

SOMALI MOTHERS RELIGIOUS SOCIALIZATION AND DISCUSSIONS AROUND
ISLAMOPHOBIA WITH THEIR SCHOOL AGE CHILDREN

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ABSTRACT

SOMALI MOTHERS RELIGIOUS SOCIALIZATION AND DISCUSSIONS ON ISLAMOPHOBIA WITH THEIR SCHOOL AGE CHILDREN

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This small-scale study examines Somali-Canadian Muslim mothers' religious socialization of, and discussions around Islamophobia with their school-age children. This qualitative research employs the use of semi-structured interviews with six Somali-Canadian Muslim mothers with school-age children between the ages of five to ten years. Guided by a constructivist paradigm and Critical Race Theory, three themes were identified: 1. Somali mothers use Islamic books, modeling behaviour and Islamic classes to formulate a religious identity; 2. Somali mothers suggested that age and gender are factors informing their discussions around Islamophobia and 3. Somali mothers framed curriculum on Islamophobia like curriculum on other minority groups (i.e. Jewish, LGBTQ, and Aboriginals, etc.). The mothers in this study suggested formulating a religious identity for their children to build a positive religious foundation to combat the negative perception of their religion in society. Somali-Canadian mothers stated, it is possible to represent Muslim identity and discuss Islamophobia in the classroom.

Keywords: Somali mothers, religious socialization, Islamophobia, Critical race theory, anti-racism.

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DEDICATION

This paper is dedicated to my inspirational daughter Taymiyyah. I hope that you always strive to show the beauty of your faith.

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Chapter 1. Introduction

Somali Migration to Canada

Somali migration to Canada began in the early 1990's; Somalis came to Canada seeking refuge from the dictatorship of Mohamed Siyad Barre (1969-1991) (Waberi, 2003). Women encompassed most refugee claimants from Somalia because of the large number of men that were killed in the civil war (Daniel & Cukier, 2015). The largest concentration of Somalis settled in Ontario, specifically the Greater Toronto Area. The extensive research with the Somali community suggests that Somalis in Toronto reside in marginalized and low-income communities (Berns McGown, 1999; 2003)

When Somalis came to Canada, they were labeled as Black; however, Somalis did not identify with this label as their identity was constructed around their patriarchal clan system and Islamic religion (Daniel & Cukier, 2015). Research conducted with Somali parents suggests that they were not familiar with concepts related to race and racism (Daniel & Cukier, 2015; Spitzer, 2006). Spitzer (2006) proposes that Somalis come from a homogeneous society, so they were not aware of how to tackle the overt racism they faced in Canadian society. Research on racial and ethnic socialization suggests that parents, who are aware of their Black identity, are more likely to discuss race and racism (Aldana & Bryd, 2015; Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006, Howard, Rose, & Barbarin, 2013; Neblett, Smalls, Ford, Nguyễn, & Sellers, 2009a; Neblett, Chavous, Nguyễn, & Sellers, 2009b; Rodriguez, Smith, Johnson, Stevenson, & Spicer, 2006; Suizzo, Robinson, & Pahlke, 2008). Daniel and Cukier (2015), in collaboration with the Urban Alliance on Race Relations, suggest that in comparison to their parents, second-generation Somali-Canadian youth are more likely to identify with the label of Black. The identification of the second generation with being Black is possibly due to

the racial socialization they receive outside the home. Consequently, researchers indicate that Somali-Canadian youth are aware of the discrimination in schools and employment, as it relates to their Black identity.

Faith and Motherhood

Islam was introduced to Somalis in the early fifteenth century (Spitzer, 2006). A study examining the Somali diaspora in a global context suggests that members of the Somali community are more likely to show their religious affiliation when living in Somali-concentrated areas (Kusow & Bjork, 2007). As mentioned previously, Somali households became female-led due to the civil war, such that "...the majority of Somali-Canadians families now consist of female-headed households," (Daniel & Cukier, 2015, p. 20). To assist with the challenge of single motherhood, Somali women attempted to create an attachment to their Islamic faith. In fact, research conducted with Somali women suggests that their religious attachment began after their migration process (Berns McGown, 1999; 2003). Somali women started learning their religion by attending Qur'an classes and wearing the hijab (Berns McGown, 1999; 2003). In return, Somali mothers required their children to attend Islamic weekend classes, girls to wear the hijab, and to fulfill the commandments of the Islamic faith (for example, pray five times a day, and fast during Ramadan). Somali mothers attempted to formulate an identity of the "good Muslim" for their children because they were concerned about their children's cultural and religious membership, and feared that they may choose "Western" or "Canadian" values (Berns, 1999; 2003; Daniel & Cukier, 2015).

Mothers in the Somali culture and the Islamic religion are responsible for the rearing of children and specifically, their religious identity. Researchers suggest that Muslim parents are more likely to convey religious identity to their children, when compared to parents of other

faiths (Peek, 2005; Voas & Fleischmann, 2012; Scourfield, Gillat-Ray, Khan, & Otri, 2017). Motherhood is normalized as being the most fitting role for women and religious scripture suggests the role of the mother as being three times more elevated than that of the father (Cheruvalli-Contractor, 2016). Muslim women attempt to redefine the conceptualization of motherhood, in contrast to "...Muslim religious commentaries position[ing] motherhood as the only aspect of women's contributions to society" (Cherivallil-Contractor, 2016, p. 9). According to a study by Cherivallil-Contractor's (2016), Muslim women framed motherhood to fit their day-to-day experiences and "their discussions of motherhood indicate a refreshing pairing between classical Islamic sciences and contemporary feminist thought – both agree that motherhood can be a powerful space for women's agency" (p. 26). Franceschelli and O'Brien's (2014) study with a South Asian Muslim community suggests that the teaching of Islam to children helps them to formulate a religious and spiritual identity. In return, Muslim children attain what Franceschelli and O'Brien (2014) have defined as 'Islamic capital.' Islamic capital is drawn from Bourdieu's theory of cultural capital and suggests that "... 'Islamic capital,' in the specific context of intergenerational transmission, [functions] as both a tool for transmitting and as an object of transfer" (Franceschelli & O'Brien, 2014, p. 1204). Islam and ways of being a Muslim are taught to children as a 'way of life' that can help guide their success in society (Berns McGown, 2003; Franceschelli & O'Brien, 2014).

Muslims in the Education system

Muslim families have a long history with the Canadian education system. In the early 1990's, Muslim parents were concerned about school activities that were deemed to be outside of their Islamic practices (music classes, mixed swimming classes, school dances, etc.) (Collet, 2007). Muslim parents' collaboration with the Toronto District School Board (TDSB) led to a

commitment for exemption from certain curriculum topics such as (i.e. sex education) and space for students to pray. Collet (2007) suggests that these outcomes highlight that schools "...have actively recognized the cultural identities of Muslim students and in this way, have opened the schools as sites for supporting these identities" (p, 138); however, researchers indicate that school curriculum rarely addresses the societal perception of their Muslim students (Niyozov, 2010; Elbih, 2015). Muslim identity is represented as homogeneous and often associated with terrorism (Ali, 2013; Elbih, 2015).

Somali youth involved in the Urban Alliance on Race Relations' study shared the distinctiveness of their Somali-Black-Muslim identity: "To be Somali is to be a different kind of other, a particular kind of other. We are Muslim, we are Black and we came here as refugees. We haven't really interrogated what it means to be Somali within the Canadian context" (Daniel & Cukier, 2015, p. 12). Research suggests a growing rate of high-school drop-outs of Somali descent. The TDSB, recorded a 25% percent drop-out rate for Somali students (The Toronto Star, 2014). The TDSB worked with community members to implement *The Somali Task Force*. According to the TDSB (2014), the purpose of this committee is to create dialogue around the success of Somali students and to tackle their high drop-out rate. Some parents and students opposed the implementation of the task force; one parent states, "The task force wants to stigmatize all Somali kids and say they are incapable of learning" (The Toronto Star, 2014).

Islamophobia in Canada

Hanniman's (2008) research suggests that Muslims believe that the representation of themselves and their religion is closely tied to the discourse around terrorism. They believe that their citizenship comes into question because they associate and identify with the Islamic religion. Islamophobia in Canada continues to be a contested term. Researchers have suggested

that Islamophobia in Canada has presented itself in actions against Muslim establishments, such as, mosques, and violent attacks against visible Muslim men and women (Perry, 2013; Allen, 2015; Hopkin, 2016). In January 2017, the violence against Muslims translated into the killing of six Muslim men, who were worshipping at a Mosque in Quebec City¹. This incident brought to national and international attention the ultra-right-wing and anti-Muslim sentiments in Canadian society (The Global and Mail, 2017). Media attention was short lived in the case of a York Regional District School Board (YRDSB) principal's actions, in spreading Islamophobic and racist posts on a personal Facebook page (CBS News, 2016).

In March 2017, The House of Commons passed a motion known as M-103; the motion requires the government to "...condemn Islamophobia and all forms of systemic racism and religious discrimination" (Global News, 2017). Furthermore, the Government of Ontario released their 3-year anti-racism strategic plan in 2017. "With this strategy, we will work to address policies and services in government that contribute to systemic racism" (Government of Ontario, 2017, p. 6). One of the key goals of this plan is to tackle Islamophobia. The Government of Ontario will work with the Ministry of Education and school boards to provide resources for students in Kindergarten to Grade 12 with, "...the aim to mitigate and prevent Islamophobic behavior (Government of Ontario, 2017, p. 31). The plan proposes that the National Council of Canadian Muslims will lead training for educators. The training includes, "...20 half-day workshops for teachers, including presentations, webinars and print materials" (Government of Ontario, 2017, p. 33). The training provided for teachers is to help them navigate the resources that they will be using in the classroom. The Government of Ontario's 3-year anti-racism strategic plan does not include training for parents. It is important that parents

¹ Quebec City Massacre January 29th, 2017, *The Global and Mail*

are also provided with resources on how to discuss racism with their children and extend the classroom learning to the home.

Critical Race theorist and anti-racist educators highlight the lack of critical discussion around issues of social oppression (racism, sexism, classism) (Dei, 1992;1997, Dei & James, 2002; Gerin-Lajoie, 2012; Housee, 2012; Ladson-Billings, 2014). Schlein and Chen's (2010) research emphasizes the importance of collaboration with Muslim parents and students to gain better understanding of their identity. The Muslim identity is diverse and what applies to one family may not apply to another. Sometimes it is just as simple as asking for clarification on a matter rather than assuming.

The purpose of this qualitative study is to bring awareness to how Somali-Canadian Muslim mothers religiously socialize and discuss Islamophobia with their school-age children. This study focuses on Somali-Canadian mothers living in the Greater Toronto Area. Research has shown that parents transmit information to their children about their racial and ethnic identity (Aldana & Bryd, 2015; Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006; Howard et al., 2013; Neblett et al., 2009a; 2009b, Suizzo et al., 2008). The information that parents transmit to their children is intended to support their positive development and sense of belonging. This study examines mothers' view of how their child's identity is represented in the classroom and how they would design a curriculum around Islamophobia. The primary goal of this study is to present the voices of racialized mothers and to showcase the importance of supporting and collaborating with families around issues, such as Islamophobia. The secondary goal of this study is to highlight the importance of Critical Race curriculum, culturally relevant pedagogy and anti-racism curriculum for children to discuss issues of racism and social oppression (racism, sexism, classism).

The theoretical framework that is employed in this study is Critical Race Theory (CRT). Critical Race Theory has examined Islamophobia from sociological perspectives, suggesting that the discursive construction of Islam versus the West has shaped Islamophobia (Sarwar & Raj, 2016). Housee (2012) suggests that Islamophobia is the “New Right racism in the media” (p 106). Critical Race Theory in education suggests that racialized children face challenges in the education system (Ladson-Billings, 1995; Young, 2010); therefore, it is important that children’s identities are not silenced in the classroom. If educational institutions employ the use of culturally relevant pedagogy and anti-racism curriculum, it will help to alleviate the burden of racialized parents with discussions around racism. A survey of contemporary literature revealed that research on Somali-Canadian Muslim mothers’ religious socialization and discussions on Islamophobia in Toronto is non-existent.

Research Questions

- 1) How do Somali-Canadian Muslim mothers religiously socialize their children?
- 2) Do Somali- Canadian Muslim mothers discuss Islamophobia with their children, if so, how?
- 3) How would Somali-Canadian Muslim mothers frame a curriculum around Islamophobia in the classroom?

Operational Definitions

The following terms are used in this study and are defined as:

Somali-Canadian: This term refers to anyone born outside of Canada with full citizenship or anyone born in Canada.

Muslim: This term refers to anyone who identifies as following the Islamic faith.

School-age children: This term refers to any children who are in some form of an educational institution, such as public, private and home-schooling. In this study, I have a specified age range for included children. This study interviewed mothers with children between the ages of five and ten years of age.

