

Annotated Bibliography: Impact Analysis of Muslim Organizations in Canada Study

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On Behalf of the Institute for Religious and Socio-Political Studies
For the Muslim Association of Canada

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The Muslim Association of Canada (MAC) is a Canadian, independent, national, faith-based, charitable organization, that provides spaces, services and programs for holistic education and personal development for Canadian Muslims.

MAC focuses on building communities and strengthening neighbourhoods nation-wide, through services and collaborations with groups from different religious, ethnic, and racial backgrounds. Over the past two decades MAC has grown to be the largest grass-roots Muslim organization with a national reach rooted in strong local chapters in 14 cities across Canada. With 15 community centers, 7 full-time schools, 20 weekend schools, 4 child care centers, MAC serves around 40,000 community members weekly.

Editor's Note:

This annotated bibliography was produced by the Institute for Religious and Socio-Political Studies (I-RSS) on behalf of the Muslim Association of Canada (MAC) for the purposes of informing the development of a national study on the impact of Muslim organizations in Canada. It includes sources on Muslim organizations in similar cultural contexts as Canada. This annotated bibliography has been made available to the public and other researchers as a contribution to the discourse on the topic and as a foundation for others endeavouring to study in this field. Of course, the study itself, its findings and associated policy papers (soon to be available on the I-RSS website and in other publications) are also key resources for others collaborating to develop original, sound research on the topic.

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Cheikh Husain, Sara. 2020. "Muslim Community Organizations' Perceptions of Islamophobia: Towards an Informed Countering Response." *Religions* 11 (10). doi:10.3390/rel1100485.

This article examines Muslim community organizations' framing of and engagement with Islamophobia in order to understand their collective response to the problem. The article aims to fill a gap in the literature which tends to subsume Islamophobia into dynamics of inclusion/exclusion in a social cohesion paradigm, and focuses on the individual. The authors aim to provide deeper contextual understanding, explore perceptions of Islamophobia across social, political and discursive domains, and employ a theoretical framework of agency structure. The analysis is based on 25 interviews with representatives of Muslim community organizations in Victoria, Australia.

Chowdhury, Nayeefa. 2006. "Presenting Islam: The Role of Australia-Based Muslim Student Associations." *Journal of Muslim Minority Affairs* 26 (2): 205–24. doi:10.1080/13602000600937705.

This article evaluates the principles and prospects for interfaith dialogue in the Australian context, where Muslims make up a minority in a culturally diverse society. It focuses on the role of Muslim Student Associations and key issues for effective communication. The author concludes that MSAs are in a unique position to bridge divides between Muslim and non-Muslim, but that that dialogue with non-Muslims and *da'wah* were not priority objectives for the MSAs at the time of study. The article includes an overview of Australian MSA membership, agenda and online activity, as well as lessons learned from case studies outlining best practices recommended for *da'wah* on campus.

Corbett, Rosemary R. 2016. "For God and Country: Religious Minorities Striving for National Belonging through Community Service." *Religion & American Culture* 26 (2): 227–59. doi:10.1525/rac.2016.26.2.227.

This article examines how, throughout the twentieth-century, religious minorities have participated in government-affiliated service programs as a way to assert common faith, ethics and belonging in the body politic; demonstrate patriotic loyalty

and service to the United States; and gain acceptance in the dominant White Protestant culture. Such patriotic community service, along with participation in the military in World War II, in particular contributed to the forging of the so-called “Judeo-Christian” narrative of American culture. This article discusses the history of Jewish, Catholic and minority Protestant groups as well as Muslim groups. It argues that Muslim Americans have similarly sought such recognition of their civic contributions and the notion that the United States could be an “Abrahamic” nation, not just “Judeo-Christian,” but have struggled for such recognition compared to other groups. Despite some successes, backlash to growing multiculturalism, American military involvement in the Middle East, 9/11 and rising Islamophobia have all contributed to ongoing lack acceptance of Muslim Americans.

Cury, Emily. 2017. “Muslim American Integration and Interest Group Formation: A Historical Narrative.” *Diaspora Studies* 10 (1): 81–96. doi:10.1080/09739572.2016.1239437.

