one of the following four themes: religion and spirituality, work and professional path, citizen participation and daily life.

Each portrait is 11 x 17 inches (28 x 43 cm) or 11 x 11 inches (28 x 28 cm) and is mounted on cardboard. The texts are printed on cards measuring 5 1/2 x 7 3/4 inches (14 x 20 cm). A larger format of the exhibition is also available for schools that have space to hang laminated frames (light material). The original frames for the exhibition are 22 x 30 inches (56 x 76 cm) or 22 x 22 inches (56 x 56 cm).

To obtain the material for the exhibition, complete the form on page X and email it to [centrejustice-foi@cjf.qc.ca](mailto:centrejustice-foi@cjf.qc.ca) or send it by postal mail to *Québécois and Muslim... What Does the Future Hold?* Exhibition, Centre justice et foi, 25, rue Jarry Ouest, Montréal, Québec, H2P 1S6.

It is recommended that the activities be organized during and around the exhibition to help visitors broaden their reflection on the subject and encourage dialogue on the issues raised by the portraits and texts.

There are several possible ways to prompt the public to interact with the exhibition. You will find activities designed for this purpose in the following pages.

|             |                                                |    |
|-------------|------------------------------------------------|----|
| ACTIVITÉ 11 | <b>Quiz “Who are Muslims in Québec?”</b> ..... | 79 |
| ACTIVITÉ 12 | <b>Questions for reflection</b> .....          | 82 |
| ACTIVITÉ 13 | <b>My favourite quote</b> .....                | 84 |
| ACTIVITÉ 14 | <b>A communal work of art</b> .....            | 86 |

These activities have been developed to accompany the exhibition *Québécois and Muslim... What Does the Future Hold?* at your school. They are designed to prompt the public to interact and to broaden their reflection on the issues presented in the exhibition.

# Exhibition order form

## ORDER FORM - EXHIBITION

### Québécois and Muslim... What Does the Future Hold?

Transport is payable by the receiving institution or organization.

First name and last name \_\_\_\_\_

Title/Position \_\_\_\_\_

Email \_\_\_\_\_

Phone Number \_\_\_\_\_

Name of the educational institution for which the material is being ordered:

\_\_\_\_\_  
\_\_\_\_\_ City \_\_\_\_\_

Level of the students for whom the material is being used: \_\_\_\_\_

In what context will the material be used?

- English class     Ethics and Religious Culture class     History class  
 Media Arts class     Integrative project (specify) \_\_\_\_\_  
 School project     SASEC project     Other (specify) \_\_\_\_\_

Size of the portraits:

- Small (can easily be stick on walls)  
 Large (hanging system is requested)  
 I understand that the photographs and texts that will be sent to me can be used for the sole purpose of teaching or education.

Signature \_\_\_\_\_

Email to [centrejusticefoi@cjf.qc.ca](mailto:centrejusticefoi@cjf.qc.ca)

Or by mail:

Québécois and Muslim... What Does the Future Hold? Exhibition  
Centre Justice et foi  
25, rue Jarry Ouest  
Montréal, Québec H2P 1S6

## ACTIVITY 11

# Quiz “Who are Muslims in Québec?”

### TIME REQUIRED

30 minutes

### MATERIAL

- Copies of the questionnaire (page 81)
- Pens and clipboards for writing, if needed

### COMPETENCIES TO DEVELOP

- Demonstrate an understanding of the phenomenon of religion (theme of religious experience).

### PEDAGOGICAL AIMS

- Help the students realize that the practice of Islam is not the same for all individuals. Address the specificities of Islam in the context of Québec (minority religion, Islam in the context of immigration, high level of education and trend toward secularization among people of Muslim faith, etc.).
- Help the students recognize the contribution of Muslims to Québec society, whether they were born here or elsewhere. Address the challenges facing people who experience discrimination on the basis of their ethnocultural or religious affiliation.

### CONTEXTUALIZATION

The questionnaire is used to determine general knowledge about Muslims in Québec and to validate the understanding of the texts in the exhibition. It can also be the subject of a class discussion and help the students think about the prejudices born from a lack of knowledge.

### STEPS TO FOLLOW

- A. People who attend the exhibition are given upon their arrival the questionnaire about the reality of Muslims.
- B. The answers (page 82) can be posted at the exit of the exhibition or given in class after the visit.

**IMPRIMER**  
TOOL QUIZ  
WHO ARE MUSLIMS  
IN QUÉBEC?  
**PAGE 81**

---

1. We thank Fanny Zablov for the first version of this Quiz, created for the presentation of the exhibition at Collège Rosement in spring 2017.