Islamophobia: This term is defined directly from the literature. Locke et al. (2013) suggest that operational definitions, "...use accepted language available in the research literature. In this way, the terms are grounded in the literature and are not invented" (Creswell, 2014, p. 75). Islamophobia is defined as, "...fear or hatred of Islam and its adherents that translate into individual, ideological, and systemic forms of oppressions and discrimination (Hanniman, 2008, p. 273). As required by Ryerson University's Research Ethics Board (REB), terms used in the recruitment script and consent form must be in lay terms. Therefore, Islamophobia was defined as the fear or hatred of Muslims for participants.

Scope

This study focused only examining Somali-Canadian Muslim mothers' religious socialization of their children and their discussions around Islamophobia. This study does not discuss children's experiences of Islamophobia, nor does it look at how they believe that Islamophobia should be addressed. This study will focus on Somali-Canadian Muslim mothers living in the Greater Toronto Area.

Constructivist Paradigm

Various paradigms are employed when conducting research. Paradigms are understood as philosophical concepts that influence the researchers' approach to their research and preparation for the interpretation of data (Creswell, 2014). The paradigm that most aligns with this study is the constructivist paradigm. Riegler (2012) states that "constructivism is not a

homogenous paradigm,” meaning that constructivism is approached from different ways, such as radical constructivism, social constructivism, constructionism (p. 237). The constructivist paradigm proposes that individuals are active in attempting to understand their daily lives and interactions. It also suggests that knowledge is a social construct because it is created by humans (Creswell, 2014).

Employing the use of the constructivist paradigm, I wish to understand how Somali-Canadian Muslim mothers religiously socialize their children and discuss whether and how they relate to the phenomenon of Islamophobia. I would like to gain insight on how Somali-Canadian Muslim mothers would frame a curriculum around Islamophobia.

Social Location

In addition to identifying the paradigm a researcher is working within, it is also important that researchers understand what else may influence their research and how they view their data. Creswell (2014) suggests that researchers should express how their “...personal, cultural, and historical experience” participates in their interpretation of the data (p. 36). While I attempt to understand, and capture each participant’s interpretations and meanings of their experience, I acknowledge that this is seen through my own lens as a Somali-Canadian Muslim mother with unique experiences.

I identify as a Black, Somali, Muslim, mother of one bi-racial child; my own lived experiences contribute to how my research will be examined. I am invested in this research because it examines question(s) related to my racial, ethnic, and religious identity. Growing up in a Muslim household, my mother stressed the importance of my religious identity and ensured that my siblings and I were exposed to Islamic teaching, supplications (Dua) and attended weekend classes to learn to read the Qu’ran. My parents constructed my identity by placing

great value in my religious identity, over my cultural or national identity. Attending high-school post 9/11 meant that I was subjected to teasing and name calling about my religion. When I spoke to my parents about this, they encouraged me to just ignore it. My parents did not discuss race or racism with me; instead, they focused on formulating my religious identity and encouraging me to see that religion was a resource to be used during difficult times.

My post-secondary education introduced me to concepts of race and racism. This was a period of my life during which I began to identify with being Black and understood that the trifecta of my identity (Black, Muslim, Female) placed me in multiple areas of systemic oppression. Later, as a parent-support worker, I viewed childhood from a developmental perspective and believed that children were not able to discuss complex issues. The developmental perspective suggests the childhood is shaped through the cognitive and social progress of children (Albanese, 2009). As an Early Childhood Studies graduate student, my perception of children changed. I now understand that children are competent and capable. It is important to actively engage children in conversations around complex topics, such as race and racism to ensure that as educators and parents, we are not silencing and further marginalizing their experiences (MacNevin & Berman, 2017). My experience and knowledge has led me to examine Somali-Canadian Muslim mothers' religious socialization and discussions around Islamophobia.

Theoretical Framework

One theoretical framework that emerges from the constructivist paradigm, but expands to a systematic and symbolic study of social relations is Critical Race Theory (CRT). Critical Race Theory is framed around the political, legal, and educational context of American society. In the 1970s Critical Race Theory was developed by legal scholars and activists, who suggested that

despite movements such as the Civil Rights Movement of the 1960's, racism continued to be a normalized factor in American society (Ladson-Billings, 1995; Delgado & Stefanic, 2012). Critical Race Theorists proposed that the legacy of racism was systematically embedded and interwoven into the fabric of society. The lack of substantial discussion and criticism around racism continues to perpetuate inequalities in society (Paul & Becker, 2015). Critical Race Theorists suggest that there is a link between race, racism, and power (Delgado & Stefanic, 2012).

Critical Race Theory can be found in various disciplines; each discipline may employ a different perspective on how to theorize and analyze inequalities. Critical Race Theory in education is defined by Yosso (2005) "...as a theoretical framework and analytical framework that challenges the ways in which race and racism impact education structures, practices and discourses (p. 74). Yosso (2002) has proposed the need for a Critical Race Curriculum (CRC) that will "...challenge and engage students in fruitful discussions about racism" (as cited in Bakali, 2015, p. 20).

Critical Race Theorists contend that the Western education system has been created from a Eurocentric perspective, silencing the identity and culture of racialized and Black students (Powers, 2007; Yosso, 2005). Solorazano (1997; 1998) has suggested that Critical Race Theory in education can employ five key tenets that guide "...theory, research, pedagogy, curriculum and policy" (as cited in Yosso, 2005, p. 73). The first tenet is "the inter-centrality of race and racism with other forms of subordination" (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74). Along with race, there are various intersectionalities of an individual's identity, such as gender, sexuality, religion, citizenship, etc., that subject them to marginalization and discrimination. The second tenet is, "...the challenge to dominant ideology" (Soloranzano 1997;

1998 as cited in Yosso, 2005, p. 74). Critical Race Theory suggests that white privilege is the dominant ideology in society. Liberal ideologies, such as meritocracy, equal opportunity, and color-blindness advance the inequalities that people of color experience. The third tenet is "...the commitment to social justice" (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74). Critical Race Theory can be "transformative" and empowering to people of colour and help to inform the goal to eradicate racism. The fourth tenet is "...the centrality of experiential knowledge" (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74). The use of storytelling is an important component of Critical Race Theory (Ladson-Billings, 1995). People of colour share their experiences of racism and this becomes a tool in analyzing and investigating racism in society (Ladson-Billings, 1995). Story telling becomes a tool in opposing the "subjective" knowledge and power certain forms such as, media (television, internet, print) have in creating a certain image people of colour (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74). The fifth and final tenet is "...the transdisciplinary perspective of Critical Race Theory" (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74). Critical Race Theory uses knowledge from various disciplines to better understand the social and historical context of race and racism (Soloranzano 1997; 1998 as cited in Yosso, 2005, p. 74).

Culturally relevant pedagogy for teachers in the classroom was introduced by Ladson-Billings (1995), who introduced Critical Race Theory to education. Critical Race Theory provides a lens to challenge, "...deficit-informed research," which places the blame on "...minority students and families for poor academic performance" (Yosso, 2005, p. 74). Ladson-Billings' (1995) analysis of the U.S. educational system has suggested that African-American students, "... have not been well served by our nation's public schools" (p. 159). Ladson-Billings (1995) suggests that there are three main objectives of culturally relevant

pedagogy. The first objective is “academic success” (Young, 2010, p. 248): culturally relevant pedagogy aims to support the intellectual capabilities of students through various learning tools (Ladson-Billings, 2014). The second objective is “cultural competence” (Young, 2010, p. 248): students are encouraged to represent their culture, while developing knowledge and understanding of other cultures at the same time (Ladson-Billings, 2014). It is important to note that Pon (2009) suggests that cultural competency may continue to “otherize” non-white students. The third and final objective is “sociopolitical consciousness” (Young, 2010, p. 248). Classroom learning can become a tool to engage students with social issues outside the classroom and provide them with the required capacity to critically engage and analyze the structures that formulate these problems (Ladson-Billings, 2014). The development of culturally relevant pedagogy aims to support the teacher along with the student.

Generally speaking, schools in Canada adopt a multicultural curriculum when incorporating diversity. Lopez (2011) points out that culturally relevant pedagogy is similar to multicultural education because students can benefit from learning about others. Sleeter (2008), Ullucci and Battery (2011), note that pre-service teachers are trained to implement a colorblind approach (as cited in Durden, Escalante, & Blich, 2015). Sleeter (2004), proposes that a color-blind approach, “...conceals a teacher’s interest in perpetuating educational inequality through an expectation for students to assimilate” (Gerin-Lajor, 2012, p. 214). Early childhood educators and advocates emphasize that children need early exposure to culturally relevant pedagogy to support the diversity of our society (Durden et al., 2015, p.231). Some Canadian educators have implemented culturally relevant pedagogy in the classroom. Research conducted with teachers in Vancouver, who use culturally relevant pedagogy in their practice, suggest that the “school system” makes it difficult to fully apply culturally relevant pedagogy (Parphar & Sensoy, 2011,

p. 197). Educators go on to suggest that structural limitations make it difficult to empower students because although, "...teachers may strive to empower students, the challenges they face reveal structural constraints at every turn. Attempts for students to be active in their communities often manifest in superficial work (such as charity drives) wherein students do every little activism" (p. 201).

Bakali (2015) proposes that Critical Race Curriculum is "...centred on social justice and anti-racism..." (p. 21). Anti-Racism is an interdisciplinary perspective on race and racism (Bakan, Dua, & Arat-Koc, 2014). Anti-Racist theorists have suggested that multicultural education does not address the power dynamics that are present in society (Kirova, 2012). Some educators perceive racism as, "...individual events rather than a systemic phenomenon" (Gerin-Lajor, 2008, p. 214). Dei (1993) is perceived as a "leading exponent" of anti-racist education and Afrocentric education in Canada (Bonnett & Carrington, 1996, p. 282). His approach suggests that spaces need to be created for marginalized students in the Canadian education system (Dei, 1993). Anti-racism education employs the use of critical analysis and discussion by "...focus[ing] on the examination of the ways in which race, ethnicity, class and gender have differentially shaped the experience of being Canadian for different groups at different points in time" (Dei, 2007, p. 42). It is often suggested that teachers of anti-racist education showed themselves as a racial minority, and that their engagement with anti-racist education stems from an awareness of race and racism from a systemic and experiential lens (Dei & James, 2002; Pon, 2007; St Denis, 2007).

In April 2017, York University released "Towards Race Equity in Education: The Schooling of Black Students in the Greater Toronto Area." This large-scale study took place between October and November of 2016 and included the input of Black students and parents

regarding their educational experience. The study highlighted participants' awareness of the "historic and systemic nature of anti-Black racism embedded in Canadian society and institutions" (James & Turner, 2017, p. 35). The study presented four main findings. First, black students are streamed into applied rather than academic classes; second, Black students are more likely to be placed in special education classes than gifted class; third, Black students are expected to perform poorly; and lastly, they noted the importance of parental involvement (James & Turner, 2017). Among the key recommendations of the study are; the need for the curriculum to reflect Black students and parental engagement; the need for more Black educators, and, the requirement for all educators to receive training on "...anti-colonial and critical race theory, with a specific focus on anti-black racism, ...including not only elementary and secondary school teacher training programs but also early childhood education programs" (James & Turner, 2017, p, 73). It is important to note that anti-racism education is critiqued for its lack of clear outline in implementation and the central focus on race ignores the differences (religion, language, nationality, etc.) among people who share a racial label of "Black" (Mansfield & Kehoe, 1994). This criticism notwithstanding, Anti-racism education, seeks to discuss and challenge systemic racism and to highlight the school as being a racist structure, address the dominant ideology, and encourage collaboration between schools and families (Dei, 1992;1997;2007, Dei & James, 2002, Housee, 2012).

An anti-racism framework is central to a Critical Race Curriculum. Critical Race Curriculum, which is centered on anti-racism, challenges the educational system and continued misrepresentation of marginalized groups in the curriculum. It is important that we do not ignore the experience of children, claiming they are unaware of race and racism (Winkler, 2009; Husband, 2012).

Chapter 2. Literature Review

The purpose of this literature review is to integrate the research conducted on racial, ethnic and religious socialization with research on Islamophobia. This literature review aims to show the importance of conducting research with parents to better understand how they handle sensitive topics around racism. The literature review will examine five themes, which are parents' racial and ethnic socialization of their children, some of the factors that contribute to how parents discuss racial and ethnic socialization, religious identity formation and socialization in children, gendered Islamophobia, and finally, representation of Muslims in English language textbooks and the need for anti-racism curriculum and culturally relevant pedagogy in the classroom to promote dialogue and critical discussion with the issues of social oppression (racism, sexism, classism). All these themes are relevant to Somali-Muslim mothers' religious socialization of their children and their discussions around Islamophobia.

