



Living Together: Muslims in a changing world



Teacher's Guide: Grades 1-3

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Preface

Living Together, Learning Together

Internationally recognized peace educator, Johan Galtung, once remarked that “there can be no peace in the world without peace among the world’s religions.” Such words seem especially relevant today when so many conflicts around the world are being cast as religious conflicts, conflicts over fundamental human values. It is not the place here to engage this debate except perhaps to note a growing generalized dissatisfaction with values that are purely materialistic. People everywhere are expressing a need to link the joys and burdens of life to something more than material production and accumulation. Life needs to be experienced as something “holy”, a word derived from the Old English *hal* meaning “whole”.

Revolutions in human consciousness rarely take place simply through the work of philosophers, psychologists or even educators. Usually, fundamental changes in the way we think and live are the result of some momentous event, such as Columbus’s ‘discovery’ in 1492 which shattered the complacency of Western Christendom through confrontation with a New World. Eventually this inspired many of the human sciences now taken for granted - anthropology, sociology and comparative studies of religion - all of which find their genesis in a query about ‘the other’, and a wondering about the relationship of the ‘other’ to ‘me’, to the cultural reality of which ‘I’ am a part.

Today the human imagination is being challenged by something quite unprecedented in the human story, a vision of the planet Earth from outer space. For the first time, we have seen our cosmic home from a vantage point which renders it as a whole unit. The world can now be seen as having a vital integrity, such that elements earlier regarded as fully ‘other’ to one’s own experience are now seen as intimately connected and indeed inseparable from it. This new understanding, which has its parallels in the deep religious sensibility regarding all creatures being unified in a single Creator, calls forth a profound ethical, philosophical and pedagogical challenge from all of us, which can be framed as a rather simple question:

“How shall we live together, knowing that we are always already together?” The question brings me to this project for Islamic History Month Canada.

Early in their respective constitutional histories, both Canada and the United States installed a policy of separation of Church and State. This was to protect life in The New World from the kinds of religious conflict that had plagued Europe since the Reformation of the sixteenth century, by ensuring those conflicts did not spill over into the political realm. The result of the policy was to make religion and religious practice a purely private personal affair. The unfortunate downside of this was to increase the level of ignorance about religion in the public realm, and it is unfortunate because even though religion may be a private affair, one always lives out the implications of one's religious beliefs in public. If others do not know what my personal beliefs are, then their understanding of my public action is itself limited, and subject to interpretations based on ignorance. Ignorance is a source of fear, and fear is a primary source of violence. One of the most important requirements for “living together” today, in Canada, must be “learning together.”

So it is that that this curriculum initiative of Islamic History Month Canada is to be welcomed. At a time when religion is being increasingly politicized for purposes that may in fact contravene the very nature and purpose of religion, it is very important for people to have access to basic religious information that is direct and unassuming. In the case of this particular curriculum initiative, young students are led simply and gently into basic knowledge and information about Islam. The purpose is not conversionary but friendly, an opportunity for non-Muslim young people to better understand the lifeworld of their Muslim friends and neighbors. On such a basis we may all hope for a future that is conciliatory, grounded in mutual respect and oriented by peace.

I am very pleased to endorse these efforts.

David Geoffrey Smith Ph.D.
Professor, Faculty of Education
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Foreword

The Call to Honor Diversity in Today's World

Canada's Multiculturalism Act recognizes the centrality and legitimacy of cultural diversity and the importance of honoring the flourishing of such diversity:

"3. (1) It is hereby declared to be the policy of the Government of Canada to (a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage."

Teachers, educators and citizens of Canada are all necessarily challenged to understand what "honoring diversity" entails in educating our children to live well with each other in culturally diverse and complex communities, indeed to help develop their sense as effective global citizens. To encourage good conversations, and develop good practices of culturally responsive pedagogy, appropriate learning experiences and good materials need to be developed and made available for teachers and their students.

Beginning teachers in particular, in the process of their formation as professionals entering the field, require experiences in which they may voice their understandings of official policy. They must learn how to articulate, both confidently and sensitively, their own, as well as those inherited, images, ideas, thoughts and experiences of multiculturalism. As Seyla Benhabib (2002) has written, multicultural—situations of diverse cultural experiences—can best be represented as a necessary conversation which invites discussion of our own and others' identities.

