

**How Immigrant Parents Can Teach their Adolescents Islamic Values and
Religious Practices in Non-Muslim Communities**

by

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Abstract

Permanently moving from one country to another affects the family. This can include the ways in which parents interact with their children. That interaction can be especially challenging when Muslim families move to primarily non-Muslim Western societies such as the United States. This report reviews challenges, opportunities, and strategies for Muslim parents residing in the United States to embed Islamic values and religious practices with their adolescent children. This report also identifies effective ways for Muslim parents to help their adolescent children understand, accept, and practice the Muslim faith. After a review of scholarly literature and existing Islamic religious practice materials, recommendations are provided to help parents effectively model and support appropriate Islamic religious practice to their adolescent children based on the parents' traditional Muslim beliefs.

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Dedication

To my mother who always her words were encouraging and supportive is the source of my inspiration to achieve my dream. To my Father who believed in me and supported me materially and morally. To all members of my family who helped me and encouraged me to believe in myself and my ability to achieve my dreams. To the memory of my grandmother and My uncle who I lost during my studies and who were the source of inspiration and encouragement to me in their lives. To my uncle Dr. AbdulKarim Alalwani, whose advice was to inspire and support me.

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Chapter I - Introduction

As a Muslim student who moved from Saudi Arabia, a traditionally Islamic state, to the United States, a country that does not endorse one religion but is primarily Christian, I have seen many Muslim parents face problems when trying to maintain traditional religious practices with their teenage children in the United States. While living in the West since May 2013, I have observed a number of Muslim parents' intentions to raise their children in a moderately religious way and follow traditional Muslim practices, but have difficulty doing so primarily due to vast cultural differences. In order to inform the scope of this report, I held informal conversations with three parents in the fall of 2017. These parents lived in Islamic countries (Saudi Arabia and Egypt) and moved to live in the United States for education and employment:

- Norah A. (a pseudonym) is 35-years-old and is a Saudi mother of three children (ages 4, 6, and 12), and is in the last year of her master's degree in statistics at a mid-western university.
- Huda H. (a pseudonym) is a 30-year-old Egyptian mother of two children (ages 7 and 13), studying at another university.
- Fatimah F. (a pseudonym) is a Saudi mother of four (ages 2,4,10, and 14).

The mother of a 12-year-old son, said, "Our biggest fear is that children pushed away from our Faith" (Norah A, personal interview, November 22, 2017).

As reflected by this statement and others, some Muslim parents who have immigrated to the United States may fear that their children will be affected by the Western values of their new country and community, and may discover that their children are not ready or wanting to practice the family's traditional Muslim faith. Unfortunately, upon this discovery, some parents may

inadvertently teach their children religious extremism, which sometimes results in radicalism and hostility towards others, even towards those of the same religion, that oppose their extreme beliefs and values (Aly & Striegher, 2012). The scope of this report is on Arab Muslim parents who immigrate to the United States from different sects and cultures, and it focuses on facilitating parents' teaching their adolescents Islamic faith and fundamental values and practices. Those fundamental values and traditional Muslim practices include praying, reading the Qur'aan, and the teaching of the five pillars of Islam, which are expanded later in this chapter. The report's concluding recommendations and example parent education course may benefit a large number of parenting Muslims and their children who immigrate to the United States.

The number of Muslim families that can benefit from this information is great. According to, Smith (2002),

“The media have used estimates of the Muslim population in the United States of 5-8 million, with an average of 6.7 million or 2.4 percent of the total population. Over the past 5 years (1996-2001), estimates of the Muslim share of the total population have ranged between 3 million and 9 million” (p. 406).

The informal conversations held to prepare this report confirmed that Muslim parents can benefit from knowing how to teach their children about the values of Islam and Muslim practices. Though Muslim parents have access to many resources and opportunities to teach their children traditional religious practices while living in Muslim countries, there are few resources available to parents who are raising their children in a Western nation such as the United States. The few resources that are available to parents in the United States are primarily focused on the developmental stages of early and middle-childhood, which are not sufficient when raising adolescents (typically ages 12-18). When looking for best ways to teach teens traditional Muslim

religious practices and fundamental values, there exist few resources for parents, and many of those are not easily used by Muslim parents. Most parents who face these difficulties were raised in a Muslim society or country. Changes in parenting approaches and the influences that Western societies have on Muslim children affect how parents and adolescent children understand and accept each other. This report not only reviews the transmission of fundamental Muslim values and the modeling of traditional Muslim practices from parents to their adolescents, it also seeks to answer parents' questions with regard to narrowing the gap between generations practicing Islam. Ultimately, this improved understanding and acceptance of the challenges and foundations for religious education of children will help parents be more open and appreciative of Western, non-Muslim communities. This help is especially important for Muslim parents, living in communities without peer or group support, to reduce their concern about the values and beliefs of their children growing up in the West.

One of the most difficult parenting tasks when raising a child is the teaching of values and behaviors that reinforce those values. Especially challenging for immigrant parents can be teaching and maintaining faith and religious beliefs in a different society and culture. According to Karim (2009),

“Culture and heritage are things that immigrants justly seek to preserve.

This is not to say that the immigrants are not grateful for the opportunities presented, but that they maintain a sense of identity and attachment to their nation of origin. Moreover, there is a fear that their children will choose to self-alienate themselves from all things related to their homeland. Immigrants thus have a fear of cultural extinction; that they might lose their sense of self if they ignore cultural practices or traditions,” (p.25).

Maintaining Islamic values and identity in a non-Islamic country is not easy for parents. Parents may be concerned about the cultural and religious identity of their Islamic children. They may also express concern about how to teach children Islamic values, which are usually learned through practicing traditional Islamic religion in a proper and correct way within a school and/or community of like-minded individuals. For example,

“A challenge I face is to maintain the balance between educating them the Islamic values and pushing them but not beyond their capacity. Another challenge is to teach them internal control and to discipline themselves so that they should be able to stop themselves from inappropriate actions even when the parents are not around.”

(Norah, personal interview, November 22, 2017).

As mentioned before, parents reported in informal interviews that their greatest fear was that their children would push away from their families' faith as they grew older and become more independent. The challenge these parents face is to maintain the balance between educating their children in Islamic values, but not pushing them beyond the child's understanding or developmental capacity. This challenge is difficult since the parents expressed their desire to help their children integrate well, as stated by Karim (2009), into the society in which they live with the “warmth of identity” (i.e., acceptance for the culture and context in which they are living).

Immigrant parents know that children are exposed to their new culture each day. Consequently, a challenge that these parents have is to inform their children of the influences of other cultures by teaching them how to cherish family and cultural values while respecting other cultures. Acknowledging that it is difficult for most parents to balance pride in one's own faith and values with respect of the values of others, I selected this report topic due to the concern and

fear that many Muslim parents feel when they have difficulty teaching their children traditional values because of the absence of community activities that create opportunities for Muslim children to meet and connect with each other.