Racial and Ethnic Socialization

Research on racial and ethnic socialization has mainly examined the experiences of African-American parents and how they ensure that their children have a positive perception of their racial and ethnic identity (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006; Neblett et al., 2009a; 2009b, Suizzo et al., 2008; Howard et al., 2013; Aldana & Bryd, 2015). Research suggests that parents who have an awareness of their Black identity or are familiar with systemic racism are more likely to convey information on race and ethnicity (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006; Neblett et al., 2009a; 2009b, Suizzo et al., 2008; Howard et al., 2013; Aldana & Bryd, 2015). Racial and ethnic

socialization are "...terms used broadly to refer to the transmission from adults to children of information regarding race and ethnicity" (Hughes et al., 2006, p. 748). Cooper et al. (2005) as cited in Hughes et al. (2006) defines ethnic group as a "...group of people who share a common culture, religion, language, or nationality" (p. 748). Researchers have examined four key components that occur from parents' racial and ethnic socialization of their children (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006). These components have been termed cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006).

The first component is cultural socialization. In this component, parents ensure that their children have some understanding of the historical and societal context of their race or ethnicity. Parents convey cultural information using storytelling or having cultural artifacts in the home (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006). Researchers found that the higher the socioeconomic status of parents, the more likely children would experience cultural socialization, which was due to parents' financial capability to buy cultural artifacts and invest in cultural programs (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006). The second component is preparation for bias. Researchers suggest that parents prepare their children for what they or believe they will experience in society. A critical element to preparation for bias is the coping strategies parents teach their children to deal with biases (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006). For example, religion and spirituality were used as coping strategies by parents. A study conducted by Suizzo et al. (2008) found religion to be a part of the racial and ethnic socialization for African-American mothers. Preparation for bias is prevalent with parents who have experienced racism in their workplace (Hughes and Chen, 1997) and with parents who allege their child has experienced

racism from an adult or peer (Hughes and Johnson, 2001). The third component is the promotion of the mistrust of others. Hughes et al. (2006) suggest that various studies conducted with parents using different tools, such as surveys and interviews, produced similar results; rarely do parents promote mistrust in their children. Some parents in Hughes and Johnson's (2001) study suggested that their child was treated 'unfairly', based on race. These parents were more likely to promote mistrust. Interviews with the parents suggested they encouraged their child not to play or interact with children from another race, and "...parents' cautions to children about intergroup relations promote children's problems with peers" (Hughes & Johnson, 2001, p. 993). The last component is egalitarianism. Parents communicate with their child around egalitarian concepts, such as equality, sameness and fairness (Hughes et al., 2006). Some parents encouraged their child to focus on their strengths and prompted their child to be "seen" based on their skills and knowledge rather than race and ethnicity. Boykin and Toms (1985) termed doing this "mainstream socialization," since parents instill in their child societal ideas of merit, focusing on the intelligence, ability and competency of the individual (as cited in Hughes et al., 2006, p. 757). Parents suggest that communicating egalitarian ideology to children is part of racial and ethnic socialization. (Hughes et al., 2006).

Researchers suggest there are some parents who make no mention of race and ethnicity to their racialized children (Hughes et al., 2006). The silence around race and ethnicity can have severe consequences on the identity and belonging of the child. Racial and ethnic socialization is connected to positive psychosocial development and outcomes of the child; therefore, parents are encouraged to communicate with their children about race and ethnicity (Hughes et al., 2006).

Factors that contribute to how parents approach race and ethnicity

There are factors that contribute to how parents approach racial and ethnic socialization. Hughes et al. (2006) suggest some of these factors are children's age, gender, and region and neighbourhood. Parents propose that they are sensitive to "what" and "how" they communicate with their children about race and ethnicity (Hughes et al., 2006; Lalonde, Jones, & Stroink, 2008). According to parents, age and cognitive stage of their children is relevant to what information they convey.

Hughes and Chen (1997) state that children are active participants in discussing race and ethnicity, for example "...children are likely to pose questions, comments, and critiques that foster and shape parents' racial socialization" (p. 982). Young children raising questions allows for parents to gauge where they are at cognitively and what sorts of questions they are asking. Hence, age is a factor because parents want to ensure that their child is not exposed to what they deem to be sensitive topics around racism (Hughes et al., 2006; Lalonde et al., 2008). Parents are particularly mindful of what they discuss when preparing their children for bias (Lalonde et al., 2008). In the early and middle age groups, parents mostly focus on the cultural socialization of their children (Hughes & Chen, 1997; Hughes & Johnson, 2001; Hughes et al., 2006). Parents are conscious that as their children age, communication around race and ethnicity will change.

The second factor is the gender of the child. Parents perceive that boys and girls have different experiences related to racism and therefore, they approach their conversations differently (Hughes et al., 2006; Howard et al., 2013). Black parents' racial and ethnic socialization of their boys can be tied to the criminalization of Black males, and their representation as "...aggressive and violent" (Neblett et al., 2009b, p. 247). Research by Howard et al. (2013) suggests that gender socialization plays an important role in racial and ethnic socialization. The differences in messages that African-American boys and girls receive

and the exposure to societal images of the denigration of Black identity means that parents attempt to foster and encourage a strong sense of self-worth in their children regardless of gender (Hughes et al., 2006; Lalonde et al., 2008; Howard et al., 2013).

The third factor is the region and neighborhood of the child. The historical experiences of African-Americans and Black Canadians differ significantly; therefore, their cultural socialization will be different (Lalonde et al., 2008; Chakawa & Hoglund, 2015). Parental awareness of region and neighborhood contributes to what topics they discuss with their child (Hughes et al., 2006; Lalonde et al., 2008; Neblett et al., 2009a). Canada has an ethnically diverse Black population (Lalonde et al., 2008) and since the label of Black may also be contested by some ethnic groups; their racial and ethnic socialization of their children will be different. The Canadian political culture of multiculturalism encourages tolerance of others; hence, Black parents may emphasize a pluralistic socialization, "...emphasizing diversity and awareness of others..." (Hughes et al., 2006, p. 983).

Further research is needed on diverse groups that combine their Muslim faith with African-American and Black identities in Canada. It will be noteworthy to discover how parents convey racial and ethnic socialization when children have membership in marginalized racial and religious communities. For example, in the case of Black Muslim parents, do they put more emphasis on the Black or Muslim label in their racial and ethnic socialization? What are some of the factors they consider before conveying information to their children?

Religious Identity Formation and Socialization

Hemming and Madge (2012) suggest that previous theoretical studies presented a limited definition of religious identity formation in children. They state that while looking at religious identity formation, it excluded "...the importance of community and practice, which are more

prominent in Catholicism and Islam” (p. 39). Turner (1991) suggests that theorists, such as Durkheim, who examined the collective experience of religion, did not consider the “...individuals’ subjective experience of the sacred or recognize more informal modes of religion” (as cited in Hemming & Madge, 2012, p. 39). The examination of religious identity formation focused exclusively on Judeo-Christian ethic; therefore, it is important to have a definition that is inclusive and attempts to understand religious identity formation of all individuals. Most studies on religious identity formation have focused on adolescent or adult experiences of religion. These studies have considered the gender, age, and the connection between ethnicity and religion (Hemming & Madge, 2012). Studies that have included young Muslims living in Western countries have suggested that “...there exist[s] a wide range of Muslim religiosities, including traditionalist, progressive, Islamist and cultural models, which young Muslims can draw [from]” (Hemming & Madge, 2012, p. 41). Religious identity formation considers the many intersectionalities of an individual and how that formulates their faith. Hemming and Madge (2012) examined religious identity formation through what they called a “four-fold definition” (p. 40). Their “four-fold definition” is comprised of the individual’s “affiliation and belonging,” “behavior and practices,” “beliefs and values,” and “religious and spiritual experience” (Hemming & Madge, 2012, p. 40).

Mayall (2002) has suggested that children are capable of forming a religious identity. The introduction of the new sociology of childhood has moved towards examining the capability and capacity of children at their present moment, rather than from a developmental perspective (Albanese, 2009). Mayall (2002) suggests that children can formulate a religious identity in three ways; one, children can understand and value their religion; two, children can shape and re-shape their religious identity and observance; and three, children have the capacity to question

and discuss complex religious “issues and concerns” (as cited in Hemming & Madge, 2012, p. 44). Researchers have suggested that when conducting research with children, it is important to understand that children are active agents in their lives; therefore, their association with their faith is valuable (Hemming & Madge, 2012). Article 13 of the UN Convention on the Rights of the Child suggests that parents are key to supporting and guiding their children in their religious expression (UN General Assembly, 1989).

Religious socialization includes both the individual and collective group influence. Researchers suggest that when compared to other faiths, Muslim parents are more likely to convey religious identity to their children (Peek, 2005; Voas & Fleischmann, 2012; Scourfield et al., 2017). In a study conducted with parents and children under the age of twelve, it was found that Muslim parents’ religious socialization of their children was a protective mechanism from the “Western” environment, which they found to be in conflict with their Muslim identity (Voas & Fleischmann, 2012). The methods and daily practices of Muslims (praying five times a day, reading the Quran, and exposure to Dua (supplication)) ensure that children can create a cognitive, social and habitual observance of religion (Scourfield et al., 2017). When examining the religious socialization of adolescent Muslim girls, Zine (2006; 2008) suggests that they experience racism, Islamophobia and patriarchal oppression, both in society and their communities.

Zine (2008) conducted ethnographic research with adolescent Muslim girls in an Islamic school setting. Muslim girls shared their perspective on their gender and perceptions of their place in their schools. They noted the space they occupy is segregated and their interactions are policed. The Islamic school continued the discourse around the “pious Muslim girl” and “honour” being attached to her behavior and interactions (Zine, 2008). Zine (2008) referred to

Haw's concept of "baradari gaze" (p. 47), where like the Foucauldian panopticon, Muslim girls are constantly being watched. This acts as a figurative and constant reminder of how Muslim women should behave and interact with non-male relatives. The restrictions placed on Muslim women are heavily connected to the policing of their sexual expression and gender identity, and this can affect how Muslim women are viewed in their communities (Zine, 2008). Despite the Islamic School environment restrictions, Muslim girls in the study were keen on highlighting their observance of their faith as a personal choice.

Peek's (2005) research with Muslim university students describes their process of religious socialization. Muslim students in the study suggested their religious socialization began with an assigned identity; as children, they practiced and participated in their religion because it was what they felt they were required to do by their parents (Peek, 2005). Eventually, their religious identity became a choice that was formed through their values and beliefs (Peek, 2005; Scourfield et al., 2017). The public perception of their religious identity also plays a part in the way Muslim children formulate their religious identity. Their Muslim identity is marginalized and criminalized in Western societies; therefore, they feel a sense of obligation to create a positive image of their religion (Peek, 2005; Scourfield et al., 2017). Research on religious identity formation and religious socialization is necessary because we can see that children can "affiliate and belong" to a "religious group" (Hemming and Madge, 2012), as well as make sense of complex ideas, such as religion. There is limited research that includes the input of children on their religious identity (Hemming and Madge, 2012).

Gendered Islamophobia

Hanniman (2008) termed Islamophobia as "...fear or hatred of Islam and its adherents that translate into individual, ideological, and systemic forms of oppressions and discrimination

(p.273). Hanniman (2008) states that anti-Muslim sentiments and Islamophobia have led to an increased feeling of “isolation” and “marginalization” experienced by Muslims in North America (p. 271). Muslim women’s experience of Islamophobia has been termed as “gendered Islamophobia” (Zine, 2006). Zine (2006) defines gendered Islamophobia as “...specific forms of ethno-religious and racialized discrimination leveled at Muslim women, that proceed from historically-contextualized negative stereotypes, which inform individual and systemic forms of oppression” (p.240). Islamophobia has led to numerous cases of violence, which has targeted visibly and identifiably Muslim individuals (Perry, 2013; Hopkin, 2016). Perry’s (2013) research examining violence against Muslim women recounts extreme cases of violence against women who wear the veil. During some of the cases, children were present and witnessed the violence (Perry, 2013). The Muslim woman, who decides to veil, is continuously described with colonial terminology. Their veil identifies them as Muslim, while at the same time rendering them invisible (Allen, 2015). Hopkin (2016) found that violence against Muslim women in the United Kingdom was usually carried out by White males; the violence against Muslims was also found to be connected to the political tensions in society.

The growing violence and Islamophobia that Muslims experience has forced them to become aware of the spaces they occupy and access (Allen, 2015), which further restricts their full participation in society. While these studies are useful, it is important to point out that they fail to speak to the experiences of Black Muslim women. Medina (2011) shares her experience as a Black Muslim feminist. Medina (2011) notes that Black Muslim women have a layered identity, which is connected to the many “-isms” they identify with (p. 139). The experience of being a visible, Black, Muslim, women, connects them to being marginalized in society due to systemic oppression along intersections of race, religion, and gender. Medina (2011) argues “I

am still a dark brown woman, underneath that, I am still a woman” (p. 139). Black Muslim women experience the racialized macroaggressions, while also falling victim to the gendered Islamophobia in a post 9/11 era. It is also important to note and address in research that Muslim communities are not free from anti-Black sentiments (Abji, 2017).