Of course this is no easy task. Judith Butler (2004) refers to the situations in which we must learn practices of respect and acceptance as

“precarious.” For her, this means the necessary work of questioning and challenging representations of identity, and finding ways to more truthfully and ethically accept legitimate expressions of diverse ways of being. But while the experience of responding authentically to diversity may be precarious, especially in these times of great anxiety and fear occasioned by global conflicts, it is nonetheless an urgent educational task, an imperative one, in fact. Canada’s situation both calls for and offers opportunities for that kind of educational work.

Islamic History Month Canada is an initiative that responds proactively to the Canadian phenomenon characterized by the multicultural, multiethnic and multi-faith qualities of our communities. This new and innovative project is being launched in Canada for the first time in 2007. It is meant to complement the Grade 1-6 Social Studies provincial curricula, which lay emphasis on pluralism, diversity and cohesion. As an example, one of the goals in Social Studies curricula is to foster understanding of the roles and contributions of linguistic, cultural and ethnic groups in Canada.

Accommodation of diversity is essential for fostering social cohesion in a pluralistic society. This is a process that requires the development of the relationships within and among communities.

Every year during October, Canadian Muslims will celebrate their heritage, history and civilization and share their rich and diverse culture with all Canadians. A key feature of Islamic History Month Canada is the introduction of a set of student books written and edited by a team from the Faculty of Education, University of Calgary, specializing in curriculum, multiculturalism and languages. These books are now available to school boards and the community at large, in both English and French versions.

The age- and grade-appropriate student books provide teachers and students with highlights of Islamic culture and traditions. They are designed to create a bridge between Canadian Muslims and non-Muslims by opening doors to cross-cultural communication.

Teachers will find useful, informative activities, designed especially to give students hands-on learning experiences that are easily incorporated into regular curricular activities. Each level of instruction comes with a prepared teacher’s guide, containing appropriate background information.

The Grades 1 through 3 curricula contain 20-minute lessons with related accompanying activities, while the Grades 4 through 6 curricula consists of 30-minute lessons and activities.

Islamic History Month Canada hopes to create an understanding and communication with participants in different communities of conversation. When different interests, projects and life situations intersect, as they most certainly do in the typical Canadian classroom, the opportunity is rich to create an environment that will allow these developments to occur.

Dr. Rahat Naqvi
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To the teacher

The information in this Teacher's Guide as well as that contained in the students' books is not meant to make you an expert in the Islamic religion. It is to help you and your students understand why students who are Muslim participate in different activities before, after, and during school.

Some Muslim students may be absent on school days in order to attend the prayers celebrating Eid. Eid can fall on any day of the week. Some may not eat lunch or drink water or participate in snack programs. It may be that they are following Ramadan. When you give out candies as rewards, are you sure that they do not contain gelatin? Gelatin is a byproduct of pork. Muslims do not eat pork.

Many of the topics deserve more study and research. You may wish to combine one of the topics with a topic in Social Studies or Language Arts and spend more time on it. We have also included websites as well as a bibliography that will give you further information and activities.

There are approximately three lessons/week. Each lesson lasts approximately 20 minutes. Prior to completing the activity in student book, teachers can use the teacher's guide to discover additional activities and discussion questions that may be appropriate.

As we lead students through this turbulent world, we need to arm them with information that will allow them to make their own decisions. Hopefully, the material in these booklets will do just that.

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Topics Grades 1-3

Grade	Topic	Week 1	Week 2	Week 3	Week 4
1 (Age 5-6)	Symbols & Celebrations	Introduction <ul style="list-style-type: none"> • Islam • Symbols • Writing System 	Ramadan	Eid	Hajj
2 (Age 6-7)	Traditions	Locations	Clothes	Family	Children
3 (Age 7-8)	Food, Geography & Belief Systems	Meat and Fish	Grains	Fruit and Vegetables	Dairy, Sweets and Spices

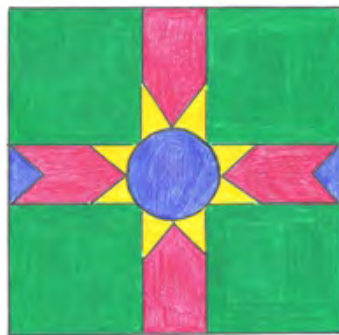
Age 5-6: Symbols & Celebrations

Introduction

Suggested discussion questions/activities

- i) Have you ever seen a mosque? Where?
- ii) What makes it the same as other buildings? What makes it different?
- iii) Prior to assigning the tile picture, show the students pictures of decorated tiles. Pictures are available in *Islam* by Philip Wilkinson, pages 17 and 19.