This report fills a gap in the current literature on Muslim parenting practices, specifically Muslim religious practices and fundamental values for the parenting of adolescents. Though English language scholarly articles or research have been located, they deal with only one of the Islamic values or the ways to deal with teenage children in general. No comprehensive or relevant research on the subject could be found. Throughout this report, Islamic terms such as *Quran* (the Islamic sacred book that Muslims believed to be the word of God) and the *Sunnah* (teachings and attributes of Prophet Muhammad and the second Islamic source after Quran) will be used. For some people who do not have enough information about Islam, these terms may lead to confusion with the content of the report. Consequently, these terms and others, such as the five pillars of Islam: Declaration of Faith (Shahadah), Prayer (Salat), Charity (Zakat), Fasting (Sawm/Ramadan), and Hajj (Pilgrimage to Mecca), will be defined and integrated into the report.

The scope of this report and the concluding recommendations will be informed by theories and models of family relationships, parenting practices and styles, adolescent development, cultural and personal identity formation, and values expression with focus on traditional Islamic religious practice and fundamental values.

This report is a step towards my career goal to be a parent educator in Saudi Arabia and provide Muslim parents information to help them meet the challenges of moving to a non-Islamic country such as the United States. Additionally, the information compiled in this report, along with my informed recommendations, will help parents who are living in an Islamic community build a moderate Islamic identity in their children during this time of openness to the

world and access to Western thought. It is my belief, that parents need to teach their children Islamic values while maintaining their integration in their new community and across the world. I also believe that this issue is not only important for Muslims because it affects non-Muslims, too. When children learn how to live peacefully with others, though they may disagree with Muslims in the faith, hostility and terrorism between religions is reduced.

Chapter II - Review of Literature

There are many Islamic types of research and literature, but in English most of the research, such as Ramaden's (2008) *The Radical Reform: Islamic Ethics and Liberation* book and earlier *The Cultural Atlas of Islam* by Ismail and Lamyā' al Faruqi (1986), focuses on clarifying the meaning of Islam and faith. There is little research on the structure of family or family issues in Islam. Therefore, this report investigates several important points that support the implementation of this author's recommendations for Muslim Arab parents who have immigrated to Western countries with their children as they talk about, teach, and model Islamic values to their teenage children.

The process of becoming parents in an adopted land presents specific challenges to the identity formation of immigrant parents, which influences the formation of the identity of the adolescent. The bidirectional (i.e., parent-to-youth and youth-to-parent) influence of the mother's transformation and that of the larger family system has significant implications for child development (Tummala-Narra, 2004). The actual process of moving to a new country has profound effects on individual psychology and family structure and dynamics. Akhtar (1999), as cited in (Tummala-Narra, 2004), indicated that there are various psychosocial factors involved in the experience of the immigrant, including:

- The motivation and circumstances for immigrating.
- Access to refueling or reaffirming the person's ethnic context.
- Age at migration.
- Pre-immigration character organization.
- Nature of the country left behind.
- The magnitude of cultural differences that exist between country of origin and host country.

- The reception by the host population.
- Experiences of efficacy in the new country.
- The birth of children. (Tummala-Narra, 2004, p.168).

Because the personal, psychological, and cultural challenges faced by all immigrant parents, especially Muslim parents living in Western countries, are great, parents must prepare themselves for these challenges. From my informal interviews with some immigrant mothers one stated that "Muslim parents may face some challenges that their kids in this age may have influenced by their friends' behavior and thoughts. These are two points perhaps the most critical concern regarding their kids in this age" (Fatima, personal interview, November 20, 2017).

As the immigrant parent becomes equipped to deal with potential cultural challenges, it is also advisable that they understand the expected or normal challenges that are part of family relationship development.

Parent-Child Relationships, and Parental Practices

Parents' who have positive and supportive relationships with their children are often aware and knowledgeable of their parental role. That awareness and knowledge of family relationships and dynamics is important especially during times of stress and challenge. As stated by Fine and Fincham (2013), "A commonly researched question is how parents' attitudes and behavior influences those of adolescents" (p. 34).

Regardless of age, parenting style and parental practices appear to influence the extent to which adolescents engage in risk behaviors (i.e., substance use) or take on positive, resilient behaviors. According to one of the landmark studies of parenting of adolescents, Comms and Landsverk (1988) revealed that those least likely to drink and use other drugs, especially older youths, typically have an emotionally close relationship with their fathers, receive advice and

guidance from their mothers, and are expected to comply with rules of conduct. They determined that for an adolescent to remain free from substances, it was advantageous if parents set clear behavioral limits and maintained interpersonally satisfying relationships with their children.

As parents nurture and support the growth of their teen, parents must relate well to their adolescent while navigating the cultural and social influences of the new country, which influence their children through each stage of development. Early research that explored parent-adolescent conflict during the early to middle years of adolescence (approximately 11 to 15 years of age) was concerned with the impact of puberty on parent-adolescent conflict; age differences in conflict during this period; and the specific issues or topics associated with disagreements, arguments, and negatively charged exchanges between the parties (Barber, 1994). However, current research confirms that parents and adolescents often have positive, healthy relationships that lead to well-being for the family members involved (Noller & Callan, 2015). It is in this more positive context that learning and modeling religious practices can take place. Regarding literature relevant to parental teaching of religious practices, Desmond, Morgan, and Kikuchi (2010) state:

“According to social learning theory, parents and peers provide models for adolescents to observe and imitate and positive and negative reinforcement (rewards and punishments) for religious behaviors. In addition to social learning theory, two emerging perspectives, spiritual modeling and spiritual social capital, also argue that parents and peers influence adolescent religious development” (p. 248).

Not only do relationships with parents affect the well-being of youth, the parents serve as models for behaviors and beliefs that can strengthen relationships and establish cultural norms and practices.

Parental positive communication, setting conduct rules, and showing care and affection through behavior reduces conflict between parents and adolescents (Cava, Buelga,, & Musitu, 2014). Positive communication can build mutual trust between parents and their children, and may improve an adolescent's life satisfaction. Cava, Buelga, and Musitu (2014) found that quality communication could increase adolescents' self-esteem and decrease feelings of loneliness, and lead to adolescents feeling closer, more valued, and better understood by their parents. Specifically:

Therefore, adolescents who communicate well with their families probably place higher value on their ability to express their feelings and ideas openly and sincerely to their parents, and they may interpret this communication as an aspect of parental support, trust, and closeness.

Although they might prefer to discuss certain topics with friends, they seem to value this positive parental communication highly (Cava et al, 2014, p. 6).