This article provides a historical institutionalist analysis of Muslim American interest groups, focusing on the Council for American-Islamic Relations and the Muslim Public Affairs Council. The article aims to fill a gap in the literature on American Muslims, which largely focuses on post-9/11 backlash and ensuing grassroots mobilization, rather than institutional formation. The author argues that internal group dynamics and broader US policy context are key to explaining Muslim American claims making, and that the issues, aims and tactics of these interest groups are the result of the process of immigrant integration in the United States. The analysis is based on primary documents such as press releases and policy reports from CAIR and MPAC, as well as interviews with leadership of those groups.

Davidson, Lawrence. 2019. “Religion, Human Rights and the Problem of Organizational Structure.” 64–49 :(2) 13 حقوق بشر. doi:10.22096/HR.2019.105272.1098.

This article aims to identify the historical conditions that allow a convergence of religious teachings and human rights and questions if such a convergence can operate successfully within hierarchical bureaucracies such as government and institutional religion. The article examines three case studies where there has been a convergence of religious teachings and human rights (ie, religious teachings align with or support

the concept of universal human rights in a particular context), resulting in a struggle to influence the behaviour of the state. The three case studies are 1) Christian liberation theology in South America in the 1960s and 70s, 2) the Rabbis for Human Rights movement in Israel founded in 1988 and 3) the Council for American-Islamic Relations, currently operating in the United States. The article argues that institutions inherently represent particular interests and religious teachings and principles of universal human rights can be coopted to serve the institutions needs and interests; thus, struggles for truly universal human rights must come from an outsider position.

Habib, Naiyer, and Mahlaqa Naushaba Habib. 2017. *History of the Muslims of Regina, Saskatchewan, and Their Organizations: Islamic Association, Canadian Council of Muslim Women, Muslims for Peace and Justice “a Cultural Integration”*. Trafford Publishing.

This article provides an overview of the history of Muslims in Saskatchewan beginning with the first Muslim in Regina. The primary period of focus is the 1970s – 2000s. The book is self-published, but can be taken as a first hand account of this period by the two authors, who immigrated to Canada in 1973 and have been active in the Muslim communities in Saskatoon and Regina. It also compiles a large amount of primary documents, including photographs and video stills, policies, opening ceremony programs, presidents' speeches, and correspondence. Organizations discussed include the Islamic Association of Saskatchewan, Muslim Association of Swift Current, Muslim Youth of Regina and Canadian Council of Muslim Women, as well as accounts of the founding and operation of organizations, establishment of Islamic centres and mosques, projects, community events and public positions taken by the organizations on various issues.

Howe, Justine. 2019. “Da‘wa in the Neighborhood: Female-Authored Muslim Students Association Publications, 1963–1980.” *Religion & American Culture* 29 (3): 291–325. doi:10.1017/rac.2019.11.

This article reassesses the Muslim Students Association's attitude and relationship towards American culture and the project of *da'wa* during the Cold War through the lens of women's writings published by the MSA Women's Committee. In contrast to other scholarship which depicts the MSA as largely detached from American culture,

the author finds that the women writing selectively engage with American culture. In particular, these women found points of affinity with upwardly mobile Jewish and Christian families in a shared vision of how to raise devout children and meet the threats posed by modernity. By using a gendered lens, the article contributes to a more robust understanding of the activities, attitudes and revivalist project of the MSA in the United States, in the Cold War period.

Jafri, Nuzhat. 2007. “The Canadian Council of Muslim Women: Engaging Muslim Women in Civic and Social Change.” *Resources for Feminist Research* 32 (3–4): 219.