Solution to tile colouring:



Islam began in Saudi Arabia

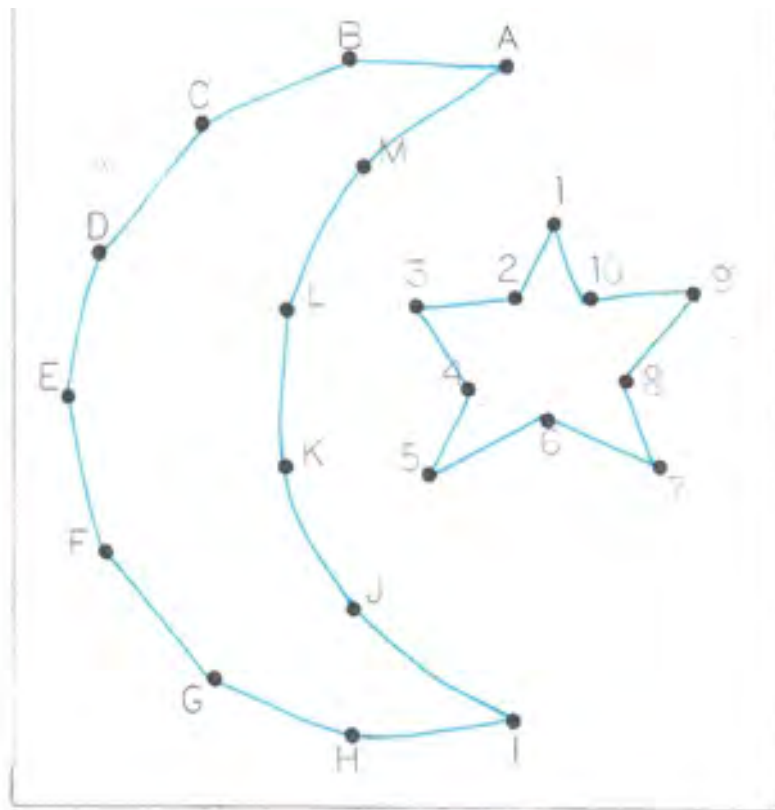
Suggested discussion questions/activities

- i) Can anyone find Saudi Arabia on the map?
- ii) What do you think the weather is like there?
- iii) What do you think Saudi Arabia looks like?

Symbols

Suggested strategy: Discuss with the students what symbols are as well where and why they are used. A good way to introduce symbols is to draw the big M on the board and ask the students what it stands for - McDonalds. Then ask if they know any others. Some examples could be the following: √ ☺ @

Solution to dot-to-dot:



Arabic Writing

Suggested discussion questions/activities

- i) What other languages have different kinds of writing?
- ii) Does anyone know a different kind of writing?

Your students may be interested in knowing that many Muslim children in Canada learn Arabic after school and sometimes on the weekends.

Ramadan

NOTE: Every day from dawn to dusk during the holy month of Ramadan, Muslims fast; they must abstain from eating, drinking, smoking and sexual contact and, even more than at other times, they must also avoid undesirable or imperfect behaviours.

Ramadan is the 9th month of the 12-month Islamic calendar which is based on a lunar year.

Each lunar year is shorter by about 11 days than the solar year.