One of the most salient aspects of parent-child relationships is the ability to form open communication and continually develop open communication. To develop such a relationship, time, persistence, and understanding are necessary. Alternatively, relationships that bear physical punishment have demonstrated negative effects including rebellion, depression, and physically aggressive behavior (Cava et al., 2014)

The quality of the parent-adolescent relationship and communication is also important for parental well-being. According to Dekovic' (1999), the quality of the parent-adolescent relationship predicts parental well-being, especially the parents' sense of competence as a parent.

It is clear that positive communication facilitates a positive parent-adolescent relationship where parents appropriately set and enforce conduct rules, and model family values that are suitable to the child's development. Open communication between parents and their adolescent children has been positively associated with healthy development and "identity formation of a coherent, albeit parentally dictated, sense of identity" (Berzonsky, Branje, & Meeus, 2007, p. 341). More discussion of identity development during adolescence is later in this chapter.

However, communication between parents and adolescents is not the only relational element that influences an adolescent's development, behaviors, and identity. According to Simpson (2010), two key principles for the parenting of adolescents emerge from the research. First, parents are advised to combine rules and expectations with respect and responsiveness. Parents need to set limits that allow adolescents to develop and maintain their own opinions and beliefs, and the reasoning behind rules needs to be explained. Secondly, effective parenting practices combine firmness and flexibility. "While the relative emphasis on firmness varies within families, all teens need the experience of negotiating rules and resolving conflicts with parents in ways that are respectful to both parent and teen" (Simpson, 2010, para. 4).

Behaviors and ways of solving problems and making decisions that align with family values also support positive relationships, and parents should prepare early for their child's adolescence by determining rules and expectations for their children. Alignment with family-held values and parental behaviors provides psychological stability in the family, which is important for a teenager's identity and stability. The stability of the family is conducive to the stability of an adolescent because the child is emotionally and psychologically affected by their family environment:

According to person-environment fit theory, behavior, motivation, and mental health are influenced by the fit between the characteristics individuals bring to their social environments and the characteristics of these social environments. Individuals are not likely to do well, or be motivated, if they are in social environments that do not meet their psychological needs (Eccles et al., 1993 p.91).

Therefore, parents must regulate their own behavior to not only strengthen and sustain a positive relationship with their adolescent children, but to also effectively set family norms and behaviors, which include practices of family values and religious beliefs. Providing examples of norms and behavior based on Islamic values and practices as part of family's daily routine will be less difficult and stressful for adolescents to adopt if they begin to practice these religious values and duties from an early age (Shariff, 2009).

Because of the impact that parental behavior has on establishing social and religious faith practices for children, it is important that parents organize their behavior and focus on what they wish to model for their children early in the child's development. One of the mothers interviewed who has a 13-year-old daughter said, "I think a child's behavior is a reflection of his parents so that we have to pay attention to our behavior and be good" (Huda, personal interview, November 15, 2017). Sartor and Youniss (2002) state that:

According to Barber's model, parental regulation of behavior, also known as demandingness, is essential in order for children to learn self-regulation. Monitoring behavior serves as an induction into the norms of society through teaching appropriate conformity. Because parents socialize their children through the establishment of rules and communication patterns in the family, the degree and quality of parental control and involvement have a major impact on adolescent development (p.222).

This means that the way parents set and enforce rules and norms with their children leads to more consistent behavior among their children. That consistency can result in more stability within the parent-child relationship and the family. If parents want their children to grow in a healthy and positive way, positive parental behavior is essential. Parents' consistent demonstration of the norms and practices that they expect of their children is sometimes referred to as "modeling." The concept of modeling or imitating behavior that others can learn is an aspect of Social Learning Theory which was posited by Dr. Albert Bandura (1977). "Primary mechanisms include social learning processes, such as observational learning and modeling. This approach sometimes is referred to as social cognitive theory (e.g., Bandura, 1986, 1989)" (Fine & Fincham 2013 p.34).

In early studies, Bandura and his collaborators investigated how children learn behavior through observing and imitating the behaviors of others (Bandura, 1977). In some studies, it was shown that children watching the behavior of a model were quick to imitate the specific responses and generalized response patterns of the model. This phenomenon of modeling has been observed repeatedly in a variety of experimental situations (Bandura, 1986). Simply through observation and practice, children and adolescents can learn the mannerisms, language, and habits of their parents, often to the embarrassment of the model (Bandura, Ross, & Ross, 1963). Children imitating the behaviors of their parents is particularly common when relationships with their parents are positive and their communication is good (Bandura, 1986). Additionally, parents must ensure that their family values and religious practices are observed in ways and at developmental times attuned to affect their child's learning and understanding. The modeling of the parents' norms and behaviors facilitates the formation of identity and the adoption of Islamic faith practices. If parents want their children to learn and practice Islamic

values and practices, they should clearly model them. As Darling and Steinberg (1993) state, “Researchers from Symonds (1939) to Dornbusch et al. (1987) have argued that the values parents hold and the goals toward which they socialize their children are critical determinants of parenting behavior” (p.492). Muslim parents should focus on strengthening their child's understanding, identification of the tenants of the Islamic religion and their faith practices. Consequently, one of the most important aspects of parenting with the focus on faith practices is to support the teen in their development. The following is a discussion of adolescent development, with focus on the association of identity development to faith and religious practices.

Adolescent Development and Identity

As stated previously, positive relationships between parents and their children can enhance the child's modeling or imitation of the parents' values-based norms and behaviors. The child's imitation of parental behaviors, mannerisms, and practices facilitates the formation of the child's own identity and their adaptation to society and culture (Dornbusch, Ritter, Leidweman, & Roberts, 1987). In order for parents to fit their parenting behaviors with the teen's readiness to model it, parents should understand adolescent development.

Understanding adolescent development and factors that contribute to the teen's healthy development helps parents know how to relate to their adolescent age children, and how to support them in building a cohesive identity. Readiness and full awareness of adolescent development makes it easier for parents to face the challenges and pressures that parents of adolescents may face, especially if immigrant parents are concerned about the influences of their new country's culture and social norms.

The period of adolescence is important for the child's development across several inter-related domains. Those domains are physical, cognitive, psychological, social, and spiritual (Scales, 2010). Knowing and responding to changes in the development of adolescents ages 11 to 15 is essential for positive parent-child relationships and parenting.

"The following are ways that parents can prepare themselves for a smoother transition through adolescent development:

- Provide a stable, safe and loving home environment
- Create an atmosphere of honesty, mutual trust, and respect
- Create a culture of open communication at family meal times
- Allow age appropriate independence and assertiveness
- Develop a relationship that encourages your child to talk to you
- Teach responsibility for their belongings and yours
- Teach basic responsibility for household chores
- Teach the importance of accepting limits
- Teach the importance of thinking before acting

These are complex processes that occur gradually throughout childhood. A child's adolescent years will be less stressful when parents and children have worked together on these tasks throughout the child's development" (American Academy of Child and Adolescent Psychiatry, 2011, p. 1).