This is an overview of the research conducted by the CCMW in the early 2000s, including the comprehensive, three-year study Engaging Muslim Women in Civic and Social Change and the three preliminary studies: Muslim Women: Beyond Perceptions, Muslim Women’s Civic Participation: From Polling Booths to Parliament, and Triple Jeopardy: Muslim Women’s Experience of Discrimination. The preliminary studies were aimed at understanding the demographic profile of Muslim women, Muslim women’s public participation in all levels of government, and Muslim women’s experiences of discrimination post-9/11, respectively. The three-year study Engaging Muslim Women was designed to increase Muslim women’s integration and participation in Canadian civic life and aimed to assess Muslim women’s needs and levels of participation. This overview also details the Muslim Women’s Needs Survey. Article is a brief summary, but captures the research interests and activities of the CCMW post-9/11.

Laxer, Emily, Jeffrey G. Reitz, and Patrick Simon. 2020. “Muslims’ Political and Civic Incorporation in France and Canada: Testing Models of Participation.” *Journal of Ethnic & Migration Studies* 46 (17): 3677–3702. doi:10.1080/1369183X.2019.1620418.

This study uses two comparable national surveys of immigrant minorities (French Trajectories and Origins Survey, 2008; Canadian Ethnic Diversity Survey, 2002) in two countries with contrasting national integration models (Canadian multiculturalism and France secularism) to examine the impacts of national context on the political and civic incorporation of Muslim communities. The objective of the study is to probe the openness of Western democracies to incorporation of religious minorities and to

question whether Muslims face greater barriers to political and civic participation than other groups. The three dimensions of political and civic incorporation that are analyzed are: acquiring citizenship, voting and voluntary association membership (including co-ethnic associations). Association membership was found to positively affect immigrant citizenship in France and voting in both countries. Rates of association membership and citizenship were both higher in Canada, but unlike in France, association membership did not impact citizenship in Canada. Rates of co-ethnic association membership were higher in Canada, and saw less drop off among children of immigrants than in France. The study finds that citizenship law is the portion of the national model that has the greatest impact on political and civic integration.

Khan, M. A. Muqtedar. 2015. "Political Muslims in America: From Islamism to Exceptionalism." *Middle East Policy* 22 (1): 32–40. doi:10.1111/mepo.12110.

This article examines the politics and political beliefs of American Muslims through a lens that distinguishes between political Islam and political Muslims. It includes the historical development of Muslim organizations in the United States and trajectory of Muslim politics following 9/11 and rising Islamophobia. The article focuses on the Muslim Public Affairs Council, Islamic Society of North America, and Institute for Social Policy and Understanding.

Kurd, Nadia. 2018. "The Mosque as Heritage Site: The Al-Rashid at Fort Edmonton Park and the Politics of Location." *Journal of Canadian Studies* 52 (1): 176–92. doi:10.3138/jcs.2017-0068.r1.

This article uses the Al Rashid Mosque, Canada's oldest purpose-built mosque, and the controversy around its 1992 move to living-history museum, Fort Edmonton Park, to examine the social and political narratives articulated by mosques and Islamic heritage buildings in Canada. The article also discusses the role of volunteers from the local Muslim community in animating Al Rashid Mosque as part of Fort Edmonton Park. The author applies an art historical approach and analysis of the mosque as a space and heritage building.

McCollum, Sean. 2017. “Expelling Islamophobia.(San Diego Unified School District Partnership with Council on American-Islamic Relations).” *Education Digest* 82 (8): 14.

This article provides an account of the partnership between the Council on American-Islamic Relations and the San Diego School District to address Islamophobia and bullying of Muslim students in schools. The author provides an overview of CAIR’s findings on bullying of Muslim students, the San Diego initiative, and examples of how other schools and districts have addressed Islamophobia through teaching religious literacy.

McCoy, John, Anna Kirova, and W. Andy Knight. 2016. “Gauging Social Integration among Canadian Muslims: A Sense of Belonging in an Age of Anxiety.” *Canadian Ethnic Studies* 48 (2): 21–52. doi:10.1353/ces.2016.0012.

This study uses semi-structured interviews, the Ethnic Diversity Study and Environics Survey of Muslims in Canada to examine social integration of Muslims in Canada. The study uses a “sense of national belonging” as a measure of social integration, and engages with the life experiences of Canadian Muslims and their ideas about belonging. The study is contextualised by Canada’s history of accepting immigration, as well as the anxieties and debates which have emerged in the national discourse regarding accommodation and integration of Muslims. It finds that despite concerns about discrimination and divisive areas of public policy, Canadian Muslims are “well integrated socially,” when measured by the benchmark of “sense of belonging.” The findings note that experience of discrimination negatively correlates with sense of belonging, highlighting that belonging and integration are a “two-way street” formed by the interplay of self and collective.