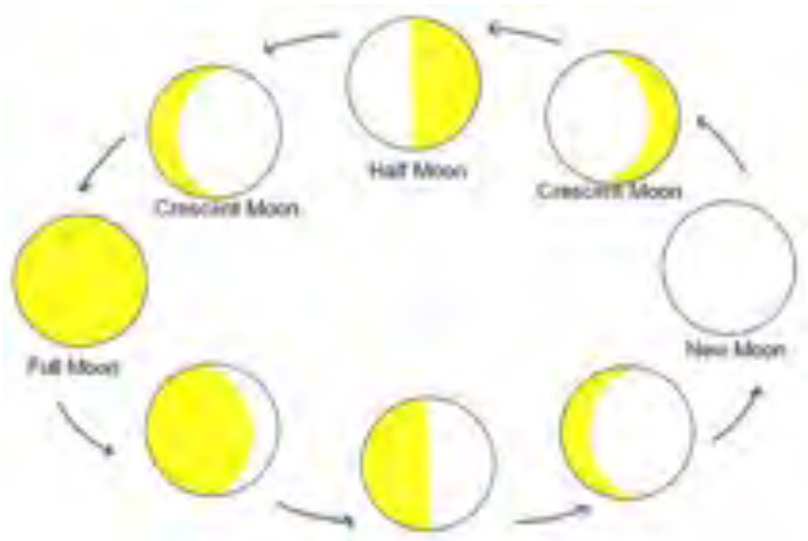
Ramadan in 2007 will start on or about September 13 and lasts for 29 or 30 days. In 2008 it will start about 11 days earlier i.e. September 3, and so on.

Suggested discussion questions/activities

- i) What is the difference between a crescent moon and a full moon?
- ii) Why do farmers call a full moon a harvest moon?
- iii) What does lunar mean?

The lunar cycle

As shown in this diagram, the coloured portion is what we see of the moon from earth. The new moon is not visible from earth. Ramadan begins at the sighting of the crescent moon after the new moon.



The Charity Jar - Strategies

Discuss how people can help those who are needy. Ask the students if they know of a charity to which they would like to donate.

Research: Students can research to which charity they would like to give the money they collect.

How to make the Charity Jar



These photos follow the instructions in the student book.

The Lantern

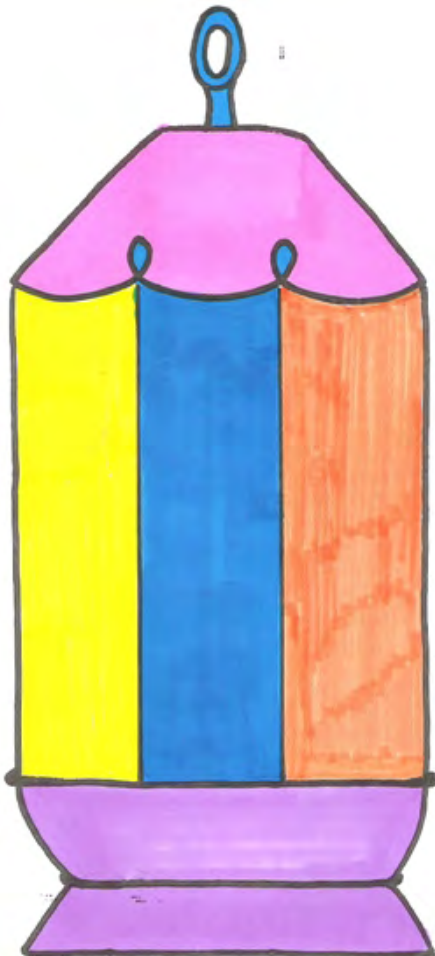
NOTE: In Ramadan Muslims break their fast at sunset with their families and afterwards children in many Muslim countries go outdoors with their lanterns to celebrate the nights of Ramadan. In old days lanterns had candles to give light and today most of them use battery operated lamps.

Also huge lanterns are used to decorate shopping centers, hotels, community centers, etc during the month of Ramadan.

Suggested discussion questions/activities

- i) Why were lamps used in the old days?
- ii) What purpose do the lamps serve now?

Possible solution to brightly colouring the lantern:



Eid-ul-Fitr

NOTE: Eid-ul-Fitr is the first day of the 10th month of the Islamic lunar calendar.

In 2007 Eid-ul-Fitr is on or about October 13 and in 2008 is about 11 days earlier i.e. October 3.

Eid-ul-Fitr is a day which marks the end of Ramadan, the month of fasting. Eid means feast or celebration & Fitr means “to break the fast”. On that day a Muslim wakes up very early and then after praying the morning prayer, eats a small quantity of food (usually few dates) and a glass of water, symbolizing he / she is no longer fasting. Every one including children put on their best new clothes.