Physical development means normal changes in the adolescent body, which include increases in height, weight, size of internal organs, and changes in muscles and hair (Kohl & Cook, 2013). This physical development is influenced by many factors such as dietary habits, psychological, and sexual activity.

"Directly linked to the biological changes associated with puberty are the changes in both body architecture and emotions related to sexuality. Puberty is all about the emergence of sexuality. The physical changes of puberty both increase the individual's

own interest in sex and others' perception of them as sexual objects. Both of these changes can have a profound impact on development," (Eccles & Gootman, 2001, p. 55). An adolescent's intellectual or cognitive abilities also change. Cognitive development means an increase in mental capacity such as decision-making, problem-solving, and comprehension, which can vary with physical development of the child's brain (Choudhury, Blakemore, & Charman, 2006). Adolescents build their ideas and knowledge based on their individual experiences and expertise, which plays a crucial role in brain development and motivates them to develop meaning based on what they already believe and understand. (Choudhury, Blakemore, & Charman, 2006). Parents need to know that there are differences in intellectual and cognitive growth among adolescents in order to promote cognitive development that results in an increased knowledge and understanding of family practices and values such as religious tenants.

Psychological development during adolescence is characterized by the formation of identity and the pursuit of independence (Kroger, 2000). Psychological or emotional development includes the ability to adapt to the external environment (Kroger, 2000). Emotional development is often slower than physical and intellectual growth, and is influenced by a young person's social development. Social development relates to a person's ability to interact with individuals and groups, and is especially important during adolescence (Kroger, 2000). Adolescents have a strong need to belong to a social group, which provides an avenue for testing identities and adopting identities that suit them (Schall, Wallace, & Chhuon, 2014). Positive social groups can build and foster cohesion with the values of the adolescent's family and can further the development of identity in a pro-social way (e.g., Caskey & Anfara, 2007; Eccles & Gootman 2002; Sloan, 1961).

Parents' knowledge of development and its impacts makes it more likely that parents and their children will be able to overcome challenges together and build on the positive aspects of adolescence. This positive parent-child relationship is important given that adolescence is a time when identity and values are shaped:

Adolescents vigorously question rules and limits as they struggle to achieve a sense of identity, apply abstract reasoning, and develop more mature relationships—but they still need parents to uphold boundaries and maintain family values. The challenge for parents is to set limits in ways that acknowledge and encourage their teens' own decision-making and problem-solving skills" (Simpson, 2010, para. 1).

According to Adamsons and Pasley (2013), the formation of identity is related to the manner in which an individual interprets their existence within the society and redefines their personality, social participation, and status among others. Much of adolescent identity formation depends on the adults in the child's life who help them adopt identities. The role of others, including supportive family members, is influential during the formation of identity:

Identity theory's conceptualization of commitment implies the existence of a continuum, such that individuals have higher or lower levels of commitment to an identity depending on the number and importance of supportive relationships surrounding that identity. Theoretically, the possible range on the continuum could be from zero (individuals who have no important relationships that support an identity) to some large positive value (reflecting individuals who have many relationships that are both important and supportive of the identity in question) (Adamsons & Pasley, 2013, p.163).

Identity formation is one of the basic functions of family socialization and beyond. Socialization provides the adolescent with the norms and skills necessary to interact with their environment, and to establish and maintain relations within groups that provide opportunities for models of behavior:

A central precept of identity theory is that the identities people choose for themselves guide their behaviors according to Adamsons and Pasley (2013). Similarly, structural identity theorists like Stryker (1968) speculate that when assuming a new social status an individual assesses their proscribed social roles of the status in order to later create an identity. The identity that emerges holds its own meaning for the individual (Stryker, 1968).

Thus, socialization within the family facilitates cohesion with society by forming the individual's social personality that is harmonious and belonging to society (Adamsons & Pasley, 2013). If an adolescent participates positively within their environments, feels the sense of belonging, and builds their awareness of and commitment to their affiliation to a group then identification with that group takes place. Adamsons and Pasley (2013) write that:

. . .within identity theory, commitment represents the cost of losing relationships associated with a particular identity if that identity were to be no longer occupied. . .

Commitment moderates the association between identity and behavior, such that identities are more likely to be enacted if they receive more support from important others (p.160).

Consequently, during adolescence development of identity can lead to belonging and congruence with their family's values. However, identity resulting in the adoption of seemingly negative identities (e.g., extreme, radical religious identity) can lead to alienation and non-belonging, which can be harmful to the individual and eventually to society. Thus, the role of

parents in promoting identity commitment of adolescents to Islamic faith and practices is important to society as well as to the family.

The Formation of Cultural and Spiritual Identity

In Arab society, there are cultural practices carried out by Muslims as Islamic practices. This is the effect of Arab culture on Islamic practices. For example, women in every society wear hijab in a way different from the other. Many of them believe that their way is religiously right and the other way is incorrect. In fact, the Quran ordered the veil but did not specify the correct way to hijab. Generally, there are conditions for the hijab which entails not tightly covering the body which primarily is an Arab and not religious practice. Arab culture has also influenced religious practices in social events such as marriage, divorce, and women's rights. In general, the five pillars of Islam are not different among all Muslims. However, from one Arab culture to another, there is great diversity in the way women cover themselves for religious purposes. “The majority of Muslims in the world accept the hijab as part of Islam, but also believe that the decision to wear or not to wear the garment is a woman’s individual choice” (Salbi, 2016, para. 4). This discussion of the wearing of the hijab illustrates differences between cultural and religious practices. For most people from Western cultures, there is confusion between what is a cultural practice of Islam and what is a religious practice.

Phinney (1993), who studied the development of identity among adolescents, developed a cultural identity model of three stages based on ethnic identity. These stages are: Unexamined Ethnic Identity, Ethnical Identity Search / Moratorium, Ethnic Identity Achievement (p. 61). In the first stage, the adolescent begins to explore their identity. The young person does not have any information about their original identity and may accept the identity of the prevailing culture in their new country. Lack of knowledge of their identity may be due to lack of commitment

even if information about identity is available. The second stage begins with the adolescent exploring their identity. The transition to this stage may be due to social shock and the associated strains of an unfamiliar environment or gradual awareness and acceptance. The adolescent's "discovery" of their cultural identity may be exciting to them and may lead them to further identity exploration. At this stage, it is important that parents help adolescents discover their social, spiritual, and religious identities in a way that is pro-social and not extremist. The final stage of identity acceptance may be sought by parents who have religious practice goals for their adolescent that align with the family's norms and values. If the adolescent receives religious information or has experiences that are not extremist, then acceptance, inclusion, and understanding of the family's culturally-informed religious practices may be taken-up by the teen. This is the stage in which individuals deal with cultural differences between one's ethnic group and the majority culture (Phinney, 1993).