McDonough, Sheila, and Sajida Alvi. 2002. “The Canadian Council of Muslim Women: A Chapter in the History of Muslim Women in Canada.” *Muslim World* 92 (1/2): 79. doi:10.1111/j.1478-1913.2002.tb03733.x.

This is a profile of the Canadian Council of Muslim Women, written in its twentieth anniversary year, providing an overview of early Muslim immigration and settlement in Canada, profiles of the first three presidents of CCMW, and the organization’s twenty

years of history. The organization's foundational principles and objectives, relationship to Canadian multiculturalism, and priorities and initiatives at the time of publication are also discussed.

Mikkelsen, Flemming. 2019. "The Diffusion and Innovation of Muslim Organizations in Denmark." *Journal of Muslim Minority Affairs* 39 (2): 157–76. doi:10.1080/13602004.2019.1625255.

This article examines the organizations, associations and movements which have developed in Denmark following Muslim immigration since 1965. The author identifies four types of organization: a first generation, typically with centralised, state sponsorship; a second generation taking the form of transnational social movements, often as counterparts to the state sponsored organizations; a third generation of "homegrown" organizations focused on uniting Muslims in Denmark and dialogue with the Danish majority; and political organizations that challenge mainstream Danish institutions and values. Most youth organizations belong to the third group and the fourth group is made up of youth groups as well.

Naseem, Farhat and Musarat Yasmin. 2019. "From Acceptance to Contribution: The Role of ICNA in the Integration of Transnational Immigrants in Canada." *IEEE Access* 7 (January): 121174–83. doi:10.1109/ACCESS.2019.2929057.

This article counters criticism that ethnic and religious organizations are "disconnected from the mainstream" through a case study exploring the role of the Islamic Circle of North America (ICNA) in helping Muslim immigrants integrate into Canadian society. Study finds that ICNA facilitates a new transnational Muslim and Canadian community through volunteering and holistic services that meet immigrants' needs and build intra and intergroup connections. The analysis based on data collected from interviews with leadership and management of the organization as well as the ICNA's website, brochures and annual reports.

Peucker, Mario, and Rauf Ceylan (eds). 2017. *Muslim Community Organizations in the West: History, Developments and Future Perspectives*. Islam in Der Gesellschaft. Springer VS.

This edited book contains eleven chapters on the emergence and contemporary challenges of Muslim community organizations in North America and Europe. Includes a range of perspectives on how Muslim organizations navigate a social and political landscape shaped by the normalization of ethno-religious diversity on one hand, and the ongoing essentializing of Muslims in the West on the other hand. Chapters address country-specific differences and similarities. Thematic sections include “Islam and Diaspora”, “Historical perspectives”, and “Contemporary discussions.”

Rosenow-Williams, Kerstin. 2014. “Organising Muslims and Integrating Islam: Applying Organisational Sociology to the Study of Islamic Organisations.” *Journal Of Ethnic And Migration Studies* 40 (5): 759–77.

This article examines the perspectives of Islamic organisations regarding their changing institutional and political environments as they have become expected to function as “integration facilitators, 24-hour contact partners for politics and media, and counterterrorism activists” since 9/11. The article analyses organizational behaviour from a perspective based in organizational sociology through a comparison of three major Islamic organizations in Germany. The author finds that there is potential for organizational protest against political expectations, and that organizations aim to overcome internal disputes and satisfy political expectations due to legitimacy and efficiency expectations. Article also outlines future research directions and questions.

Ross, Liat Radcliffe. 2007. “Canadian Muslims and Foreign Policy.” *International Journal* 63 (1): 187.