Children are not free from experiencing violence due to Islamophobia. Although this has not been thoroughly examined in research, Zine states that “in local schools, parents and students reported numerous incidents of racism, Islamophobia, and harassment, such as parents being told that they should change the “Muslim sounding names” of their children. In other incidents, school girls wearing hijabs had stones thrown at them, as they walked to and from school (as cited in Hanniman, 2008, p. 273).

There is a gap in the literature on how parents convey information to their children about Islamophobia. Children’s knowledge of Islamophobia may be through the experiences and narratives of their families, their own experiences, and the representation of their religion in society.

Anti-racism Curriculum and Culturally Relevant Pedagogy

Ali’s (2013) study examined the representation of Muslims living in the West in English language textbooks. Since textbooks that are used in schools can serve as an “...influence on children’s religious identities” (Ali, 2013, p. 419), educational institutions can shape students’ religious identities by creating a narrative that either includes or excludes their religion (Ali, 2013). The school has the ability to create a cultural dichotomy, by which some religions can fit into societal ideals or be placed in the category of the ‘other’. Ali (2013) has examined the representation of Muslim women in English language textbooks and suggests that most

narratives relating to Muslim women are about the conflicts and oppression they face due to their religious identities. This is a threatening representation because the educator and the student can hold this information as truth, which may lead to a negative image and perception of Islam and Muslims. Many of the stories in English language textbooks tend to create a homogenous identity for Muslims and ignore the differences within a large community (Ali, 2013). The textbook representation of Muslims continues Orientalist ideas of the ‘other,’ and this furthers the inequalities that Muslims face in society. This research presents the dangers of representing a community with the stroke of only one brush. Ali (2013) states,

If the mirror held up for Muslim schoolchildren in Ontario’s textbooks shows only negative images of their coreligionists, it could result in their disengagement from the school curriculum or ignite their anger at their marginalization. If non-Muslims only see them through an Orientalist lens, social inequities may become further perpetuated (p.426).

Ali’s (2013) research sheds light on the dangers of representations in teaching and learning materials being constructed as factual. Muslim children’s experience of Islamophobia is increased when they are exposed to images constantly suggesting their ‘otherness’ (Ali, 2013). Educators need to be conscious of the material they are using in the classroom.

Multiculturalism in Canadian curriculum employs the approach that education is about “...the social inclusion of cultural diversity” (Naseem, 2011, p. 8). Researchers have criticized Multicultural education because it does not critically address the social and systematic oppressions in larger society (Naseem, 2011). Critical race theorists and anti-racist educators have highlighted the lack of representation for children of colour in the classroom and pointed to

the dearth of culturally relevant pedagogy in the education system. Ladson-Billings defines culturally relevant pedagogy as "... pedagogy that [empowers] students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (as cited in Young, 2010, p. 248). Critical race theorists have suggested that education is an institution that does not address the concepts of power and privilege, rather it promotes an idea of color-blindness, race objectivity, and meritocracy (Yosso, 2005). Yosso has suggested the use of Critical Race Curriculum (CRC), which will "...challenge and engage students in fruitful discussions about racism" (Bakali, 2015, p. 20). Connelly (2008) and Gerin-Lajoie (2008) propose that schools support the diversity of their students. In one study, many Canadians of African descent suggested including more anti-racist education, in hopes of guaranteeing that education would be able to "...combat the legacy of slavery and racial segregation of schools in Canada" (Pon, 2007, p. 142).

Early research with children of colour in the TDSB suggested that racial minority students are disengaged and disinterested with the curriculum (Dei, 1992, 1997). In his argument for anti-racist education, Dei describes it as a framework that "...acknowledges the reality of racism and other forms of social oppression, such as class, sex, and gender oppression in all aspects of mainstream schools, and considers potential for change" (Dei, 1997, p. 59). Children are capable and competent to discuss issues around race and racism (Husband, 2012). Similarly, the purpose of anti-racism curriculum is to allow students to "...critically engage issues of race and social oppression" (Dei & James, 2002, p. 85). Dei and James (2002) suggest that having an anti-racism curriculum in schools creates an inclusive environment.

Anti-racism education holds the educator accountable and creates a space in which racialized students can share their lived experiences. Dei and James (2002) suggest that anti-

racism education eradicates barriers by granting students an opportunity to transform as social activists and critical thinkers. Students should be able to see their identity reflected in a positive light in the classroom, which will increase their sense of belonging and engagement in the classroom.

Research examining the experiences of Muslim children in post 9/11 classrooms have found that there is an increase in the marginalization and underreported bullying of Muslim students in American schools (Jandali, 2013). As discussed, Muslim children are socialized to view their religion as part of their daily observance (Peek, 2005; Voas & Fleischmann, 2012; Scourfield et al., 2017). Although public education is often described as requiring the separation of church and state, Educators can support Muslim students in the classroom by endeavoring to understand their beliefs (Jandali, 2013; Hossain 2013). Schlein and Chen's (2010) narrative inquiry, which examines how to support Muslim children, suggests that representation is important to Muslim students. Schlein and Chen's (2010) research recommends speaking to parents to gain insight into their family values and within reason, respecting their challenge to the curriculum. Having Muslim teachers in public schools also provides "...Muslim students with academic and religious role models" (Schlein & Chen, 2010, p. 264).

Anti-racism curriculum and culturally relevant pedagogy is less established in Canada, compared to multicultural education. (Kirova, 2008; Parhar & Sensory, 2011). This is a matter of concern because the school environment functions as the second teacher for the child. It is important for educators to be aware of how we are framing the curriculum and tools we use to ensure that we are not silencing the experiences of our students. The central goal of anti-racism curriculum and culturally relevant pedagogy is to teach through dialogue and critical discussion

of the issues of social justice and oppression. Students need early exposure to critical thinking and dialogue around race and race privilege (Winkler, 2009; Young, 2010; Husband, 2012).

This literature review has highlighted the four components that occur from parents' racial and ethnic socialization of their child. Some of the factors that parents considered in their communication included religious identity formation and socialization in children. It also considered gendered Islamophobia, Muslim representation in English language textbooks, and anti-racism curriculum and culturally relevant pedagogy in the classroom to promote dialogue and critical engagement with the issues of social justice and oppression.

It is apparent that literature regarding Black Muslim parents' experience of racial and ethnic socialization, and the views on Islamophobia of their children is missing. This research aims to give Black Muslim mothers the opportunity to discuss their religious socialization of their children and whether they have included discussions on Islamophobia. It also examines whether parents considered the classroom environment to be sufficiently representative of their children's Black Muslim identity. Black Muslim mothers will be asked to provide recommendations to educators on how to approach sensitive topics around racism (i.e. Islamophobia).

Chapter 3. Methodology

The purpose of this study is to examine Somali-Canadian Muslim mothers' religious socialization of their children and discussions on Islamophobia. This study will explore and examine what meanings participants attach to their children's religious socialization and discussions on Islamophobia. I have chosen a qualitative approach because I am interested in exploring participants' perspective on their lived experiences. Creswell (2013) states that rather than making generalized claims, qualitative research is meant to "...develop an in-depth

exploration of a central phenomenon” (p. 206); the phenomenon being explored in this study is religious socialization and Islamophobia. Qualitative researchers are interested in the subjective perception of a social problem (Golasfshani, 2003; Dodgson, 2017).

Utilizing the constructivist paradigm and qualitative approach grants me the opportunity to “...focus on individual meaning and the importance of rendering the complexity of a situation” (Creswell, 2014, p. 32). The structure of qualitative research involves, “...emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data” (Creswell, 2014, p. 32). In this sense, the qualitative methodology from a constructivist paradigm supports my research question(s) and data collection tool, that being, face-to-face semi-structured interviews.

Ethical Requirements

As required by Ryerson University’s Research Ethics Board (REB), research conducted with human participants requires the approval from the University to ensure that participants are protected and understand their legal rights as a research participant. Sieber (1998) states that “the IRB (Institutional Review Board) committee requires the researcher to assess the potential for risk to participants in a study, such as physical, psychological, social economic, or legal harm” (as cited in Creswell, 2014, p. 134). I was required to submit an application stating the purpose of the study and the reason for recruiting human participants to Ryerson University’s Research Ethics Board (REB). My application included four main sections: a short literature review, recruitment letter, consent form, and an interview protocol. The short literature review introduced previous literature addressing my research question(s). The recruitment letter (see Appendix A) stated the purpose of the study, potential questions that would be directed towards

participants and inclusion criteria. The consent form for participants (see Appendix B) highlighted the confidential nature of the research study and the voluntary nature of their participation. The consent form stated that anonymity could not be promised because participants are known to the researcher. As a result, participants were instructed to choose a pseudonym for the study. To ensure that private information obtained from participants was kept secure, all signed consent forms were kept in a locked drawer. Lastly, the interview protocol (see Appendix C) outlined questions that would be asked of participants. The drafted questions considered the 60-minute time requirement of the interviews, which were conducted face-to-face, audio-recorded and transcribed. Participants were given the option on the consent form to review their interview transcriptions, which were all saved with their associated audio-recordings on a password-protected laptop.

Sample

After gaining approval from the Ryerson University's Research Ethics Board (REB), I began to recruit participants for my study. During my recruitment process, it was important for me to consider the power dynamic between the researcher and participant. I wanted to ensure that participants did not feel coerced into participating; therefore, I made sure to reiterate the voluntary nature of the study and maintained a professional rapport with potential participants. I connected with potential participants that met the requirements of the study by employing the use of purposeful sampling and participants were recruited using a snow-ball method. Creswell (2012) states, "...snowball sampling is a form of purposeful sampling that typically proceeds after a study begins and occurs when the researcher asks participants to recommend other individuals to the sample" (p. 209). I connected with parents that I had met through a Somali-Muslim community and parent program, and approached these parents because I knew they had

school-age children. The participants that I connected with were asked to read over the recruitment script and consent form, and to pass it on to others that they believed might be interested. I also mentioned that they should direct potential participants to my email address. I mentioned the importance of reading over the consent form and ensured that potential participants understood the study was voluntary. Potential participants contacted me through email, I requested that they read over the consent form and those wanting to participate in the study signed the consent form. The next step involved arranging face-to-face interviews. Participants requested times that were convenient to them. I recruited six Somali-Canadian Muslim mothers with school age children, who were between the ages of five and ten years old. The small sample is common with qualitative research studies because of its emphasis on the “...overall ability of a researcher to provide an in-depth picture,” rather than a largescale overview (Creswell, 2012, p. 209). The findings of this study are based on the transcribed interviews of these six participants.

The recruitment script was given to more than fifteen potential participants, but due to conflicts in time, it was difficult to schedule all interviews. As stated, the sample for this study consists of six participants, and their answers to demographic questions indicate that they have been residing in Canada for an average of more than twenty years. Aside from one participant that was born in Canada, the five other participants indicated that they came to Canada with their families. The participants ranged from 27 to 35 years of age. The participants’ level of education varied from high-school to post-secondary (College and University) graduates. The ages of participants’ children ranged from two to fifteen years of age. The questions focused on their children, who were between the ages of five to ten years of age. Four participants indicated that their children attended public school and two indicated that they homeschool their children.

It is important to note that I was familiar with all the participants and I had interacted with them previously at Somali- Muslim community events and parenting programs.

Setting

The participants were asked to choose a setting that was convenient for them to do face-to-face interviews. One interview was conducted in the participant's home and the rest of the interviews were conducted in a rented meeting room at a local community centre, this venue was requested by participants because their children would be attending programs there. Recruitment was not conducted at this community centre. Interviews were conducted after dropping their children or just before pick time. It was important that the space selected by participants was quiet and private for audio-recording. The interview conducted in the participant's home was private, as she was the only one present at the time. The interviews conducted at the community centre meeting room was private and the level of noise was limited, this ensured the quality of the audio-recorded was optimal. The face-to-face interviews conducted with participants lasted between 25-45 minutes. One interview was conducted in 25 minutes due to the participant giving short answers, despite attempts to probe further.

Data Collection

Semi-structured, face-to-face interview was the format used in this study, since this approach allows for an opportunity to gather in-depth information. The interview protocol contained an introductory paragraph that reiterated the purpose of the study, length of the study, informed consent, privacy and confidentiality. Creswell (2012) states that, one-on-one interviews are "time-consuming" but this method gives each participant an opportunity to describe and share their experience (p. 218). In addition, the interview protocol contained three different sections. The first section examined parents' religious socialization of their children. The second

section examined parents' discussions around Islamophobia. Lastly, the third section explored parents' perception of their child(ren)'s identity in the classroom and how they would frame a curriculum around Islamophobia. I explained to participants that during the interview I would be writing down notes on the interview protocol to help me stay on track with the interview. It is important that researchers acknowledge and show appreciation to participants for their time and contribution to the study (Galletta & Cross, 2013). I was conscious of my position as the researcher and the power dynamic that came with the role. Some of the participants expressed this was their first time being interviewed and audio-recorded, therefore I attempted to develop rapport with participants to help them feel comfortable and relaxed during the interview.