Adapting to a new, dominant culture varies according to ways the family deals with reconciling their native to the new culture. There are some strategies that help the family adapt, which can improve the relationship between parents and their children. Adaptation strategies should be appropriate to the family and must recognize the importance of family identity as they relate to individuals of dominant culture (Berry, 1997). Understanding these issues and their importance to parents and children helps to know which strategy promotes the desired quality of adaptation. As John W. Berry (1997) stated:

"In all plural societies, cultural groups and their individual members, in both the dominant and non-dominant situations, must deal with the issue of how to acculturate. Strategies with respect to two major issues are usually worked out by groups and individuals in their daily encounters with each other. These issues are: cultural

maintenance - to what extent are cultural identity and characteristics considered to be important, and their maintenance strived for; contact and participation - to what extent should they become involved in other cultural groups, or remain primarily among themselves" (p. 8).

Based on this, there are four adaptation strategies that Berry (1997) identified. These are *assimilation*, *separation*, *integration*, and *marginalization*. *Assimilation* strategy occurs with non-dominant groups who would rather interact with other cultures and leave their own behind. On the other hand, a *separation* strategy takes place when individuals place stronger values on their original culture. A *separationist* would avoid interactions with other cultures. In the *integration* strategy, individuals hold onto their cultures but also seek participation in other cultures or social networks. The final strategy discussed by Berry (1997) is the *Marginalization* option. *Marginalization* occurs when individuals do not have options to keep the integrity of their original culture. Additionally, those who are marginalized indicate little interest in other cultural involvement usually due to being excluded or discriminated (Berry, 1997, p. 9). Strategies that integrate both the dominant and non-dominant cultures are important to the formation of Islamic religious identity for adolescents because Muslim parents want their children to retain their Islamic identity while at the same time interact and integrate with Western culture.

Though the main focus of this paper is improving the parents' role in the formation of Islamic religious identity and values, it is important to discuss the formation of spiritual identity separate of an organized religious practice such as Islam. To understand spiritual development, we must know the difference between spiritual development and religious practice:

Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred. It is the developmental “engine” that propels the search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious traditions, beliefs, and practices" (Benson, Roehlkepartain & Rude, 2003, p. 205-206).

Understanding spiritual development is especially significant for parents who are committed to a specific religion and who want their children to be raised with a belief in God and the beliefs that parents believe in. Spiritual development is essential to building the identity if it is to be congruent and aligned with the values, beliefs and practices within the Muslim family.

According to Dew and colleagues (2008), “. . . religion refers to an organized system of beliefs, rituals, practices, and community, oriented toward the sacred; spirituality refers to more personal experiences of or searches for ultimate reality or the transcendent that are not necessarily institutionally connected” (p. 382). Although the meaning is different, spiritual and religious identity are connected and inter-related. The development of spiritual beliefs and religious practices affects the life of the individual, and their exploration of identity, and the communication of that identity exploration affects the on-going development of spiritually and religiously. As Barkin, Miller, and Luthar (2015) state:

. . . in emerging adults raised within a broader culture, where affection or recognition is at times based largely upon performance or ability, a spiritual and religious life may play a particularly important role in moral development. . . In exploring long-term stability, religion in emerging adult was associated with adolescent religious practice and a

personal relationship with a Higher Power that opens to a sense of living in a sacred world (p. 856).

Related to the formation of Muslim spiritual identity, some Muslim educators have developed steps to establish the Islamic identity. Islamic religious experts advise parents to promote religious identity among their children at an early age. Dr. Jassem Almutawa (2017), one of the religious experts of Saudi Arabia, has posed three stages, which are taught in a sequence associated with the child's development, to make it easier for parents to teach traditional Islamic principles, values, and practices to their adolescents. According to traditional teaching that has developed over centuries in Arab countries, there are three important stages for the acquisition of Muslim religious values and practices (Almutawa, 2017):

- 1) Linking the child to the names and attributes of God. In Islam, God has 99 names and each name is associated with the attributes of God. The parent teaches, models, and provides reinforcement for children to successfully explain these names in a simplified way so that the parent knows that the child understands to recognize God. Knowing the names of God and the reason or meaning of each name is a traditional religious practice within Muslim families. Each name means a characteristic of God, such as the attribute of forgiveness and compassion, and it is the parent's responsibility to make the child recognize God by these names which helps the child identify and strengthen their faith (Almutawa, 2017).
- 2) Reading stories that have a connection to God and religious values. These stories focus on prophets and messengers, such as Prophet Muhammad, friends of the Prophet Muhammad and the righteous. Parents help children link these stories to the child's life and everyday situations, and they give examples of those connections in order to increase the child's religious awareness and identity. Stories are a common educational style for children. The use of this method in

teaching religion, faith about the Prophet Muhammad and his qualities model how to behave in many situations so that children learn the “right way”, according to the parents’ faith and beliefs, in dealing with others (Almutawa, 2017).

3) Meditation and faith-based meditation through, as mentioned previously, linking the names of God and his attributes as well as Islamic stories about the child's life and everyday situations. Behavioral habits such as meditation and prayer are considered acts of worship that the child must learn. Consequently, parents attempt to model and make it easier for the child to perform meditation when the child reaches the age required to perform these acts of worship, such as the obligation to pray after the age of 10 of worship. These religious practices assist the child in recognizing God and strengthen their faith identity (Almutawa, 2017).

This report has reviewed relevant literature available on the topic of immigrant Muslim parents' teaching their adolescent children traditional religious practices and fundamental values. However, there are limits to the use of this literature because there is little discussion of the challenges that immigrant parents confront when raising adolescent children to practice traditional Islam in Western, non-Muslim cultures and societies such as the United States. Most of this literature focuses on relationship strain between parents and adolescents, which, in general, identifies ways to deal with misconduct of children instead of helping parents facilitate their adolescents' religious identity and practice. What complicates the Muslim parents' role in traditional religious education and modeling are the misconceptions about Islam currently being propagated by Western media, socio-political figures, and some Christian leaders (Shariff, 2009). Specifically, linking Islam and Muslims to terrorism makes it especially difficult to integrate adolescents into Western society. These extreme views and ideas can also lead to cases of abandonment of Islamic identity.