Muslims then attend special congregational Eid prayers held in mosques or in large open areas (weather permitting), stadiums or arenas. They chant together, pray together, and the Imam offers a short sermon (khut ba). Worshipers greet and embrace each other after the congregational prayer then they visit family and friends in the same city or in other cities and enjoy eating special Eid cookies and sweets.

a) Review assignment with the students prior to them doing it themselves.

For students who do not observe festivals or other celebrations, they can talk about a special day they remember when something wonderful happened.

Eid-ul-Adha

NOTE: The Hajj season ends on the day of Eid-ul-Adha, the 10th day of the 12th month of the Islamic lunar calendar.

In 2007 Eid-ul-Adha falls on or about December 20, and in 2008 it will be about 11 days ahead, i.e. December 9.

Eid-ul-Adha is a festival day celebrated by Muslims to mark the end of Hajj season, and also to commemorate Ibrahim's (Abraham's) willingness to sacrifice his son Ismael (Ishmael).

Muslims on that day attend special congregational Eid prayers held in mosques or in large open areas (weather permitting), stadiums or arenas. They chant together, pray together, and the Imam offers a short sermon (khut ba).

Worshippers greet and embrace each other after the congregational prayer then they visit family and friends in the same city or in other cities and enjoy special meals made usually with lamb meat.

Final Activity

Crossword puzzle solution:

Across

2. Eid-ul-Fitr
4. money
6. Ramadan

Down

1. mosques
3. lunar
4. moon
5. fasting
7. Muslims

Age 6-7: Traditions

Location

Suggested discussion questions/activities

1. Review the continents: North America, South America, Europe, Asia, Australia, and Africa
2. On what continent is Canada?
3. On what continent does the Queen live?
4. On what continent do you find kangaroos?
5. What continent is south of us?
6. On what continent would The Lion King be filmed if it was a true story?
7. What continent has the highest population?

Create an overhead transparency of the map and work with the students to colour each continent.

a) Map solution



b) Grid

Suggested discussion questions/activities

- i) From what you have learned so far, what country do you think has the most Muslims?
- ii) Why do you think that?
- iii) Make an overhead transparency of the map and complete the first country's name.
- iv) Graph the numbers.

Solutions to grid:

I	N	D	O	N	E	S	I	A
E2	B4	D5	C1	B4	D4	C3	E2	B2

182 Million Muslims

P	A	K	I	S	T	A	N
D1	B2	A3	E2	C3	B1	B2	B4

137 Million Muslims

B	A	N	G	L	A	D	E	S	H
C5	B2	B4	D2	C2	B2	D5	D4	C3	B5

115 Million Muslims

I	N	D	1	A
E2	B4	D5	E2	B2

109 Million Muslims

I	R	A	N
E2	A1	B2	B4

64 Million Muslims

T	U	R	K	E	Y
B1	D3	A1	A3	D4	E4

61 Million Muslims

U	N	I	T	E	D	S	T	A	T	E	S
D3	B4	E2	B1	D4	D5	C3	B1	B2	B1	D4	C3

4 Million Muslims

G	E	R	M	A	N	Y
D2	D4	A1	B3	B2	B4	E4

3 Million Muslims

F	R	A	N	C	E
A5	A1	B2	B4	E1	D4

3 Million Muslims

C	A	N	A	D	A
E1	B2	B4	B2	D5	B2

Less Than 1 Million Muslims

c) World map

Suggested discussion questions/activities

- i) Give the students the opportunity to practice finding countries on the grid by making an overhead transparency of the world map and practice locating countries as you give them a grid location.
- ii) Complete several of the grid locations prior to the students working individually.

Grid solutions

Country	Grid Location
Indonesia	H3
Pakistan	F3, 4
Bangladesh	G3
India	F3, G3
Iran	F4,E4
Turkey	E4
United States	A4, 5
Germany	D4
Canada	A4, 5 B4,5

Clothing

Head Coverings

Suggested discussion questions/activities

- i) Read “The Black Ghost” in *Muslim Child: Understanding Islam through stories and poems*, if available.
- ii) When do we cover our heads?
- iii) How do we choose what to wear on our heads?
- iv) There is a picture of a modern boy’s hat on page 56 of Philip Wilkinson’s *Islam*. See bibliography.