The interview protocol was structured with prepared questions. Also, probing and follow-up questions offered new areas of exploration. The questions asked to participants were open-ended. Open-ended questions provide an opportunity to, "...elicit data you cannot anticipate in advance" (Galletta & Cross, 2013, p. 47). Along with jotting down notes, it was important to actively listen to the experiences of the participants to be aware of possible probes and clarifications to feedback. As a researcher, I was attentive of the non-verbal cues offered by participants. Irvine, Drew, & Sainsbury (2013) suggest that "...face-to-face interviews, the non-verbal cues and 'small utterances' play a larger role than we might anticipate in continually shaping and guiding the interview..." (p. 91). Following the Ryerson University's Research Ethics Board (REB) participants were required to sign the consent form before the start of the interview. Before the interview began I reviewed the consent form with participants and ensured they understood the requirements of the study. I reminded participants that the interview would be audio-recorded and as the principal investigator of the study, only I would have access to their recordings. I decided to audio-record the interviews because it gave me the opportunity to

attentively listen to what participants were saying and not to be concerned about jotting down what the participant shared verbatim. After the interview, audio-recordings were uploaded on to my personal password protected laptop. The audio-recordings were then transcribed in a word document. The transcriptions are verbatim and it includes the acknowledgement tokens such as (Mm hm, uh, yah, etc.) (Irvine et al., 2013).

Data Organization

The interview protocol and audio-recordings support the researcher in the organization of data collected (Creswell, 2013). The notes taken during the interview and the audio-recording provide an opportunity to cross-reference. Transcribing the interviews was time-consuming but provided valuable information. By transcribing the interviews, I could double check with participants after the interview for any needed clarifications. The data collected was kept on my personal password protected laptop. Each participant had an individual folder for audio-recordings and transcription of notes. The folders were organized based on pseudonyms that participants choose for the study. The folder also contained a word document which outlined what information was collected from participants and what needed further clarification. Secondary follow-up questions that were developed after the interview and transcription were emailed to participants. Participants were asked to provide a written answer to the questions. This was necessary to get clarification on previous answers given. Furthermore, while collecting my data I wanted to ensure that participants were treated equitably and to always be reflective of my role as a researcher (Creswell, 2014).

Data Analysis

Various strategies were used to analyze the data. The first step to my data analysis was to send participants their transcribed interview. I wanted to ensure that participants responses were

accurate and represented fairly. Participants contacted me to verify their transcripts were accurate. I began my data analysis by using hand analysis (Creswell, 2014). I printed the transcriptions and began using different color highlighters to mark the text. Creswell (2014) states, “Hand-coding is a laborious and time-consuming process, even for data from a few individuals” (p. 254). Hand-coding provides an opportunity to closely read the data and examine possible meaning provided by participants. The second approach was thematic analysis. Employing the use of thematic analysis was an attempt to conceptualize the data. Neuman (2004) suggest that conceptualizing data is done when the researcher examines the “...themes, concepts, or similar features” of the data (p. 321). A thematic analysis approach required that I read the data multiple times to look for themes. During the interviews, I made note of similar concepts that were used by participants. While reading the transcription and notes from each interview I began to organize responses into identified themes. I began to place the themes in a chart and assign different colors to each theme. The chart was created to divide the texts and categorize the codes (Hsieh & Shannon, 2005; Creswell, 2014). The chart paid close attention to the relationship between different texts. I attempted to describe, code, interpret, organize sub-themes and themes from the text. While analyzing the data collected, I made sure to respect participants’ information. Creswell (2014) states that data analysis should not present false information. The findings documented in this paper are representative of the transcribed interviews and include written feedback received from participants.

Chapter 4. Findings

After the organization of codes, I analyzed the themes that developed through my research questions and theoretical framework. My research questions and theoretical framework influenced the way I interpreted my findings. Fusch and Ness (2015) suggest, “If one has

reached the point of no new data, one has also most likely reached the point of no new themes; therefore, one has reached data saturation (p. 1409). Throughout this process, I was able to pinpoint three major themes that emphasized participants' experiences. Below I have reiterated the research questions and inserted the theme under each question,

- 1) How do Somali-Canadian Muslim mothers religiously socialize their children?
 - Somali mothers use Islamic books, modeling behaviour, and Islamic classes to formulate a religious identity.
- 2) Do Somali-Canadian Muslim mothers discuss Islamophobia with their children?
 - Somali mothers suggest age and gender are factors in their discussions around Islamophobia.
- 3) How would you frame a curriculum around Islamophobia?
 - Somali mothers would frame curriculum on Islamophobia like curriculum on other minority groups (Jewish, LGBTQ, Aboriginal).

Somali mothers use Islamic books, modeling behaviour, and Islamic classes to formulate a religious identity

Four out of the six participants in this study stated that their religious socialization of their children is different to how they were raised. All the mothers in the study suggested they use Islamic books, classes, model correct Islamic behavior to their children,

One mother stated,

We have books... a couple books on certain prophets... I do also do Youtube videos, where we will watch a video together and discuss what was the purpose of this lecture, to sort of see what did he grasp from this... the rest of that would be discussion. If he has books from his school that he is taking on the weekend we will review and discuss what are those saying, what is the purpose of what you are learning about, and obviously everything tying back to what God said.

Another mother stated that it was difficult to find Islamic books in her area,

...it's difficult to find books in the area we live in because they aren't many Muslims here, we go to Muslim majority areas and buy Islamic books, to teach them about the *deen* [religion].

Another mother emphasized Islamic history to her children,

...We try to learn more about the Islamic history, like I was saying, we read about Islamic figures in the past, so they can connect to their identity and also different events that are important in Islam [Speaking about the 'Eid celebrations] we try to emphasize them and them more special.

Three of the mothers stated that it was important to model correct Islamic behaviour,

One mother of two bi-racial children stated that she attempts to make Islam part of their everyday practices, she explained,

When the kids wake up they say a Dua (supplication), going to the bathroom [they say a supplication], we pray together, we make sure to learn how to make wudu [ablution] properly, before they eat their food they say bismillah [in the name of Allah], like an ever-conscious aspect.

Another mother stated;

Behaviour in the sense that, how we conduct ourselves, day to day interactions, making sure we do our athkar [remembrance], our remembrance in the morning...I think its more setting behavioral examples instead of literal, I think because they pick it up from us...

Furthermore, one mother stated,

...We try as much as possible, even ourselves to reflect Islam. So, they learn from us. Ourselves, we practice as much as possible, according to Quran [scripture] and Sunnah [practices of the prophet Muhammad].

To supplement their religious socialization of their children in the home, Somali mothers stated they sent their children to weekend classes to further learn their religion. One mother said that sending her children to weekend classes would enhance their understanding of their religion,

I do take my children to weekend school, they learn Islamic studies, they also learn the Quran ...you know them memorizing the Quran [holy scripture] and not

understanding it's meaning, I try to have them follow in their own language, which is English, so they can understand the meaning and kinda of reflect.

Two of the mothers said that sending their children to weekend classes gave their children an opportunity to interact with other Muslim children,

We come to the Masjid [mosque] so they can just interact with kids that have a similar faith they don't feel that they are outcasts. We come for certain events, we go to homeschool [Muslim homeschoolers] events.

Furthermore, one mother stated,

...I think I try to overcompensate because the of the area we live in there aren't many Muslim people here, we try to get them involved in extracurricular activities like weekend classes and things like that to bring them into the community. [She goes on to state] ...I think it is important to take them to those classes because they are basically 1 of 5 Muslim kids in their school...they see likeminded individuals and people who are a part of their communities so they can feel, not like outcast or ostracized all the time.

Fostering positive self-esteem and pride in their religion

When the participants in the study were asked "How do you foster the self-esteem/pride of your children regarding their Muslim identity?" answers varied amongst participants.

One mother stated the following about how she fosters self-esteem to help combat the negative perception of Islam to which her children may be exposed:

I think pride first starts before your religion. I try to raise good self-esteem, praising them...like try to use a lot of positive reinforcing words...uplift their self-esteem so they are not lacking in that department...I know there a lot of issues about Islam... what is happening in society... I feel like if kids have, if your kids have a good awareness in themselves and believe in themselves...I don't think they will lack that self-esteem in their religion and who they are as Muslims.

Moreover, two of the mothers in the study used examples from Islamic history to foster positive self-esteem and pride in their children. One mother stated,

We tell them to believe in who you are no matter what. We give them examples of our Prophet Muhammad, he was by himself in Mecca, surrounded by those people who were non-Muslims...So, we give them examples, you don't have to compromise your religion because everybody else is doing something that's different, you don't have to blend with them...we make sure they wear hijab in school so that they feel confident,

from a young age, I am unique, I have to be who I am, I have to be proud of my religion, my culture, that's how we try our best.

Another mother stated, that she drew upon Islamic history and the accomplishments of Muslims

societies saying,

...” We have a great history” ... We went to the science centre, when it had an exhibition about Islamic scientist, explorers. It showed all the equipment they made...I think things like that will help them to be proud knowing that Islam does encourage us to seek knowledge...It's not just memorizing *Quran* [holy scripture] and *Hadeeths* [saying of the Prophet Muhammad] which is important, and look how the Muslims were always seeking knowledge and trying to better society.

Somali mothers suggest age and gender are factors in their discussions around

Islamophobia

Some of the mothers in the study suggested children's age and gender were factors that they took into consideration in their discussions on Islamophobia. One mother with a bi-racial six-year-old daughter and four-year-old son stated she is actively trying to avoid having a conversation on Islamophobia, stating,

I'm not discussing Islamophobia at all. I am just focusing right now on their understanding of Islam and their connection to Islam as it goes. I don't think they would be able to understand at their point about Islamophobia or racism, for that matter they don't. [She goes on to state] I think children don't have a concept of race, race is a social construct and I don't think they should be exposed to the differences amongst people.

One mother stated she believed it was easier to discuss Islamophobia with her older son [fifteen years old] in comparison to her nine-year-old son. Although her nine-year-old son brought a concern to her about Donald Trump and the Muslim ban she stated,

I don't have any bias opinion and feel like my nine-year-old for instance he is learning...Like there's something you can discuss with a fifteen-year-old versus a nine-year-old...I feel like when you develop bad thoughts into their mind it will trigger them somehow down the road, I don't want them to have a negative stereotype about people, so I try to stay neutral.

Mothers in the study who had sons stated they were focusing on conversations around race and racism due to the fact their children were not visibly Muslim. One mother in the study with two sons under the age of eight stated that,

...I have started to educate myself very recently, maybe in the last two to three years, in terms of social justice and what racism means to be as adult today and what it could be for my child. [She goes on to state] I think for me right now, race does matter more than religion and being Canadian, I think race to me is huge because that is the first visible thing my child would be described, categorized as...

Another mother said her conversations with her children are likely to be about racial or cultural identity as opposed to Islamophobia,

I find it is more the colour perspective the Black or Somali, depending if the person knows who Somali people are as opposed to Islam because with him I find that it's not like he is wearing a visible you know kufi or Khamis (clothing associated with Islamic faith for men) or like he's not showing he is visibly Muslim, He may say, 'I'm Muslim' but does not show it visibly right away. When he has an interaction, I think it is more likely it could be race...

All mothers stated that information delivered about Islamophobia to Muslim girls would be different because of the hijab. One mother of four daughters stated,

...for a daughter, women specifically they are visible because of your hijab, your Islamic identity. A boy for example won't be distinguished because he is not wearing hijab, nobody will identify him, unless you have a beard or wearing Islamic clothing, you can blend with other people...

Another mother stated that her daughters were aware of a violent incident that occurred against a Muslim teen² girl in the United States this past Ramadan (Islamic month of fasting),

Muslim women are more visible than the men, unfortunately it is Muslim women that do get targeted just because they wear hijab. They are easier to pick out. We have discussed certain cases that happened and they are like "why would this happen?", saddened by it and I don't want them to be down...I do explain the few cases that do happen are magnified and I say Alhamdulillah (all praise is due to Allah) that is not happening too much in Toronto. [She goes on to state the reaction to this incident in the community] ...There was one in Ramadan, the incident that happen with young girl that got killed...all the girls were told not to go for walks [during night prayers] ...They were

² Nabra Hassanen in Virginia, June 2017

starting to get worried. I don't want them to live in fear. I do have to tell them what is going in the world. I am still trying to figure that out.

Another mother of two boys stated,

I even believe that my sons are basically flying under the radar because you can't really tell their identity other than immigrant. You can't really see the religion...I think it is definitely harder for us to explain to a young girl, from a very young age compared to a boy. Just because of the immediate recognition that a girl would get because of her hijab. How would I deal with that?