Though there are Arabic sources, such as a book and videos of Dr. Tariq AlHabib (2017) who is a well-respected professor consultant psychiatrist at the college of Medicine and University Hospitals of King Saud University in Riyadh and Assistant Secretary-General of the Arab Federation of Psychiatrists, these sources are not sufficient. AlHabib's (2017) work, with other Arab educators, is intended to help parents address these issues, but there is a gap remaining for parents who choose to raise their adolescent children to have traditional Muslim values and practices in Western, non-Muslim societies. The following section is my response to that gap by way of impactful parent education materials and recommendations.

Chapter III - Muslim Parent Religious Education Recommendations and Materials: Application of CFLE Curriculum Principles

As a family life educator, I seek in this report to design a course given to parents and adult educators to develop plans and strategies that help Muslim parents living in Western countries meet the challenge of teaching traditional Islamic values and practices in a proper, developmental manner without negative consequences to their adolescent child. This course reviews the best, theoretically sound, and developmentally appropriate way to teach children Islamic values and religious practices.

The importance of building secure and stable values for adolescents to protect them from religious extremism and intellectual perversion establishes the significance of this training course for parents. This course also helps parents to identify the correct behavioral ways to communicate and educate adolescents. Specifically, parents and trainers are provided with ways to improve their relationship with adolescents through their education of adolescents about Islamic values and practices.

The design of this course is based on identified gaps in literature, theories, and information contained in this report. One of the most critical gaps that informs the development of the course is the culturally different lifestyle and educational practices in the Muslim family.

The course begins with the formation of Islamic religious identity of parents through knowledge of themselves, which increases their own cultural and social awareness. Identity theory can be used to explain the importance of self-awareness before educating children. After parents build self-awareness, they then learn information and activities that focus on parent practices to teach appropriate child behavior, and to establish a strong relationship with the child

built on confidence and dialogue. At the end of the course, parents are taught ways to strengthen the child's relationship with God and the Muslim religion through the stages as mentioned above. Finally, parents are assessed through their discussion, insights into the advantages and disadvantages of raising children living in Western, non-Muslim communities with traditional religious values and practices. These parent discussions will include the positions and stories that occur daily with their children.

Appendix A includes an introduction and guide for the educator of the **Immigrant Muslim Families Education Course**. The educator's guide explains the importance of this course and its impact. The educator is also provided with instructions on how to prepare for the course.

Appendix B is the course training package. The training package includes general information about course such as time requirements, content modules, course objectives, and the Schedule Guide. The complete course includes three modules: 1) Challenges that the Muslim family face in non-Muslim countries, 2) Adolescence development and challenges, family practices, and relationship with their adolescent, 3) Building identity and culture, and Integration with dominant culture. These modules will be presented in sequence to parent participants, and are led by the educators who are prepared to teach this course by reviewing and understanding the full training package. Appendix C includes an example module which is Module 1, the first day of the course, which addresses the challenges that the Muslim family often faces in non-Muslim countries. The PowerPoint for this Module is in Appendix D. The author recommended teaching strategies for educators to use in modules which are: lecture, discussion, and role play. The discussions will be with small groups or with all of the participants together. For example, in

the second module, parents can play the role of adolescents and parents to resolve conflict issues, and to identify adolescent thinking and development.

Following the course information, the package includes the course evaluation handout for the participant (Appendix E). The purpose of the evaluation is to find out the participants' understanding of the course content, and their intent to use the knowledge and skills gained through the course. After that, there is the course evaluation for the educators (Appendix F) the purpose of which is to improve the course based on the educators' input.

Chapter IV - Conclusion

In brief, the report presented some challenges, opportunities, and strategies for Muslim parents residing in non-Muslim countries such as the United States to develop Islamic values and religious practices in their adolescent children. The report also identified appropriate ways for Muslim parents to help their adolescent children understand and practice the Islamic faith. After presenting the need for such religious education using developmentally appropriate approaches, a parenting course model was designed to help parents improve their support for appropriate Islamic religious practice education with their adolescent children based on traditional Islamic beliefs of parents. The course includes information about the impact of the role played by parents to identify and foster values and responses among adolescents that align with traditional Islamic duties and practices.

Implications for Future Research

This course may help parents understand the challenges of raising teens in a Western culture and know how to handle challenges efficiently and quickly. It also supports positive parenting practices in dealing with adolescents and the difficulties they face in this age. These practices can be useful to all families who want to teach their children Islamic values. The **Immigrant Muslim Families Education Course** may also be a way of meeting other parents who face the same challenges and who can benefit from each other's experiences. Through the course, parents will be able to share ideas and answers to questions such as: (a) What are the ways to strengthen the Islamic identity of parents and their children when moving to a non-Muslim country?, (b) How can teens learn Islamic practices?, (c) When will the teaching of children begin Islamic practices?, (d) How can parents guide their adolescent children by

engaging and integrating with surrounding cultures?, and (e) How can parents establish a positive relationship with their adolescents, and use this positive relationship to teach their children traditional religious values?

Resources and research that promote moderate education and avoid deviation from religion or religious extremism are also provided to parents through the course. In general, this course is designed to teach parents how to instill Islamic values and practices in their adolescent children. However, participation in the course will likely lead to parent questions such as: (a) What is the impact of the parent's education?, (b) What is the effect of the financial level of the family on dealing with their children?, (c) Does the permanent or temporary duration of migration have an impact?, and (d) What about a single parent, how can he/she deal with his/her children? Also, the gender and number of the children in the family have an impact relationship between parents and their children. These and other questions may lead to further exploration and course content development.

Implications for Future Practice

The **Immigrant Muslim Families Education Course** is directed at Muslim parents to help them meet the challenges of moving to a non-Muslim country, such as the United States, with children who are not yet practicing traditional Islamic practices and values. This course is designed to be integrated with other courses offered by some countries such as Saudi Arabia for scholarship students as a pre-travel requirement, through immigration services, or voluntary Islamic organizations. The course may also be useful to parents and families who have sudden immigration due to war or political issues in the country. This course is also appropriate for parents who live in an Islamic society and want to build a moderate Islamic identity in their children during this time of openness to the world and access to Western thought. Questions that

illustrate potential implementation challenges for the **Immigrant Muslim Families Education Course**, or others like it include: (a) But when courses are offered to parents, do they reach parents for the appropriate age of child; so that they are ready for the stage of adolescence?, (b) How does the educator communicate with parents after these courses to find out how it affects them and their children?, and (c) How can courses be offered for parents who do not have time to attend these courses?