Other Clothes

Suggested discussion questions/activities

- i) Bring in different kinds of material so the students can feel the difference between cotton and synthetic fibres.
- ii) What do you wear when it is hot outside?
- iii) Why do you wear those clothes?
- iv) What is the difference between natural and synthetic fibres?

Family

Suggested discussion questions/activities

- i) Discuss the differences between nuclear and extended families.
- ii) Survey the students to discover who lives in a nuclear family and who lives in an extended family. Graph the results.

Marriage

Suggested discussion questions/activities

- i) Discuss what brides do in different cultures to prepare for marriage.
- ii) Create a power point showing a variety of henna designs. Websites are located in the bibliography.

Children

Writing

Suggested discussion questions/activities

- i) Survey the students to find out who speaks another language as well as writes another language. Create a graph with the information.
- ii) If you have students who can write another language, encourage them to share some words with the class.

Behaviour

Suggested discussion questions/activities

- i) Discuss places where your students feel they are expected to behave.
- ii) Explain what happens if they do not behave.
- iii) Ask the students how they feel when this happens.

Final Activity

Review: Suggested discussion questions/activities

- i) Review the booklet with the students.
- ii) Describe their favourite activity.
- iii) What have you learned?

Answers to word search:

1. Arabic
2. cotton
3. extended
4. henna
5. hijab
6. kufi
7. Indonesia
8. linen
9. marriage
10. nuclear
11. right
12. United States
13. white

Ages 7-8: Food, Geography & Belief Systems

Meat

Introduction to Muslim food

Suggested discussion questions/activities

- i) Using a world map, ask the students to show the Middle East.
- ii) Discuss climate, vegetation, and animals of the Middle East.

a) Answers to definitions

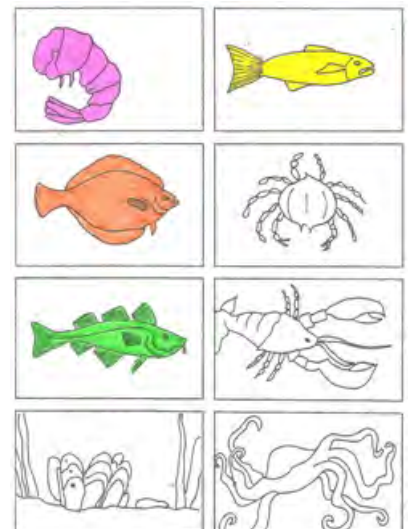
1. F
2. E
3. D
4. B
5. A
6. C

Rules for Meat and Fish

Suggested discussion questions/activities

- i) Are there any foods you do not eat? Do you know why?
- ii) Why do you think people who traditionally live in the desert are careful about seafood they eat?

b) Solution to seafood colouring



Carnivores, Herbivores, and Omnivores

Suggested discussion questions/activities

- i) Review the differences between carnivores, herbivores, and omnivores.
- ii) Ask for examples of each prior to beginning the activity.
- iii) Encourage students to use references if they are unsure of what the animal eats.

Carnivores are animals that eat meat.

Herbivores are animals that eat plants.

Omnivores are animals that eat meat and plants.

Chart with correct answers.

Animal	Carnivore	Herbivore	Omnivore
deer		✓	
camel		✓	
bears			✓
dogs	✓		
tigers	✓		
moose		✓	
chickens		✓	
wolves	✓		
goats		✓	
zebras		✓	
cows		✓	
sheep		✓	

Fruit and Vegetables

a) Research

Suggested discussion questions/activities

- i) Create a list on the board of all the fruits and vegetables the students can name.
- ii) Assign a fruit and a vegetable for each student to research and discover a recipe.
- iii) The students can share their research findings.

b) Making Baba Ganush

Suggested discussion questions/activities

- i) If you cook the eggplants ahead of time, the students can complete the recipe in small groups.
- ii) Discuss the taste. Do you like it? Why?
- iii) There are other recipes for Islamic food on the internet.