Furthermore, a mother of a bi-racial boy and girl explains how her discussions will differ as her children age,

...like in terms of deen (religion) their children, there is no differentiation between them, but when they are older, the discussion is going to be different for sure, I think for a young woman, Islamophobia is definitely more of a factor because the hijab is visible sign and if and when my daughter decides to wear the hijab, that's going to a different discussion than my son...My son I feel, he looks more Somali than my daughter, so race is going to be more of a factor for him, I think the discussion is eventually going to be different.

Anti-Black sentiments in the Muslim community

Not only was there a concern among the participants about racism in the larger society but also anti-black racism within the Muslim community. Two mothers in the study highlighted the anti-black sentiment in the Muslim community. One mother stated,

...I didn't know how to deal with this [racism]. I thought if I brought up certain things like racism they may start to feel like "oh, wow I'm different, looked at less than". I didn't really want to bring it up...They actually came to me; can I mention it was in the masjid [mosque]? There are people of all different cultures...they were like you guys are dark...that's when they realized difference and that's when they came to me "so and so told us we are black" and I said "we all come in different shades" ... Because it kinda of hurt them in a way and it was a bunch of little girls and it felt like they were being "picked out". I think they thought they were part of the crew and being told "you guys are black; you are darker than us" one of them even said "were you out in the sun too long" ...I had to have a conversation about that...this is the colour *Allah* [God] gave us.

Another mother stated that she can speak a common language with people in the Muslim community but this does not mean she is not able to see the racism against other Black Muslims,

... I actually have had incidents, I may not be the one racialized against but it's people that look like me and because I am able to speak a certain language and be in certain groups and have a certain status I am able to be in certain spaces... There is racism in the Muslim community... I am Black, I am able to enter certain circles and certain spaces because I know the Indo-Pak language and culture or even some of the Arab culture and I have been in places where other Black people and Black families would not be able to enter... I am tackling racism both inside and outside my Muslim community.

Preparation for racism

When the participants were asked "Are your discussions premised on "preparing them for what's to come?" the participants provided various answers. One mother stated her mode of preparation was the education and familiarization with policies,

...I think educating myself and my husband and my close family and I guess us understanding the policies. As a young person before being a mother, I never really noticed these things cause it never affected my day-to-day life. I had built quite a good community around myself and good support system around myself that I never had to worry... You know moving away from this whole methodology [notion], if it didn't happen to me, it's not happening...

One mother stated she is preparing her children for the experiences in middle and high school,

Yes, we are preparing them because as they grow up and go to middle school and high school you never know what will happen there and you know what is happening around the world, people are killed because of their religion, because of their hijab they are harassed, we are preparing them to be strong...not to be shocked.

Furthermore, one mother stated she is preparing her children to be aware so they do not live in fear,

Just awareness...I don't want to say "I'm not going to talk to you about what you are seeing and the reality" ...So, they see it and say "why did this happen?" and "what did this person do?" and I don't want them to fear police either [referencing her children being aware of police violence], but that's what they seem to hear and that what they see a lot...I feel like there are people [who] are going to be discriminatory or racist towards [you], sometimes it's not outwardly, its hidden, their just being aware, cause that's what they see.

Discussing Islamophobia

Two of the six mothers in the study stated they discuss Islamophobia with their children because of what they had seen in the media or an experience they witnessed,

One mother stated,

...they will say mom this happened... The Quebec thing [referring to the Quebec city shooting] I had to tell them there's an incident in Quebec in a mosque, I think a man ran into the masjid [mosque]...they will be coming into the masjid scared and think that will happen... we just talk about the fact there is a lot of things going on the world and a lot of people think Muslims are doing it...like I said things come up like when they see headlines on the computer. But it's the reality they do see certain things and I try to explain to them there is a lot of things going on in this world.

Another mother stated that an experience in the mall with her children and her eldest daughters experience at school prompted her conversation with her daughters about Islamophobia, she stated,

One time I was walking with my kids in the mall and this lady came up to us and said "Go back to your Muslim country" and my kids [said] "what did she say mommy?" So, I have to explain to my children that there are people who don't understand Islam and they only see the T.V and they come at you and hate you... we discuss with them because it's everywhere these days. My daughter, there were two boys telling her, joking with her, "you are a terrorist" ...we talk about them... There is always terrorist and extremist in every culture... We talk about them because I believe it is necessary this day and age.

The mothers that did not discuss Islamophobia with their children said they wanted to protect their children or did not know how to approach the discussion. One mother stated,

I haven't explained [Islamophobia] and I don't know when the right time is for me to tell my children, there are people out there who hate us for what we believe in...I honestly have not touched upon that subject.

Another mother suggested that she wants to shelter her son from the discussion,

...I am one of those parents if I can shelter my child I would... because I'm very much that mother who is like "everything is rosy and I live in this bubble" and put my son in that bubble and he has the same attitude everything is so nice until someone is mean to him and he is like what did I do and he has no idea where that is coming from [she goes on to state]...Maybe I should going forward...[discuss Islamophobia]

Moreover, one mother was probed “When do you think these conversations should start happening?” she stated;

I don't know, that's the thing, I'm ,like, dreading that. I feel like that it is easy [to wait] for something to happen, like, they were exposed to something...I don't think that is the best way. I think probably touching [on it] before that ever happens is, probably better for them, so they don't experience this shock....

When the participants were asked, “How would you discuss Islamophobia with your children?”, they all presented different answers. One mother stated that there was not one clear way to talk about Islamophobia,

I don't believe there is one concrete way of discussing Islamophobia or any other type of discrimination, but an open and honest dialogue with children about the prevalence of Islamophobia in a post 9/11 era is definitely not something to brush over or pretend that it isn't a common occurrence. Muslim as well as non-Muslim children should be taught about Islamophobia in order to create a sense of tolerance if nothing else.

Another mother stated that discussing Islamophobia should be approached with a sense of optimism:

For my child, I would approach the topic from a sense of optimism that I see in lessons we learn from history; by that I mean, phobia of the different is not something new or exclusive to the Muslims. We learn from our Islamic history that our prophets and leaders dealt with hate and Islamophobia and we have learnt from them ways we deal with the issues of hate and injustice. Children at ages 7, 8 learn the stories of these prophets and leaders and many other non-Muslim leaders from our times that dealt and persevered through many civil and social injustices similar to what the Muslim community is facing now. So, discussing this topic from a place of knowing, confidence and not fear will add in bringing a peace of mind to the child whereby they do not feel threatened in their own spaces.

Three of the mothers suggested discussing Islamophobia when children have experienced it,

Firstly, I would not discuss Islamophobia with my child before educating them about Islam as much as possible. I would also wait until my child was exposed to or an experience with bigotry/Islamophobia/racism to discuss it with them.

Another mother stated,

I think if they are oblivious and they are playing just fine and maybe they are still young, I don't think we need to say "hey, there are people who fear you watch out" I don't want to put that fear in them but if they encountered an incident or they are going outside, going on buses, walking home alone, and they are visible Muslims and the young girls are wearing hijab, just watch out. Like the same way I would warn them about strangers.

Furthermore, one mother stated,

...I think the little ones [referring to her younger children], unless they come up with questions or they are curious and something comes up at school...I don't try to instill in their brain...I would rather they experience and come [to me] because they are open with me about issues at school, with friends...I try to keep their innocence as much as possible, and that's a big plus for me.

Somali mothers would frame curriculum on Islamophobia like curriculum on other minority groups (Jewish, LGBTQ, Aboriginal)

When participants in the study were asked "How would you frame curriculum around Islamophobia/Racism in the classroom?", some of the participants suggested using approaches that have been used previously with minority groups. One mother suggested examining phobia to other religions

...I mean we discuss the holocaust, there was a fear towards the Jews and people wanted them gone. So, with Islamophobia it's been a new, recent trend that has been happening in the last ten years or so. Where it becomes more of an epidemic it's continuously happened but I feel like you can't discuss something until it's at your front door in the public school system. So, unless its' happening in Toronto or Scarborough or whatever city..."knock knock on your door", we don't want Muslims, I feel like that it won't be discussion... We are in a bubble.

Two of the mothers suggested because curriculum has developed an approach to speaking about Homophobia, intolerance towards LGBTQ communities, mistreatment of aboriginals, Islamophobia can receive the same attention,

One mother stated,

...I think the same way there is an open discussion of the rights of lesbians and gay community, there should be some sort of policy in place for Muslims, for teachers, classes, and student being taught...Religion is diverse...to kind of have a general genetic understanding of religion. [She goes on to state] I think students who are coming from that background will feel welcomed and I think it will uplift their education... "I am Muslim" ... a sense of joy...

Another mother stated,

I think the school should prepare something for that [Islamophobia], [so that] kids don't get picked [on] especially those wearing the hijab. I think they should have something for Islamophobia, as they did Homophobia, they should prepare something for Muslim kids.

One mother shared an experience of her six-year-old daughter during Black History month. She felt the teacher did not use appropriate Canadian context, she stated,

[Regarding a lesson on Black history month] ...they had to explain the racism and discrimination that were happening in the United States and I thought that it was not necessary. We are not in the United States, and Canada has its own history of race. If you are going to talk about it than talk about that or Aboriginal rights...talk about racism in terms of segregation in Canada, which existed...

One mother stated,

...I think if we look at Islamophobia in accordance to what happened to the aboriginals or indigenous people or anyone treated unjustly...I think it has to be well thought out for this curriculum we are trying or should introduce in schools. It has to be well thought out in the sense that history has to be made clearer and openly without any bias, or fear of any bias...

Furthermore, another mother shared her experience of using Laura Ingalls Wilder book series in her homeschool curriculum, which led to her children developing a misunderstood opinion of indigenous characters in the story. She stated the importance of discussions and explanation with her children in combating stereotypical views,

...So, we had to learn the history, these Indians are probably fearing these settlers because their land has been invaded...the way I explain it, when we don't know each

other we will fear each other... The way we would defeat Islamophobia, learn about each other, you learn something new... [she goes on to state]... I think that it's not the schools that can really make the change, it's the communities standing up against the media as well, what they are portraying and how they are portraying Muslims... I think I did want to emphasize the whole media studies, in a non-bias way. That will really help kids.

Representation of Muslim identity in the classroom

When participants were asked "Is your child's religious identity represented in the classroom? For example, through posters, classroom celebration, etc.?" Some mothers stated their children's religious identity was represented because of the larger Muslim community and Muslim teachers' in the classroom,

My kids go to different schools, Our home school yes, they were asking my daughters to tell them about Ramadan. Because that school we have more Muslim people, I think the school is aware of the Muslim community that live in the area... My eldest daughter goes to a half French school and there is not that much Muslims, she doesn't get anything.

One mother stated that her son had a Muslim teacher, therefore they could discuss Islam in the classroom,

...In the last two years, he's actually had Muslim teachers, so that's even been much better. Ramadan is discussed, 'Eid is discussed, every holiday is obviously respected but him having two Muslim teachers in the last two years has been really great... They will be telling him "What do you think?" They will reference God a lot when talking to him, "How do you think Allah will take that?" I'm sure another teacher would not be able to have these discussions with him...

One mother who homeschools her children stated that if the Muslim community is present in the community then their identity would be celebrated in the classroom, she stated,

I feel like it could when you live in an area with more Muslims, and in my area, there aren't many Muslims. They [her children] would probably be [the only] visibly Muslim kids there. I don't know many people of colour in my neighbourhood.

Two of mothers in the study stated their children's religious identity was not represented in the classroom,

...I don't think to be honest Islam is represented. I think the wider community is. For instances, you know the gay and lesbian community, I think is out there right now, they are represented more and welcomed more than Islam. I mean you see the flag [pride] either painted in the school or just a simple flyer.

Another mother stated that she witnessed religious symbols like Christmas trees and Hanukkah artifacts in the classroom but not anything related to Islam,

Well for Christmas they put up a tree...my child's teacher now is Jewish. She focuses on Hanukkah and Yom Kippur...My daughter is thankfully very open about it so, like she takes everything to heart, so when they don't talk about Islam, she is like, "Well, I'll teach you anyways. So, when Ramadan started we have books in our house that talk about Ramadan prep and things like that and she wanted to take one of the books to school to read it, to tell them about Islam...We have lots of books but she choose the Curious George one that we have because I guess, it's like the most relatable one, she didn't feel comfortable bringing one by some random author they didn't know...She's trying to normalize.

Partnership between parents and schools

When participants were asked "Having School-aged children, do you think it is the responsibility of parents to educate their children on racism, discrimination or the education system?" some of the participants responded that it was the responsibility of both the parent and the school. One mother suggested a partnership between parent and school because of the treatment of Somali boys in the classroom.

...I think they should work together...I know I heard a lot of young boys more in the public-school system. Somali kids that are discriminated against, you know they are seen as being too active and I know many cases like that...I feel like the more I look into education the more I feel that kids are not supposed to be sitting for that many hours...I don't think that's how they learn.