The **Immigrant Muslim Families Education Course** focuses on traditional practices in the Islamic religion such as prayer, fasting, and hijab, but what about the other practices that are linked to a particular Shari'a culture such as Sunnis, Shiites, Arab Muslims, or non-Arabs? How does this or other parenting courses address city or state differences to which families are fleeing - some towns have schools, centers, and Muslim communities, but some cities or countries do not support religious diversity? For example, immigration to the United States is not like immigration to China or Russia, and migration to Colorado is not like Kansas regarding number and proportion of Muslims. Redesigning the course to suit online participation of parents may help encourage attendance in such courses. Also, how does this and other courses provide opportunities for communication between other immigrant parents in order to offer practical assistance and benefit from experiences. Redesigning of **The Immigrant Muslim Families Education Course** in a way that suits the needs of parents from different cultures teach their children Islamic values while maintaining integration in their community and across the world may very well be this author's next step.

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Appendix A - Letter to the Educator

The design of the **Immigrant Muslim Families Education Course** is based on reading and theories that the author used as the basis for her Masters Report. For example, Family relationship theory, Adolescent Development, Identity development, and Cultural and Spiritual Identity. The report identified the need for education for Muslim parents, having immigrated to a Western country, who are wishing to raise their 11-15-year-old adolescents in traditional Islamic values and religious practices. The report also identified the typical developmental challenges that parents may have when raising an adolescent, including how to manage communication and behavior among adolescents. One of the most critical gaps that we should focus on is the differences in lifestyle, culture, and education in the new country. Consequently, the goal of this course is to fill gaps that may exist between parents and their children, especially in the practice of Islam, when moving to live in Western countries.

The course focuses on four major aspects of building education: 1) Challenges that the Muslim family face in non-Muslim countries, 2) Adolescent development and challenges, family practices, and relationship with their adolescent, and 3) Building identity and culture, and Integration with dominant culture. The task you are doing as an educator requires you to make an effort to achieve the objectives of the training course and make sure that the participants benefit from this course. Here are some guidelines to help you with this course:

- Ensure that all necessary tools and training tools are available before the course.
- Divide participants into groups according to their specialties or interests, if possible.
- View the scientific material after the group display is finished.
- Ensure that the training plan is prepared and maintained.
- Start on time and adhere to the time plan.

- Transform knowledge into skills and stay away from
- Details and focus on important points.
- Parents are expected to come to all sessions each day and to complete the overall course evaluation.

Training Methods:

- Discussion Circle
- Group Discussion
- Role Play

Training Tools:

- Data Show
- Computers
- Blackboard
- Colored Pencils
- Papers & Cards
- Online video (Educators should assure that internet access is available in their location.)

The course Modules

- Module (1): Challenges that the Muslim family face in non-Muslim countries
- Module (2): Adolescent development and challenges, family practices, and relationship with their adolescent.
- Module (3): Building identity and culture, and Integration with dominant culture.

Appendix B - The Course

Immigrant Muslim Families Education Course:

Teaching Adolescents Islamic Values and Religious Practices in Non-Muslim Communities

Introduction about the course

This course is for parents who plan to migrate or live in non-Muslim countries, and those who seek to teach their children Islamic values and practices correctly without extremism. It aims to develop the knowledge, skills, and experiences necessary for parents in the field of education and to deal with adolescents and in directing the behavior of adolescents and how to fill the gaps that they may face especially with the different environment in which parents lived for children. The course discusses many important knowledge and skills units for parents such as (family relations, adolescent development, identity development, family practices, cultural identity)

As an educator, we recognize the importance of this stage in the formation of identity and its impact on the future of children. This course is designed to develop skills in education and the importance of the training program for the target group. This course helps parents to confront challenges according to scientific methodology and scientific standards which allows achieving the objectives of the course.

The Course's Objective

Fill gaps that may exist between parents and their children when moving to live in Western countries.

The course Schedule Guide

Three days, five hours of training each day for a total of 15 hours of course time.

The Audience

Parents who plan to migrate or move to a non-Muslim country during the adolescence of their children. Parents who have pre-teen children who want to prepare are well prepared to deal with teenagers.

Training Objectives

Participants in the course are expected to:

- Demonstrate awareness of the challenges that adolescents may face when they move to non-Muslim countries.
- Be able to determine the quality and pattern of their relationship with adolescents.
- Demonstrate knowledge of the impact that migration has on parents and adolescents.
- Demonstrate the ability to identify and apply adolescent development theories to various familial situations.
- Demonstrate preparedness and full awareness of the age of adolescence and the impact of this awareness to meet the challenges that parents may face.
- Be able to describe role modeling and its impact on the teenager.
- Demonstrate the ability to support adolescents through challenges they face.
- Apply theory and research to help improve the parent-child relationship.
- Have the ability to help individuals and families form a strong identity.
- Demonstrate the ability to integrate the dominant culture into the family's culture while preserving Islamic culture and values.

The course schedule

Day	First Session	Break	Second Session	Break	Third Session
First Day	Introduction/introduce/groups		The challenges of living in non-Muslim countries		The challenges of teaching the Islamic values and practices
Second Day	Adolescent development		Dealing with adolescent challenges, and Affecting factors in adolescents		Parent-child relationship/The effect of parents' practices and role modeling
Third Day	Building Identity, Identity theory		Culture Identity, Integration with dominant culture		Integration with dominant culture, Final discussion, evaluation
Time	90 Minutes	15 Minutes	90 Minutes	15 Minutes	90 Minutes

Day: (1)/ Time: 5 Training Hours

Behavioral Objective:

- Able to determine the Challenges that the Muslim family face in non-Muslim countries

Day: (2)/ Time: 5 Training Hours

Behavioral Objective:

- Preparedness and full awareness of the age of adolescence and the impact of this awareness to meet the challenges that parents may face and the effect of family practices and role model

Day: (3)/ Time: 5 Training Hours

Behavioral Objective:

Awareness of the Identity and the stages of building the Identity, and how to Integration with dominant culture.

Appendix C - The example of the First Module

The Course – Module 1

Challenges that the Muslim family face in non-Muslim countries.

Day: (1)/ Time: 5 Training Hours

Behavioral Objective:

- Able to determine the Challenges that the Muslim family face in non-Muslim countries

Note to Educator: The teaching strategies recommended for educators to use in this module are lecture, video, and discussion. The discussions will be with groups or all the participants together.

First Session

Introduction/ introduce/ groups

Time: 90 Minutes

Introduction

- This course is for parents who plan to migrate or live in non-Muslim countries, and those who seek to teach their children Islamic values and practices moderately without extremism.
- The course discusses many important knowledge and skills units for parents such as (family relations, adolescent development, identity development, family practices, cultural identity).
- This course helps parents to confront challenges according to scientific methodology and scientific standards which allows achieving the objectives of the course.

The Course's Objective

Is to fill gaps that may exist between parents and their children when moving to live in Western countries.