Grains and Breads

a) Making your own flour

Suggested discussion questions/activities

- i) You don't need a mortar and pestle for each student. Have the students get two rocks, one bigger than the other that they can use to crush the grains. Even a rolling pin or a jar can be used to crush the grains.
- ii) Ask the students how they think a flour mill takes wheat and makes flour.
- iii) More information is available at <http://www.dovesfarm-organic.co.uk/how-flour-is-made.htm>

b) Making pita

Suggested discussion questions/activities

- i) Some bakeries have programs for students. Byblos Bakery in Calgary organizes a program called "For Pita's Sake" and brings demonstrations to elementary school classrooms to demonstrate how to use pita. Website information in the bibliography.
- ii) There are numerous websites that make different breads. You may prefer to make naan bread rather than pita. Video: How to Make Naan Bread. www.videojug.com/film/how-to-make-naan-bread
- iii) Divide the students into small groups and encourage them to follow the recipe.
- iv) The students can number the pictures in the correct order following the recipe.

c) Solution to putting photographs in correct order.



1.



2.



3.



4.



5.



6.



7.



8.



9.



10.

e) Shopping cart solution

Ten differences in the second cart:

1. Pineapple diagonals go only one direction.
2. Food item underneath shopping cart has dots.
3. One wheel is an apple.
4. The milk jug has no handle.
5. *Fresh* is missing the *r*.
6. The chicken is missing a leg.
7. There is no wording on the bag of flour.
8. There are no tabs on the pop can.
9. There is an extra apple by the chicken.
10. There are four stems on the fruit instead of three.

Dairy, Sweets, and Spices

Spices

Suggested discussion questions/activities

1. If possible, take the students to a store that sells many of these spices. If a list is provided to the owner ahead of time, he/she might be willing to discuss the specific spices with the students.
2. The students can work in pairs if time is a consideration.
3. The country of origin will depend on the source the students use. The country the spice originated in can be different from where it is found today.
4. Wikipedia has most of the information but there is also some on www.spiceadvice.com and www.mccormick.ca

Possible solution to Spice Chart

Spice	Country of origin	Available in Canada	Uses
saffron	Crete/ Mediterranean	Yes	Food colouring, perfume, medicine, seasoning.
cinnamon	China	Yes	Seasoning for baking and cooking. Also used in medicine.
pepper	India	Yes	Non sweet flavouring and seasoning for food, used in medicine
salt	Egypt	Yes	Preservative and flavouring for food. Used as currency at one time.
nutmeg	Indonesia	Yes	Flavouring for cookies and cakes, vegetables and custards. Used in perfume, toothpaste, cough syrup and medicine.
cardamom	India	Yes	Spice for cooking, baking. Used in medicine and as flavouring in coffee.
cumin	Iran	Yes	Used in curry and chili powder, cheese, some breads and in

			herbal medicines.
turmeric	India	Yes	Food colouring and food additive used to protect food from sunlight. Flavouring in curry power. Used in canned beverages, ice cream, yogurt, cakes and cereals. Used in gardens to deter ants. Used in cosmetics.
mint	Europe/Greece	Yes	Used in cosmetics, perfume, teas, sauces, beverages and ice cream and for the treatment of insect bites.
cloves	Indonesia	Yes	Used in smoked meats, pickled fruit and vegetables, tea, cigarettes, and Indian cooking. Also used as incense, to ease tooth aches and in herbal medicines.
mustard	Asia/Europe	Yes	Used in pickling spices for vegetables and meats. Dry mustard is used in sauces and egg and cheese dishes. Mixed with water, vinegar or other liquid to make condiment.

Final Activity

Colouring solution

Students might have an alternative colour scheme. That's okay but they need to justify their decision.



Possible end-of-topic activities

- i) Create a big book of the students' favourite recipes.
- ii) Share the recipes with other classes.
- iii) Divide the students into four groups and have each group create a poster reflecting a different food group. These can be displayed in the school.

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Thompson, J. (2004). *Islam*. Toronto, ON: Whitecap Books.

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Websites

<http://www.byblosbakery.com/health.htm>

Byblos Bakery, Calgary

<http://www.plantcultures.org> henna information and link to www.hennapage.com for free design patterns.

<http://www.hennainfo.com> for good photos from the tattoo gallery, also henna plant and fields.

<http://www.dovesfarm-organic.co.uk/how-flour-is-made.htm> for how industry makes wheat into flour.

www.videojug.com/film/how-to-make-naan-bread for how to make naan bread.

http://www.canadianislamiccongress.com/about_islam.php