Another mother stated,

I think both [should take responsibility] to be honest, because sometimes kids can come from a household where parents are very biased and racist themselves. It could be very unhealthy environment versus a teacher that has guidelines to follow. And policies and there is an expectation from the teacher...

One mother stated that she believed the responsibility lies with the parent and school but more on the school,

I think both. The school should play a role because most of the time your children spend in the school not in the home. So, they should work together to make children strong. [She goes on to state] I think parents should be involved in their kids' education and should be part of the school, being a volunteer, being in contact with the principal, so you know what is going on in your child's school.

Furthermore, one mother stated she did not like how discrimination is discussed in the school system,

I think it's probably a two-way street, like, probably, I think it relies more on the parents' part, responsibility lies with the parents. I think that it should be acknowledged by the school board. The way they acknowledge, I don't agree with it though. [She goes on to state] ...I think that talking about racism and discrimination and things like that are important, but I think that, talking about how people are, how you can bring people together through their differences is just as equally important. Like talk about everyone's celebration as opposed to their struggles.

Chapter 5. Discussion

This study examined Somali-Canadian Muslim mothers' religious socialization and discussions on Islamophobia. Three major themes and sub-themes emerged from the semi-structured interviews. The findings of the study suggest that Somali-Canadian mothers' main concern was to formulate the religious identity of their children. They wanted to ensure their children had a strong sense of attachment to their religion and were proud to identify as Muslim. Moreover, Somali-Canadian Muslim mothers wanted to protect their children from being exposed to a negative perception of their religion. Furthermore, mothers with sons believed their child was not identifiably Muslim and thus their discussions are structured around racism due to being Black. Many of the mothers in the study were aware that Islamophobia would be discussed differently with Muslim girls because of the hijab, which makes them a visible target to gendered

Islamophobia. Despite the lack of discussion on Islamophobia, Somali-Canadian Muslim mothers suggested ways to discuss Islamophobia with children. The mothers in the study suggested a lack of religious representation for their children in the classroom, furthermore, they believed that Islamophobia can be discussed in the classroom using approaches that are in place to discuss other minority groups.

Religious Identity Formation

Somali-Canadian mothers suggested reading Islamic books, modeling correct Islamic behavior, and attending Islamic classes to formulate their children's religious identity. Somali mothers intended to develop a strong sense of religiosity for their children. A study conducted by Good and Willoughby (2013) suggests that religion and spirituality contribute to the overall well-being of children. Furthermore, research conducted with African-American parents suggests that the proactive religious socialization by parents, specifically mothers, accounts for the positive psychological well-being in children (Hughes et al., 2006; Lalonde et al., 2008; Howard et al., 2013; Butler-Barnes et al., 2017). Somali mothers suggested they wanted to protect their children from the negative perception of their religion in society. Religion then becomes a part of the coping strategies that parents socialize in children. Mamiya and Lincoln (1990) as cited in Rodriquez, McKay, & Bannon (2008) suggest coping messages, "...can help to overcome negative life experiences, can promote prosocial involvement and internal coping" (p. 34).

Age and gender are factors to discussions around Islamophobia

The Somali mothers in this study resided in the GTA (Greater Toronto Area) but their views on whether they discuss Islamophobia with their children differed. The mothers in the study who shared their discussions around Islamophobia, had children who experienced teasing in the classroom, and were aware of news stories, this influenced their willingness to discuss

Islamophobia with their children. Moreover, researchers have suggested the experiences that children encounter or exposed to, lead parents' racial and ethnic socialization of their children (Hughes & Johnson, 2001; Hughes, et al., 2006). Brown (2008) suggests that parents' messages about racism influence how children interpret or view a situation. Most of the mothers' in the study felt there was no need to start discussion until their children have an 'experience' of Islamophobia to guide the situation. These mothers believed their children's experience of Islamophobia would open the pathway to discussion. If there was no experience, mothers' felt there was no need to put "fear" in their children.

Gender was a factor for parents in discussing Islamophobia. Research on racial and ethnic socialization suggests that parents factor in the gender of their children when discussing racism. Parents perceive that boys and girls have different experiences related to racism therefore, parents approach their conversations differently (Hughes et al., 2006; Howard et al., 2013). Somali-Canadian mothers with sons indicated they would talk about racism in general because their sons were visibly Black. One mother in the study commented on the socialization of Somali boys in the classroom. She noted they are "discriminated against" and perceived as being "too active." The experience is supported by Critical Race theory and anti-racism education that examined the rhetoric around boys of colour. Furthermore, boys of colour are often placed in behaviour and special education classes and this has been connected to the discrimination and racism found in schools (Titus, 2004; James & Turner, 2017).

Some of the mothers suggested that children were noticing difference in race (color) between themselves and their peers. When it came to racism the mothers in the study suggested that children did not understand or were not aware of racism. This is contrary to research that suggests that children are aware of race and racism (Winkler, 2009; Husband, 2012). Moreover,

Katz and Kofkin's (1997) research conducted with children from infancy (six months) to six years suggests that children have an awareness of race and as they developed they begin to exclude or include peers based on race.

Some of the mothers' in the study indicate their lack of discussion around Islamophobia was due to their unfamiliarity on how to approach what they considered a difficult topic and most often parents are afraid of providing the wrong information about racism (Winkler, 2009). Furthermore, Sue (2015) suggests three factors that make it difficult for people of colour to discuss racism. First, is the cognitive factor. Sue (2015) states, there is an "...internal dialogue on whether to speak or not to speak at the moment of potentially racist occurrence" (p. 126). Second, is the behavioral factor. People of colour suggest they are cautious of how their behavioral response will be perceived (Sue, 2015). A Black student shares the experience of the behavioral factor in the classroom, "... I know if I'm in class with people I don't want to come across as the angry black woman..." (p.126). Third, is the emotional factor. The experience of people of colour with the systemic racism and microaggressions in society has negative outcomes for their emotional health (Sue, 2015). Studies that have examined the effects of microaggressions on people of colour suggest they develop, anger, anxiety, and emotional burn-out in response to the regular occurrence of microaggressions in the workplace, classroom, transit, etc. (Sue, 2015). The mothers in the study were aware of the presence of racism in the greater society. Being a visible Black-Muslim woman who wears the hijab, they have experienced gendered Islamophobia (Zine 2006; 2008). Critical Race Theory and an Anti-racism framework suggests that racism is present in every aspect of society and structured around white privilege (Delgado & Stefanic, 2012; Dei & James, 2002). Perry (1995) as cited in Sue (2015) suggests,

that people of colour, navigating society demonstrated the "...stressful confusions about how to resist oppressions versus when, where, and how to accommodate it." (p. 128).

Curriculum on Islamophobia

The mothers in the study suggested there was a lack of religious representation for their children in the classroom. They highlighted the celebration of other religious holidays but not holidays related to the Islamic faith. Despite the separation of church and state, Guo (2011) suggests there is normalization of "Christian curricula" in public schools, therefore, there should be acknowledgement of other religions. The mothers in this study believed that it was possible to frame a curriculum around Islamophobia. They suggested approaching discussions around Islamophobia like other minority groups (Jewish, LGBTQ, Aboriginals) and other communities. The examination of historical events in reflection to contemporary times is a part of Critical Race curriculum. The intent of sharing historical injustices with students is to provide an analysis of social inequalities and how they continue to be perpetuated in society (Bakali, 2015). Some of the mothers related they use storytelling to relay messages about Islamic history to their children. Storytelling is an important component of Critical Race curriculum. Storytelling provides way for the lived experiences of racialized individuals to be heard. Dei (2007) suggests that material used in the classroom has continued to create and continue "...racist, classist, homophobic, and sexist dominant ideologies" (p. 40). One mother suggested the importance of media literacy in the curriculum. The mothers in the study were aware of the "subjective" knowledge and power of the media has in creating a uniform representation of their religion (Yosso, 2005, p. 74). It is important that the information on Islamophobia is not presented in a superficial manner that continues to further anti-Muslim sentiment and sense of otherness. Moreover, parents, students, and the larger community should be involved with curriculum and given the opportunity to

participate in training and resource gathering. Specifically, racialized parents should be included so they feel less burdened and more confident in having these conversations with their children.

Somali mothers in the study suggested the importance of parents being a part of their children's school community. Dei (1999) suggested that parents can play a part in the curriculum "It is possible that schools can use parents and local educators to teach students about cultures, histories, and indigenous knowledge" (p. 120). Research with parents concerning their relationships with their children's Early Childhood programs and schools indicate, "Parents want to have a part in shaping the agenda that impacts them" (Knopf & Swick, 2015, p. 293). Educators, administrative staff, and policy makers can show they are invested in the success and well-being of all children by creating space for communication, engagement, and partnerships with families and communities (Epstein, 1995; 2010; Sanders, 2006). Parhar and Sensoy's (2011) study recommends "...connecting with parents in order to develop a relationship of mutual support rather than animosity. Family members who feel welcomed at school are likely to be supportive of their children's education and supportive of the teachers" (p. 204). The teachers in the study stated that school, home, and community were all a part of the child's ecology and support the learning potential of the child. Epstein (1995) suggests "When parents, teachers, students, and others view one another as partners in education, a caring community forms around students..." (p. 701).

Chapter 6. Strengths and Limitations

Patton (as cited in Golafshani, 2003) suggests that, "...validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the quality of the study" (p. 601). To assess the validity and reliability of this study I have highlighted the following ways I have ensured, credibility,

dependability, and transferability of the study. To ensure that I am presenting an in-depth representation of my research, I have attempted to be transparent with my research problem, literature used in the study, data collection tools, data organization and the data analysis. Tracy (2010) argues that excellent qualitative research should result in thick (quantity) and rich (quality) data. I attempted to meet these requirements by recruiting six participants that met the inclusion criteria of this study. The participants contributed detailed responses to questions asked. To maintain the trustworthiness of my study it was important to be aware of my personal location and experiences shape the way I interpret the findings (Creswell, 2014). As stated in my section on social location, my experience as Somali-Canadian mother shapes the lens I view the study from. The experiences shared by participants were similar to experiences I have encountered myself.

Credibility of my study was considered in all aspects. Polit and Hungler (as cited in Graneheim & Lundman, 2003), state that "...credibility deals with the focus of the research and refers to confidence in how well data and processes of analysis address the intended focus" (p. 109). Data was collected through interview protocol, audio-recording, and transcribing to ensure the credibility of my study. The data transcribed was generated from participants' own words. The diversity of the sample attempted to achieve the credibility of the study. In the sample, participants were diverse in age, education level, time in Canada, and the number of children they had. In the analysis of the data I used a variety of ways to examine the text by listing the ways data was described, interpreted, put in to sub theme and thematic group, this "...facilitates judging credibility of the findings" (Graneheim & Lundman, 2003, p. 110). Participants were sent their transcribed interviews to read over and provide feedback. The themes and sub-themes were also shared with participants through email. Sending participants their transcribed

interviews and sharing findings with them was an attempt to member check. Through member checking, I asked participants to review their responses, review the themes and if the “...interpretations are fair and representative” (Creswell, 2012, p. 133). Participants stated their responses were represented fairly. Lincoln and Guba, and Manning (as cited in Hsieh & Shannon (2005) state that credibility can be “...established through activities such as peer debriefing, prolonged engagement, persistent observation, triangulation, negative case analysis, referential adequacy, and member check” (p. 128). Despite the limited time frame of this study, I used the strategy of triangulation through, multiple readings, repeated listening to audio-recordings and gaining feedback from participants to ensure I present the data accurately.

When it comes to dependability, I was aware that my research might not flow as planned. I prepared for the possibility that participants could drop out, questions may be varied from one interview to another, the limited time of my research project can create inconsistency (Graneheim & Lundman, 2003, p. 110). I was transparent with the data collection tools used in this study and any changes to the interview protocol. I highlighted the need for clarity and feedback from participants to ensure I presented their experiences accurately. Dependability as stated by Graneheim and Lundman (2003) involves “...an open dialogue within the research team” (p. 110). I communicated openly with my supervisor regarding recruitment, data collection, and findings.

Polit and Hungler state that transferability is, “...the extent to which the findings can be transferred to other setting or groups” but also the ability to replicate the study (as cited in Graneheim & Lundman, 2003, p. 110). This study aimed to present the experiences of Somali-Canadian Muslim mothers. This study is not representative of all Somali-Canadian Muslim mothers. This research can provide a structure to start from in examining the lived experiences of

Somali-Canadian Muslim mothers. To ensure transferability, I presented the structure of my research. It is important that I gave clear explanation of my research sections including the participants, methods, conceptual framework and analysis of findings.