This article examines the foreign policy interests of the Canadian Islamic Congress and Council on American-Islamic Relations Canada between 2000 and 2005. These two organizations were selected due to their prominence and because they are accepted by those in power as spokespersons for Muslim Canadians (although they are not taken by the study to be representative of the diversity of Muslim Canadians.) The author discusses the foreign policy interests of these groups, including the geographic regions of focus and thematic focuses.

Ross, Liat Radcliffe. 2013. "Muslim Interest Groups and Foreign Policy in the United States, Canada and the United Kingdom: Identity, Interests, and Action Muslim Interest Groups and Foreign Policy in the United States, Canada and the United Kingdom: Identity, Interests, and Action." *Foreign Policy Analysis* 9 (3): 287–306. doi:10.1111/j.1743-8594.2012.00186.x.

This article examines Muslim political organization as Muslims (as opposed to ethnic or national identities) over the previous 20 years and evaluates the extent and ways that Muslim identity impacts the foreign policy interests and lobbying of Muslim interest groups in the United States, Canada and United Kingdom. The article distinguishes itself from wider literature on the participation of ethnic groups in foreign policymaking by focusing on the relationship between the identity in question and the group's lobbying behaviour and interests, rather than focusing on their impact on foreign policy. The analysis is based on primary documents issued by five leading Muslim interest groups and interviews with the leaders of those groups. The groups which are the subject of the study are the Council on American-Islamic Relations (USA), the Muslim Public Affairs Council, the Canadian Islamic Congress, Council on American-Islamic Relations Canada (Canada), and the Muslim Council of Britain (UK). The paper highlights three different expression of Muslim identity: transnational loyalty, minority status, and faith-based definition, which inform a group's political trajectory. It also notes that identity does not offer a complete explanation for groups' interests and actions, and that various contextual factors, such as domestic debate, current foreign policy, and organizational resources and structure are also influential.

Sarrouh, Beesan T. 2021. "Elusive Inclusion: Comparing the Counter-Intuitive Accommodation Policies of Islamic Schools in Scotland and Quebec." *Journal of Ethnic & Migration Studies* 47 (7): 1667–85. doi:10.1080/1369183X.2018.1528868.

This study identifies a seeming contradiction in that Scotland has a stronger relationship with its Muslim communities than Quebec, yet does not publically fund Islamic schools while Quebec does. Study considers four factors: church-state settlements, Muslim mobilisation, civil society actors, and political parties. The author concludes that church-state settlements and the trajectory they set for educational policy is the strongest explanatory factor for Scotland and Quebec's differing policy outcomes. Political parties are the most powerful intervening variable, with political

framing of Muslim accommodation being influenced by context and sometimes superseding principles of inclusion. Muslim mobilisation and civil society actors were both found to have peripheral influence. The author notes that Muslim mobilisation in this matter proved weak or non-existent, but this pattern doesn't hold true in other areas so further comparison is needed to analyse under what conditions and in which domains is Muslim mobilisation effective in shaping policy.

Scholes, Laurie Lamoureux. "The Canadian Council of Muslim Women/Le Conseil Canadien des Femmes Musulmanes: A Profile of the First 18 Years." *Journal of Muslim Minority Affairs*. 22:2 (Oct. 2002). pp. 413-425.

This is a profile of the Canadian Council of Muslim Women (CCMW) based on the organization's publications and correspondence and interviews with national board members and president and representatives from Montreal chapters. The article provides an overview of the organization's history, goals and objectives, organization structure, and outreach initiatives. It depicts an organization that aims for inclusiveness and has been successful in building bridges and representing a very diverse community, while adopting a liberal position and tone which provides entry to Canadian politics but is not necessarily endorsed by all Muslims in Canada. At the time of the article, CCMW growth was much slower than the growth of the Muslim population in Canada, but the organization fulfilled many of the factors identified as needed for institutional success and community identity retention (eg, strong leadership, communication, resources and social cohesion.)

Schumann, Christoph. 2007. "A Muslim 'Diaspora' in the United States?" *The Muslim World* 97 (1): 11-32.