# QUIZ

## Who are Muslims in Québec?

1. How many Muslims are there in Québec? \_\_\_\_\_
2. What are the three main currents of Islam present in Québec?  
\_\_\_\_\_
3. What percentage of Muslim women wears the *hijab* (veil covering the hair) in Québec? \_\_\_\_\_ %
4. What percentage of Muslim Quebecers attends a mosque every week? \_\_\_\_\_ %
5. What obstacles do many immigrants face when they arrive from countries associated with Islam (in terms of employment)?
  - a. They are under qualified and have poor knowledge of French.
  - b. They prefer to work with other Muslims, which limits their opportunities.
  - c. Their diplomas are not recognized, they have no network and they have a poor knowledge of the job market.
6. On Friday night, Koly Cherif Keita welcomes anyone who is interested in:
  - a. An introduction to Sufi dance
  - b. An interfaith meal
  - c. Prayer and Sufi invocation
7. According to Father Normand Bergeron, what is the key to being able to accept another person's religion?
  - a. By being confident about our own identity, the other is not a threat, but rather an opportunity for openness
  - b. Trying to mix religions
  - c. Being open to the other and questioning ourselves
8. What is Alaattin Ozturk's advice about adapting to Québec winters?
  - a. Eating poutine to resist the cold
  - b. Dressing in layers
  - c. Going outside to play
9. Why did Guillaume Chiasson have to perform shahada (profession of Muslim faith)?
  - a. To convert to Islam
  - b. To get married in Morocco
  - c. To be accepted by his partner's family
10. Name two countries where Abdelaziz Laaroussi lived.  
\_\_\_\_\_

# Answers to the Quiz

1. **243 430** people self-identified as Muslims in Québec's 2011 census.
2. The three main currents of Islam present in Québec: **Sunnism, Shiism, Sufism**.
3. **10 to 12%** of Muslim women wears the *hijab* in Québec.
4. **15%** of Muslim Quebecers attends a mosque every week.
5. **c.** Their diplomas are not recognized, they have no network and they have a poor knowledge of the job market.
6. **c.** Prayer and an invocation ritual
7. **a.** By being confident about our own identity, the other is not a threat, but rather an opportunity for openness
8. **c.** Going outside to play
9. **b.** To get married in Morocco
10. **Algeria, Morocco, France, Canada** are the countries where Abdelaziz Laaroussi lived.

## ACTIVITY 12

# Questions for reflection

### TIME REQUIRED

30 minutes

### MATERIAL

- Several copies of the questions (see page X), cut out and folded in two
- A basket or box for the question sheets
- Pens
- Bulletin board or blackboard

### STEPS TO FOLLOW

- A. Print several copies of the questions on page 84, cut them out and fold them in two before putting them in a basket. Each person is asked to draw a question at the entrance to the exhibition and to think about it during the visit.

These questions are designed to offer a framework for reflection for visitors during their visit and to provide an objective for the exploration of the portraits and texts.

- B. At the end of their visit, people can be asked to take the time write their answer on the sheet with the question. The answers can be posted on a bulletin board or blackboard at the exit of the exhibition.

**PRINT**  
THE TOOL QUESTIONS  
FOR REFLECTION  
**PAGE 84**

# Questions for reflection

Which photograph touched you the most?

Is there an interview that changed your perception of Muslims? Which one, and why?

As you take in the exhibition, what brings us together, beyond our different cultural origins and religious convictions?

What has the most negative impact on relations between non-Muslims and Muslims or people perceived as Muslims?

How can bridges be built between non-Muslims and Muslims?

What is your vision of the concept of living together in Québec?

Which photograph touched you the most?

Is there an interview that changed your perception of Muslims? Which one, and why?

As you take in the exhibition, what brings us together, beyond our different cultural origins and religious convictions?

What has the most negative impact on relations between non-Muslims and Muslims or people perceived as Muslims?

How can bridges be built between non-Muslims and Muslims?

What is your vision of the concept of living together in Québec?

Which photograph touched you the most?

Is there an interview that changed your perception of Muslims? Which one, and why?

As you take in the exhibition, what brings us together, beyond our different cultural origins and religious convictions?

What has the most negative impact on relations between non-Muslims and Muslims or people perceived as Muslims?

How can bridges be built between non-Muslims and Muslims?

What is your vision of the concept of living together in Québec?