Limitations

There are some limitations to the study. First, the time constraint of the MRP required that recruitment be limited to six participants. As mentioned previously, recruitment forms were given to fifteen potential participants but due to conflicting schedules of participants and researcher, it was difficult to set a time to be interviewed. If those potential participants were interviewed, they could have possibly provided further data to guide the interpretation and findings of the study. Second, six participants were interviewed for this study, therefore their experiences are not generalizable to all Somali-Canadian Muslim mothers with school age children. Small number of participants and generalizability are common limitations of qualitative research. However, this limitation is offset by the richness and depth of data gathered. A larger sample may provide the opportunity to present more varied experiences and views. Third, to support the claims provided by Somali-Canadian mothers it was difficult to find literature on this topic. The perspectives highlighted in the literature review and discussions are generalized to support Somali-Canadian mothers' experiences. The stated limitations do not negate the findings of the study rather they are presented to highlight their potential influence on the research.

Chapter 7. Implications for Early Childhood Practice, and Conclusion

This study demonstrated the importance of conducting research with racialized women to gain insight into their discussions on racism, Islamophobia, and racial socialization. Most often women of colour are not represented in research and their voices and experiences are silenced. One of implications of this study is that studies conducted with African-American, Black-

Canadians families or Black Muslim women cannot be generalized to Somali mothers because.... However, I propose that previous research conducted with African-American and Black-Canadian parents does connect with Somali mothers as it demonstrates the emotional labor that racialized parents endure to ensure their children have a positive self-perception. This study also contributes to the field of Early Childhood Education. Several mothers noted that participating in this study provided them an opportunity to reflect on their children's belonging at school and the discussions they should be having. Early Childhood Educators understand the importance of collaborating and supporting parents (Epstein, 1995; 2010; Sanders, 2006). Parent involvement contributes to the overall success of children in their school experience (Knop & Swick, 2007). Early Childhood Education programs and schools should provide parents with opportunities to discuss their concerns regarding their children. Somali-Canadian Muslim mothers in this study suggested the importance of building a strong religious foundation for their children. Their religious identity is very important to them and they wish it was given the same attention as other groups. It is important to understand the diversity of Muslims and collaborating with Muslim parents and students in the classroom will provide more insight for educators. Furthermore, Early Childhood Education programs and schools, should provide space for parents to gain training and resources on how to discuss difficult topics with their children such as, racism.

Future Study

This study included a small number of Somali-Canadian Muslim mothers. Future research should include a larger sample to expand on religious socialization and discussions on Islamophobia. Somali mothers indicated various areas for future research. The mothers suggested that Somali boys would be identified as Black before Muslim, therefore their

discussions focused on racism related to race over religion. It would be interesting to research what label Somali boys ascribe to and if it was similar or different to their mother's perceptions. The mothers in the study all wore hijab and indicated their daughters' future choice of wearing the hijab will make them identifiably Muslim³. They suggested a greater risk and worry for Muslim girls. Research should be conducted with Muslim girls and their perceptions of Islamophobia. Future research should also examine the experience of racism and/or Islamophobia in the classroom. Some of the mothers indicated their children were teased by their peers based on their skin colour and wearing the hijab. It would be noteworthy to conduct research with children to examine how they perceive racism and/or Islamophobia in their classroom. Furthermore, with new strategies on anti-racism to be implemented by the Government of Ontario (2017) it would be interesting to conduct research with educators to gain insight on the training and resources provided for them to tackle Islamophobia.

Conclusion

This study has presented the voices of six Somali-Canadian Muslim mothers regarding their religious socialization and views on Islamophobia. Some of the mothers in the study suggested they wanted to protect their children from the anti-Muslim sentiments in society by avoiding discussions around Islamophobia. They understood the effect that negative images can have on their children. The findings of study suggest that Somali-Canadian Muslim mothers are actively attempting to formulate a religious identity for their children. Some of the mothers in the study discuss Islamophobia and suggest their experiences of gendered Islamophobia and children's exposure to media reports initiated the discussion. Somali mothers are hopeful that the

³ There is difference of opinions among Muslim Scholars regarding the obligation of the *hijab* and age to start wearing the *hijab*. Moreover, there is agreement that the *hijab* is ultimately an individual choice.

educational system can develop curriculum around Islamophobia. They suggested approaching Islamophobia in the same way that other minority groups have been discussed (Jewish community and LGBTQ community). With the proposed 3-year anti-racism strategic plan by the Government of Ontario, I am optimistic that educators, parents, and students can be provided with the right resources to discuss Islamophobia.

APPENDIX A

Recruitment script

My name is Sadiyo Abdille, and I am a Masters of early childhood studies student at Ryerson University. I am conducting a research project on second generation Somali-Canadian Muslim mothers'.

I am interested in interviewing second-generation Somali-mothers with school aged child(ren) (5-10 years). I am specifically interested in your communication about your Muslim identity and Islamophobia with your child(ren).

This study is voluntary and participants can skip any questions and withdraw from the study at any time with the choice of having their data destroyed. If you choose not to participate it will not impact our relationship. The interview would take place at an agreed upon private location or public library study rooms. The interview is expected to take approximately 60 minutes. If you choose to move forward and take part in the study, the consent form will be given in person or forwarded to you by email prior to the start of the interview and

If you know anyone interested in this study, please feel free to pass along my email sabdille@ryerson.ca

If you have any further questions please do not hesitate to contact me, and this holds true throughout the whole consent and interview process.

I am very interested to learn from your insights. Please contact me at your earliest convenience or my supervisor Dr. Amina Jamal at amina.jamal@ryerson.ca or 416-979-5000 ext. 2250

Sadiyo Abdille

sabdille@ryerson.ca

This study has been reviewed by the Ryerson University Research Ethics Board. If you have questions regarding your rights as a participant in this study, please contact:

Research Ethics Board
c/o Office of the Vice President, Research and Innovation
Ryerson University
350 Victoria Street
Toronto, ON M5B 2K3
416-979-5042
rebchair@ryerson.ca

APPENDIX B

RYERSON UNIVERSITY

SCHOOL OF EARLY CHILDHOOD STUDIES
FACULTY OF COMMUNITY SERVICES

Consent Agreement

You are being invited to participate in a research study. Please read this consent form so that you understand what your participation will involve. Before you consent to participate, please ask any questions to be sure you understand what your participation will involve.

TITLE: Mothering in the Time of Islamophobia

INVESTIGATORS: This research study is being conducted by Sadiyo Abdille, B.A. as part of the Masters of Arts in Early Childhood Studies program at Ryerson University, and is being supervised by Dr. Amina Jamal Associate Professor, from the Sociology department at Ryerson University.

If you have any questions or concerns about the research, please feel free to contact Sadiyo Abdille sabdille@ryerson.ca and/or Dr. Amina Jamal at amina.jamal@ryerson.ca or by telephone at 416-979-5000 ext. 2250

PURPOSE OF THE STUDY: The purpose of this study is to gain insight from second generation Somali-Muslim mothers and their conversations about their Muslim identity and Islamophobia with their school-age child (5-10 years old). For this study, Islamophobia is defined as the fear or hatred of Muslims. This study is in partial fulfillment of the primary researcher's master's degree program. Approximately five second generation Somali-Muslim mothers living in the Greater Toronto Area, with children will be recruited to take part in the study.

WHAT YOU WILL BE ASKED TO DO: If you volunteer to participate in this study, you will be asked to do the following things:

Participate in one 60-minute interview mutually agreed upon location, possibly a public library meeting room or other private convenient location. Some questions you may be asked are:

- How is your Muslim identity represented at home? What are some things you do? Is this similar or different to how you were raised?
- Do you discuss Islamophobia with your children?
- Is your child's religious identity represented in the classroom? For example, through posters, classroom celebration, etc.

POTENTIAL BENEFITS: There will be no direct benefit from participation in the study. Potential benefits are contributing to the broader knowledge in the field of religious socialization and Islamophobia.

I cannot guarantee, however, that you will receive any benefits from participating in this study.

WHAT ARE THE POTENTIAL RISKS TO YOU AS A PARTICIPANT:

I do not anticipate any risks from participation in this study. It is possible there may be minimal psychological risk for you, with feelings of stress or discomfort from the interview conversation when participants are reflecting on their conversations, or recalling an experience of Islamophobia.

These potential risks will be minimized by having the interview take place in a private setting. You can skip any and all questions without explanation and can withdraw from the study at any point and your data will be destroyed. Our relationship will not be affected. Your confidentiality will be maintained by having pseudo names and not using detailed descriptions of you.

CONFIDENTIALITY: Your confidentiality will be maintained in this project as interviews will be conducted, therefore your identity will be known to the primary researcher. You will choose a pseudo name for the research, a linking document will be created with the pseudo name and your identity, which will be password protected. The device used to record participants will be password protected and transcribed, and all audio recordings will be deleted after being transcribed by the researcher. The researcher will not use identifying language in the project. Any hard copies will be kept in a locked cabinet in a locked office. Results from this research may be shared at conference presentations or in scholarly publication, but will not have any personal information regarding your family's identity, as pseudonyms will be used to protect the identity of all participants

As is required by Ontario law, the researcher must report to the authorities any information regarding child abuse that is disclosed.

VOLUNTARY PARTICIPATION AND WITHDRAWAL:

Participation in this study is completely voluntary. You can choose whether to be in this study or not. If any question makes you uncomfortable, you can skip that question. If you choose to stop participating, you may also choose to not have your data included in the study. There will be an opportunity for you to review your transcript before it is used further in the study. You may withdraw from the study up until one week after you have received your transcript. Your choice of whether or not to participate will not influence your future relations with Ryerson University or the investigators Sadiyo Abdille and/or Dr. Amina Jamal involved in the research.

By agreeing to participate in this research, you are not giving up or waiving any legal right in the event that you are harmed during the research.

QUESTIONS ABOUT THE STUDY: If you have any questions about the research now, please ask. If you have questions later about the research, you may contact.

Sadiyo Abdille at sabdille@ryerson.ca and/or Dr. Amina Jamal, Sociology department amina.jamal@ryerson.ca and 416-979-5000 ext. 2250

This study has been reviewed by the Ryerson University Research Ethics Board. If you have questions regarding your rights as a participant in this study, please contact:

Research Ethics Board
c/o Office of the Vice President, Research and Innovation
Ryerson University
350 Victoria Street
Toronto, ON M5B 2K3
416-979-5042
rebchair@ryerson.ca

Mothering in the Time of Islamophobia

CONFIRMATION OF AGREEMENT:

Your signature below indicates that you have read the information in this agreement and have had a chance to ask any questions you have about the study. Your signature also indicates that you agree to participate in the study and have been told that you can change your mind and withdraw your consent to participate at any time. You have been given a copy of this agreement.

You have been told that by signing this consent agreement you are not giving up any of your legal rights.

Name of Participant (please print)

Signature of Participant

Date

I agree to be audio-recorded for the purposes of this study. I understand when these recordings will be erased and how data will be stored.

Signature of Participant _____
Date _____

Please indicate if you would like a copy of the interview/transcript to review and provide your feedback to the researcher.

Please check the box if you would like to have a summary of the final report emailed to you

Email address:

Thank you!

Signature of Principal Investigator

APPENDIX C

Interview Guide and Questions

Interviewee (alpha-numeric): _____

Date: _____

To participant:

The purpose of this study is to explore and gain an understanding of your discussions about your Muslim identity and Islamophobia with your child(ren). Your identity in this interview will remain confidential and will not be disclosed under any circumstances. During this interview, you may pass or refuse to answer any of the questions without explanation. If you give me permission to audio record the interview, you will be provided with the opportunity to review the transcription to ensure accuracy.

Demographic Questions:

1. How old are you?
2. How long have you lived in Canada/ How long has your family lived in Canada?
3. What is your highest level of education?
4. How many children do you have/ How old are they/gender?

The first set of questions, I have for you is about how you formulate your child's Muslim identity?

1. How is your child's Muslim identity represented in the home? What are some things you do? Is this similar or different to how you were raised?
2. Do you encourage your children to read books, or tell stories about key Muslim figures?
3. How do you foster the self-esteem/pride of your children regarding their Muslim identity?

The Next set of questions, will explore your communication of to your child(ren) about Islamophobia?

1. Did you ever have to explain something your child saw on television about Islam/Muslims?
2. Do you discuss Islamophobia with your children? If so, how? Do you censor your discussions?
3. Are your discussions focused on Islamophobia alone or do you talk about racial/ethnic racism/discrimination? Which is more important to you for your child (Black/Somali/Muslim)?
4. Are your discussions around Islamophobia gender distinctive? (girls and boys receive different messages).
5. Are your questions premised on "preparing" them for what's to come?

The last set of questions, examine how your child's Muslim identity is represented in the classroom?

1. Is your child's religious identity represented in the classroom? For example, through posters, classroom celebration, etc.
2. Having school-aged children do you think it is the responsibility of parents to educate their children on racism, discrimination or the education system?
3. How would you frame curriculum on Islamophobia in the classroom?

Lastly, is there anything we haven't discussed about Muslim identity socialization/Islamophobia with your child(ren) you would like to discuss?

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