This article argues that diaspora provides a useful lens to understand the political discourse of Muslim Americans, in contrast to the prevailing "clash-of-civilizations" notion which reduces the complexity of Muslim life in North America and Europe to a problematic conflict and outsider status. The article describes the emergence of an American Muslim discourse of political participation from the 1970s onward. Author analyzes publications of the Islamic Society of North America (ISNA), the Muslim Students Association (MSA) and the American Muslim Council (AMC). The study focuses on Muslim immigrants to the United States and their descendants, and does

not represent large portions of the Black Muslim community or Muslim groups which have consciously avoided interaction with American society.

Shareefi, Adnan Osama. 2018. "The Role of American Islamic Organizations in Intercultural Discourse and Their Use of Social Media." ProQuest Dissertations & Theses Global. Bowling Green State UniversityProQuest.

This dissertation examines the use of social media by major American Islamic organizations to communicate their messages, respond to Islamophobia, support Muslim communities, set agendas and connect with local communities and institutions. Social media posts (420) by five organizations over a three month period were analysed using quantitative content analysis method and Facebook likes and Twitter mention networks were drawn and analysed to supplement the primary content. The author found that organizations use offensive and defensive strategies to correct misperceptions and replace negative stereotypes with positive associations.

Sharify-Funk, Meena. 2009. "Representing Canadian Muslims: Media, Muslim Advocacy Organizations, and Gender in the Ontario Shari'ah Debate." *Global Media Journal: Canadian Edition* 2 (2): 73–89.

This article analyzes the public conflict between the Canadian Islamic Congress (CIC) and Muslim Canadian Congress (MCC) which focused on the 2003-2005 debate over Shari'ah-based alternative dispute resolution in Ontario. This conflict was fueled by contrasting gender norms and ideas about "being Muslim in Canada." The article analyzes this conflict as it played out in Canadian newspapers and websites. The author argues that the media did not simply report the debate but played a role in constructing it, reinforcing polarization through controversy-driven journalism.

Song, Miri. 2012. "Part of the British Mainstream? British Muslim Students and Islamic Student Associations." *Journal of Youth Studies* 15 (2): 143–60. doi:10.1080/13676261.2011.630995.

This study aims to fill a research gap regarding British Muslim university students, within a context where young British Muslims are being portrayed as threatening radicals and universities as potential "hotbeds of extremism." Through six focus

groups of students involved or not involved in Islamic Students Associations, the study examines British Muslim students' views and experiences of ISAs at three universities. Research questions include: What are British Muslim students' views and experiences of ISOCs at their universities? What motivates them (or not) to participate in them? Can we discern any differences between students who join ISOCs and those who do not? How do dominant discourses about Muslims in Britain compare with how Muslim students in universities understand their Muslim and British identities? The study found the ISAs provide an through which Muslim students can assert public ethnicity and organize for their rights. While the study finds evidence that second generation British Muslims are more politicized than their parents and are more likely to mobilize around their Muslim identity, the study notes that as often as not, this takes the form of invoking their rights as British citizens and liberal traditions of freedom.

Yildiz, Atasoy . 2003. "Muslim Organizations in Canada: Gender Ideology and Women's Veiling." *Sociological Focus* 36 (2): 143–58.

This article examines how Muslim organizations shape gender ideology around veiling practices. The author uses archival data and interviews to examine why women's veiling has become an important issue for the Islamic Society of North America and the Canadian Council of Muslim Women, focusing on the objectives, activities and strategies of each. The author finds differences in the significance of veiling for the two organizations, but this difference cannot be fully explained with reference to either the "traditional" subordination of women narrative nor the "modern" empowerment of women narrative. Rather, both organizations reject passivity as a desirable trait for Muslim women and advocate that women actively deploy a set of moral standards. While the ISNA mobilizes older ideologies and links veiling to a cultural framing of a morally superior Muslim community, CCMW links veiling to the universality of human rights within a Canadian hybrid culture. Both participate in the creation of normative standards of Islam within the context of global Muslim networks. The author therefore finds that the veiling practices of immigrant women are part of transnational dynamics of Muslim claims for cultural authenticity, which complicate the dichotomy of global versus local found in sociological literature.