## ACTIVITY 13

# My favourite quote

### TIME REQUIRED

30 minutes

### MATERIAL

- 6 tall transparent vases or Mason jars
- 1 bowl with coloured marbles or stones
- 1 table
- 1 copy of quotes (page 86)

### CONTEXTUALIZATION

By prompting people to make a gesture, the activity brings them out of their passivity as visitors and forces them to think about what the subjects of the exhibition have to say. It also brings out some of the solutions put forward by the subjects in order to find better ways to live together harmoniously.

### STEPS TO FOLLOW

In a corner of the exhibition room, a table is set up with a series of six transparent vases and a bowl with coloured marbles or little stones. One of the quotes from the exhibition texts is placed in front of each vase. These quotes by the people represented in these portraits provide possible solutions to living together harmoniously. Visitors are invited to vote for their preferred quote by placing a coloured marble in the corresponding vase.

**PRINT**  
**TOOL QUOTES**  
**PAGE 86**

# My favourite quote

## Quotes

Print and cut out these quotes, then place them in front of the transparent vases in which the visitors are invited to place a marble that corresponds to their favourite quote.

**Mariame Cissé** wants most of all a “society that is more just, more humane and more egalitarian.”

**Sameer Zuberi** says,  
“I think resilience, patience and perseverance are necessary when facing prejudice and aggression. Hatred needs to be confronted or else it is given free rein to spread.”

**Rachid Raffa** says,  
“We are reduced to our religious affiliation. I’m Muslim, but before that, I am, at base, a human being, a worker, an old guy with multiple cultural affiliations.”

**Faisal Siddiqui** says,  
“It’s not by staying home that you meet people. By getting involved (as a soccer coach), I spend time with kids, and I get to see the school from the inside. I realize that I live in a wonderful society.”

**Nesrine Bessaïh** says,  
“Being an activist brings meaning to my life,” she says. “If I didn’t believe that it was possible to make things better, to create a more just society, I’d be depressed. When I’m angry, it’s positive, it means that another way is possible and this is what keeps me going.”

**Elkahna Talbi** wants different cultures “to form an extension, making you, me and all my friends, the next nation.”

## ACTIVITY 14

# A communal work of art

### TIME REQUIRED

2 to 3 hours

### MATERIAL

- Various supports (canvas, cardboard, paper, etc.)
- Material to contribute to the work (coloured beads, cardboard, paper, paint, ink, brushes, pencils or markers, etc.)
- Table to place the material
- Adhesives (glue, gummed tape, mounting putty, etc.)

### CONTEXTUALIZATION

Visitors are asked to contribute to the creation of a communal work of art. The objective is to create a work that reflects the diversity of the people who have visited the exhibition and to ask them to make a gesture that symbolizes their contribution to a diverse and harmonious society. A basic outline can be created by a student or local artist. All of the visitors are invited to complete the work by adding paint, plastic beads, pieces of cardboard or paper, etc.

Some examples:

- a tree (paint or cardboard) to which different coloured leaves can be added;
- a sun with several rays to which small dots or coloured beads can be added;
- a spiral on which visitors can place their thumb print using paint (or ink, using an inkpad).












**MONICA BRINKMAN AND SAMIHA IMENE FERJANI  
PREPARING A COMMUNAL WORK OF ART FOR  
THE EXHIBITION PRESENTED IN VAUDREUIL-DORION.  
CREDIT: KARINE MARIN**

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# Additional educational resources

Daniel AHADI, "L'Affaire Hérouxville in context: Conflicting narratives on Islam, Muslim women, and identity": <[www.ingentaconnect.com](http://www.ingentaconnect.com)>

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Naved BAKALI, *Contextualising the Quebec Charter of Values: how the Muslim 'Other' is conceptualised in Quebec*: <[tandfonline.com](http://tandfonline.com)>

Naima BENDRISS, *Voicing Resistance, Sharing Struggle: Muslim Women Facing Canadian Gender, Race, and Ethnic Oppression*: <[link.springer.com](http://link.springer.com)>

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Abdul Malik MUJAHID, Profile of Muslims in Canada, Sound Vision Foundation: <[www.soundvision.com](http://www.soundvision.com)>.

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Charles TAYLOR, "Interculturalism or multiculturalism?": <[journals.sagepub.com](http://journals.sagepub.com)>

Hicham TIFLATI, "Muslim Youth Between Quebecness and Canadianness: Religiosity, Identity, Citizenship, and Belonging": <[muse.jhu.edu](http://muse.jhu.edu)>

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