The course Goals

- Aware of the challenges that may face when they move to non-Muslim countries.
- Able to determine the quality and pattern of their relationship with adolescents.
- Able to know the impact of migration on parents and adolescents.
- Knowledge of theories and identification of adolescent and adolescent development.
- Preparedness and full awareness of the age of adolescence and the impact of this awareness to meet the challenges that parents may face.
- Role model and its impact on the teenager.
- Dealing with adolescence challenges
- Improving the parent-child relationship
- Building a strong identity
- Able to Integration with dominant culture while preserving Islamic culture and values.

Time for Break

15 Minutes

Second Session

The challenges of living in non-Muslim countries

Time: 90 Minutes

various psychosocial factors involved in the experience of the immigrant..

- The motivation and circumstances for immigrating.
- Access to refueling or reaffirming the person's ethnic context.
- Age at migration.
- Pre-immigration character organization.
- Nature of the country left behind.
- The magnitude of cultural differences that exist between country of origin and host country.
- The reception by the host population.

- Experiences of efficacy in the new country.
- The birth of children. (Tummala-Narra, 2004, p.168).

Video

<https://www.youtube.com/watch?v=guacnsdngPo>

Brainstorming

The parents will be work together in assigned small groups to answer the following

questions:

- What do you think about the video?
- What benefits do you want for your children?
- How do you balance these virtues and teach your children Islamic values?

Time: 20 Minutes

Time for Break

15 Minutes

Third Session

The challenges of teaching the Islamic values and practices

Time: 90 Minutes

Video

<https://www.youtube.com/watch?v=TfRJNbCIJ-I>

The challenges of living in non-Muslim countries:

- Maintaining Islamic values and identity in a non-Islamic country
- Parents concerned about the cultural and religious identity of their Islamic children.
- How to teach children Islamic values and practices which are usually learned through practicing traditional Islamic religion in a proper and correct way within a school and/or community of like-minded individuals.

Factors Affecting These Challenges:

- Social and religious education
- Financial status of the family
- Parental relationship with their children
- The community in which the children will be raised (the presence of Islamic centers, the community accepts the Muslims ..)
- Parents' awareness of these challenges....

The End of Day one

Appendix D - The PowerPoint

TEACHING ADOLESCENTS ISLAMIC VALUES AND RELIGIOUS PRACTICES IN NON-MUSLIM COMMUNITIES

By Nada Alalwani

Challenges that the Muslim family face in non-Muslim countries

- Day: (1)
- Time: 5 Hours

Behavioral Objective:

Awareness of the Identity and the stages of building the Identity, also how to Integration with dominant culture.

FIRST SESSION

Introduction/ introduce/ groups

Time: 90 Minutes



INTRODUCE



Groups

Be in groups of...
4,5 ...
to work with during
the course
sessions.

Introduction

- This course is for parents who plan to migrate or live in non-Muslim countries, and those who seek to teach their children Islamic values and practices correctly without extremism.
- The course discusses many important knowledge and skills units for parents such as (family relations, adolescent development, identity development, family practices, cultural identity).
- This course helps parents to confront challenges according to scientific methodology and scientific standards which allows achieving the objectives of the course.

The Course's Objective

Is to fill gaps that may exist between parents and their children when moving to live in Western countries.

The course Goals

- Aware of the challenges that may face when they move to non-Muslim countries.
- Able to determine the quality and pattern of their relationship with adolescents.
- Able to know the impact of migration on parents and adolescents.
- Knowledge of theories and identification of adolescent and adolescent development.
- Preparedness and full awareness of the age of adolescence and the impact of this awareness to meet the challenges that parents may face.
- Role model and its impact on the teenager.
- Dealing with adolescence challenges
- Improving the parent-child relationship
- Building a strong identity
- Able to Integration with dominant culture while preserving Islamic culture and values.



SECOND SESSION

The challenges of living in non-Muslim countries

Time: 90 Minutes

various psychosocial factors involved in the experience of the immigrant..

- The motivation and circumstances for immigrating.
- Access to refueling or reaffirming the person's ethnic context.
- Age at migration.
- Pre-immigration character organization.
- Nature of the country left behind.
- The magnitude of cultural differences that exist between country of origin and host country.
- The reception by the host population.
- Experiences of efficacy in the new country.
- The birth of children. (Tummala-Narra, 2004, p.168).

VIDEO

<https://www.youtube.com/watch?v=guacnsdngPo>



Brainstorming



- What do you think about the video?
- What benefits do you want for your children?
- How do you balance these virtues and teach your children Islamic values?
- Time : 20 Minutes



THIRD SESSION

The challenges of teaching the Islamic values and

practices

Time: 90 Minutes



VIDEO

<https://www.youtube.com/watch?v=TfRJNbCIJ-I>

The challenges of living in non-Muslim countries

- Maintaining Islamic values and identity in a non-Islamic country
- Parents concerned about the cultural and religious identity of their Islamic children.
- How to teach children Islamic values and practices which are usually learned through practicing traditional Islamic religion in a proper and correct way within a school and/or community of like-minded individuals.

Factors Affecting These Challenges

- Social and religious education
- Financial status of the family
- Parental relationship with their children
- The community in which the children will be raised (the presence of Islamic centers, the community accepts the Muslims ..)
- Parents' awareness of these challenges....



END OF DAY 1

THANK YOU

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Appendix E - The course Evaluation Form

- Please rate your satisfaction in each of the following:

Module	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. This course helped me prepare for the challenges that may face with my family in non-Muslim countries					
2. I can determine the quality and pattern of the relationship with my adolescent child					
3. This course helped me know the impact of migration on parents and adolescents					
4. I know the theories and identification of adolescent development					
5. I'm aware of the age of adolescence and the challenges that I may face with my child					
6. This course helped me dealing with adolescence challenges.					
7. I learned how I can Improve the relationship with my child					
8. This course helped me build a strong identity for my child					
9. I'm able to integration with the dominant culture while I'm preserving Islamic culture and values					
10. The topic is useful for me					
11. The course is well organized					
12. The course was comprehensive					
13. The session time was appropriate					
14. Session topics were appropriate and comprehensive					
15. This course is great experience for me					

- Please draw a mental map summarizing what was covered in the training program.
- Give me any changes, if any, would you recommend for this course.
- Do you have any suggestions for future course?

Appendix F - The Educator Evaluation Form

- Educator's Name: _____
- Please rate from 1: Poor to 5: Good your satisfaction about the educator skills in each of the following:

1 2 3 4 5

1. The educator was well prepared for the course					
2. The educator arrives and leaves on time					
3. The educator has completed all sessions					
4. The educator communicates well with the participants					
5. The educator was organized					
6. The educator knows the topic well					
7. The educator was active and encouraging the participants to communicate.					
8. The educator mange the time well					
9. The educator control the course fairly					
10. The educator recognizes and adjusts teaching to accommodate the participant differences					

- Comments to develop the skills of the educator: