

PHYSICAL EDUCATION IN ISLAMIC SCHOOLS: TEACHER AND
ADMINISTRATOR BELIEFS

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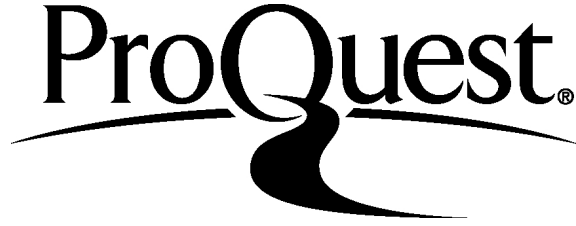
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Abstract

Physical Education is mandated and encouraged by both the Islamic faith and Ontario Ministry of Education. Teachers and administrators of Islamic schools in Ontario were surveyed to determine their beliefs and perceptions towards Physical Education. Both groups believed strongly about Physical Education, however they lack professional development in the subject area, which ultimately prevents them from delivering a successful program. A robust Physical Education program enhances student achievement across all subject areas, in addition to uplifting them emotionally and socially. Islamic schools are equipped with adequate facilities and equipment but must invest more training in their staff members pertaining to Physical Education. Teachers and administrators of Islamic schools must play an active role in bringing Daily Physical Activity to their students.

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Chapter 1 - Introduction

1.1 Significance of the Problem

Faith-based schools have a dual responsibility for educating their students, both an academic and religious responsibility. Islamic Schools in Ontario follow the same mission and ultimately aim to strengthen their students in the academic and religious sciences. The Prophet Muhammad (peace be upon him) instructs the followers of the Islamic faith, known as Muslims, to ‘seek knowledge, even as far as China’ and ‘seek knowledge from the cradle to the grave’. Some of these sayings have far-reaching implications: learning is a life-long matter; it can be pursued outside the Islamic world and it is an equal obligation for men and women (Halstead, 2004, p. 521). However, knowledge must be practical and a means for the seeker of knowledge to draw closer to his or her Lord. Islam promotes a holistic education, one that benefits the individual physically, emotionally, mentally, and spiritually.

Faith-based schooling places a heavy emphasis on both the cognitive and spiritual realms of the student, perhaps neglecting the Health and Physical Education component due to limitations on time and resources. Health and Physical Education include an integral part of the overall educational aims of the Islamic faith and Ontario Ministry of Education; however, many Islamic Schools in Ontario may neglect Physical Education within their curriculum. The purpose of this study is to highlight the beliefs of Islamic schoolteachers and administrators towards Physical Education, and to review the challenges (if any) facing Islamic Schools when delivering an effective Physical Education program. The Ontario Ministry of Education’s Health and Physical Education curriculum is the larger topic at hand. However, this study will focus on the Physical

Education component of the curriculum in order to bring more focus to the research and discussion at hand. A future study may attempt to look at both Health and Physical Education in more depth.

The Prophet of Islam clarifies the importance of health in his advice to one of his companions: “Fast and break the fast, and sleep and pray. Your body has a right over you, your eye has a right over you, your wife has a right over you, and your visitor has a right over you” (Bewley, Hadith #150). The timeless advice of the Prophet highlights the significance of taking care of the physical body, which ultimately is used in worship and seeking knowledge, both being a means of closeness to God. Finally, another tradition related from the Prophet explains that, “The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Desire that which will bring you benefit” (Bewley, Hadith #100). This statement of the Prophet clearly illustrates that physical health is of the utmost importance, for both spiritual and worldly benefit. The research at hand will focus on Physical Education in Islamic Schools and its connection with overall student achievement.

Moreover, the Ontario Ministry of Education has a minimum mandate of “20 minutes of sustained moderate to vigorous physical activity each school day” (Daily Physical Activity, 2005, para. 1). Daily Physical Activity (DPA) is an approach that the Ministry is taking towards making their schools, and ultimately their students and residents, healthier. Countless research exists on the cognitive, emotional, and social benefits that physical activity has on a child (see for example, Ratey, 2008; Reynolds, 2012). It is rare to find a teacher or an administrator who will disagree with the benefits of physical activity, and hence, we should have the most robust Physical Education

programs in the province, be it in a faith-based or public school. Do we have effective Physical Education programs? The Public Health Agency of Canada (PHAC) states that, “childhood overweight and obesity has been rising steadily in Canada in recent decades. Between 1978/79 and 2004, the combined prevalence of overweight and obesity among those aged two to 17 years increased from 15 per cent to 26 per cent” (p. 1). With obesity on the rise amongst both adults and youth, it is imperative that all schools in Ontario focus more on their Physical Education programs.

1.2 Importance of the Study

As it is evident that Physical Education is one of the core educational aims of the Islamic faith and Ontario Ministry of Education, the question that arises asks: “Are Islamic Schools in Ontario fulfilling their religious and academic responsibility?” Islamic Schools in Ontario are still fairly young and are going through many challenges. Most schools are struggling to stay afloat and suffer from financial issues because the government does not fund them. Physical education may be at the bottom of their priority list because of the many other challenges these schools are facing. There have not been many in-depth studies performed on Islamic School curricula. The field of Physical Education may, in this context, be under serviced in these schools, which is why this study is necessary. The study will aim to determine the outlook of Islamic School administrators and teachers towards Physical Education, and also assess current implementation challenges.

1.3 List of Terms

Allah: This word from the Arabic language means “the one and only God,” referring to the same God who spoke to the Jews and Christians (Emerick, 2002, p. 18).

Daily Physical Activity: Daily Physical Activity is “a minimum of 20 minutes of sustained moderate to vigorous physical activity each school day”, as outlined by the Ontario Ministry of Education in 2005.

Hadith: “The text of an eyewitness report of something the Prophet (Allah bless him and give him peace) said, did, refrained from, intended to do, or was” (Keller, 2011, p. 410).

Islam: A monotheistic faith revealed through the Prophet Muhammad (peace be upon him) for all of mankind (Keller, 2011).

Muslim: “A person who is surrendering to God and finding peace. A follower of the religion of Islam” (Emerick, 2002, p. 370).

Peace be upon him: Used after the names of Prophets as a form of respect.

Physical Activity: Physical activity is the actual act of being physically active. Physical activity is a means to achieving a successful Physical Education curriculum.

Physical Education: For the purposes of this paper, Physical Education is defined as the formal education delivered by a school to the students. All types of physical activity performed during the school day are part of the larger Physical Education program.

Qur’an: “The Qur’an, which is often spelled Koran in English, is believed by Muslims to be the literal speech of God as revealed to the Prophet Muhammad. The word Qur’an means The Reading” (Emerick, 2002, p.6).

1.4 Literature Review

A review of the existing literature was performed and it highlighted that research on Islamic Schools in North America is very limited, and particularly limited in the subject

area of Physical Education. Islamic schools in Ontario are emerging and therefore there is room for much research to be performed. Furthermore, it is evident that Physical Education enhances students' cognitive abilities and improves overall student wellbeing (Ratey, 2008, p. 7).

Faith-based schooling is gaining popularity in North American communities. A challenge that these schools face is meshing together the religious teachings with the provincial learning expectations, while ensuring a successful implementation of both foci in the classroom. The literature review at hand will focus on the implementation of Physical Education in Ontario's Elementary Islamic Schools. Countless research studies exist on the benefits of physical activity and exercise, and the research extends beyond physical health to that of enhanced cognitive performance. Dr. John Ratey (2008) states, "I want to cement the idea that exercise has a profound impact on cognitive abilities and mental health" (p. 7). The benefits of Physical Education are far-reaching and not limited to the physical body, as Dr. Ratey skillfully explains in his revolutionary book *Spark*. A successful Physical Education program will enhance the student across all academic subjects, as Reynolds (2012) explains:

Recent studies credibly have established that exercise stimulates the creation of new brain cells, pumps up existing ones, improves mood, aids in multitasking, blunts aging-related memory loss, sharpens decision making, dulls stress, enfeebles bullies, and if you happen to be an elementary school student, improves your math grade. (p. 183)

The research is remarkable in terms of the benefits of Physical Education; however, it seems to be at the bottom of the priority list for most teachers and administrators. Since

Islamic Schools in North America are still emerging, the limitations of research may be more evident for relevant curriculum implementation topics.

The two canonical texts in Islam are the *Qur'an* and *Hadith*; these will be used to highlight the importance of health and Physical Education in Islam. The Qur'an is believed to be the words of God revealed to the Prophet Muhammad (peace be upon him) in the Arabic language. Hadith are the prophetic traditions that encompass the Prophet's actions, sayings, and the actions of his companions. Muslims firmly believe in these two texts and the principles in Islam are founded upon them.

Religious responsibility.

Importance of knowledge in Islam.

The Prophet Muhammad (peace be upon him) states that, "seeking for knowledge is obligatory for every Muslim man and woman" (Halstead, 2004, p. 521). The Islamic faith is one that promotes the acquisition of knowledge. Al-Attas (2001) explains that knowledge is of two types in the Islamic tradition. The first type of knowledge is "that given by God to man" (p. 68), which is only to be achieved through worship and devotion to God. The second type of knowledge is "acquired by man by means of his own effort of rational enquiry based on experience and observation" (p. 68); this knowledge is acquired through reason. Additionally, the Prophet Muhammad (peace be upon him) instructs the followers of the Islamic faith, known as Muslims, to "seek knowledge, even as far as China" and "seek knowledge from the cradle to the grave" (Halstead, 2004, p. 521). The above mentioned advice from the Prophet emphasizes seeking knowledge and that culture should not be a barrier to acquiring knowledge, but rather people should search out beneficial knowledge despite the origin. Furthermore, the purpose of

knowledge, within the Islamic faith, is to have the possessor of the respective knowledge become closer to God, be it religious or worldly knowledge. Therefore, seeking knowledge regarding the physical body should be of the utmost importance since it is the vessel through which the human being draws closer to the Lord. Halstead (2004) explains that, “like money, knowledge is not to be accumulated for its own sake but must be put to use” (p. 520). Knowledge without a use or purpose is not considered to be beneficial; rather knowledge should be connected with a higher purpose.

Physical Education in Islam.

Physical Education is at the core of the learning objectives found within the Islamic traditions. As related in Imam Bukhari’s compilation of *Hadith*, the Prophet has been recorded to say:

Fast but then don’t fast; pray at night, but also sleep. Your body has a right due from you to it. Your eye has a right over you. Your spouse has a right to a good companion, your visitors have rights over you; many people have rights over you. (Hadith, # 5199)

Many principles pertaining to Physical Education can be derived from this one saying of the Prophet. Firstly, it clearly states that the ‘body has a right due from you to it’ and one should do whatever it takes in order to give the body its right. As we know from modern research, exercise is imperative for nurturing the physical body and achieving optimal health. Secondly, this prophetic tradition highlights the importance of balance in the life of a Muslim, as is also apparent through the Qur’an in Chapter 2 verse 143, “*And We have made you a balanced community*” (Qur’an 2:143). Balance is a central principle in the Islamic faith and therefore should be exercised in Islamic Schools, which are founded

upon this tradition. Finally, we can derive from this prophetic tradition that taking care of one's body is not only for personal gain, but rather to fulfill social obligations as it is clearly stated in the above Hadith that, "many people have a right over you" (Hadith, # 5199). By educating youth regarding their bodies, we will set them up to live healthy lives and this will allow them to serve society at large, which is a praiseworthy and noble act in the Islamic faith.

Another prophetic tradition that highlights the importance of Physical Education is found in the collection of Imam Muslim: "The strong believer is better and more beloved to Allah (God) than the weak believer although there is good in each" (Hadith, # 2664). Based on this prophetic tradition, it is evident that physical health and strength are important parts of a Muslim's life. Physical health is encouraged in Islam because a healthy body leads to a healthy mind, which also leads to a healthy soul. As we can see from the two prophetic traditions, nurturing the physical body is promoted in Islam and therefore it should also be the religious responsibility of Islamic Schools.

However, there is no framework for Islamic Schools to turn to in order to aid them in implementing a balanced curriculum in their respective schools. Many Islamic school teachers and administrators may not be aware of the Hadith pertaining to Physical Education and therefore give it little or no importance during their teaching day. An assessment of the Physical Education curriculum within these Islamic Schools is necessary in order to determine whether or not the religious responsibility of promoting a balanced curriculum is being fulfilled.

Teachers' Beliefs.

Given that the study at hand analyzes the beliefs and perceptions of Islamic schoolteachers in Physical Education, a section on the research of teachers' beliefs is necessary. Teachers' beliefs have become an important area of research for many educators. Tsangaridou (2006) explains that more attention needs to be paid to how teachers' thoughts and actions affect the quality of teaching (p. 486). Tsangaridou goes on to state that, "teachers' beliefs are considered to play an important part in the judgments, understanding, and interpretations they make every day" (p. 487). Teachers' beliefs play an integral role in how teachers implement curriculum. Research indicates that beliefs may have been acquired and formed by three main channels: (1) experience as a student; (2) life experience; and (3) teacher education program (Tsangaridou, 2006, p. 487).

Moreover, Matanin and Collier (2003) performed a longitudinal analysis of pre-service teachers and concluded that the pre-service teachers only assimilated part of the teacher-training program into their teaching practice. Matanin and Collier (2003) believed that personal experience played a significant role in the formation of teachers' beliefs, especially in regards to Physical Education. Therefore it is important to gauge the beliefs of a staff in order to change their outlook on an educational issue. For example, in the case of this study, if administrators want to change the overall outlook of Islamic schoolteachers toward Physical Education, then they must first understand the teachers' beliefs regarding Physical Education. The above research indicates that teachers' beliefs are important in the overall education of a student and have practical implications in the classroom.

Provincial standards.

The measuring stick for private schools in Ontario is the Ministry of Education's curriculum documents. The Ministry of Education defines private schools using the Education Act in their Policy and Procedures Manual for Private Schools (2013):

An institution at which instruction is provided at any time between the hours of 9 a.m. and 4 p.m. on any school day for five or more pupils who are of or over compulsory school age in any of the subjects of the elementary or secondary school courses of study. (p. 6)

Additionally, it is the Ministry of Education that is responsible for approving private schools to function legally in Ontario. Kroeker (2004) highlights that, "all private schools in Canada operate under the provincial or territorial acts, there being no general act of education" (as cited in Gibson, 2012, p. 109). Furthermore, Davies, Aurini, & Quirke (2002) explain that, "approximately 6 per cent of Canadian children participate in some form of private education. Funding for private education varies from province to province" (as cited in Gibson, 2012, p. 109). Although private schools have some freedom in driving their own curriculum choices, they must also meet a minimum criterion of the provincial standards. In terms of Physical Education, there should be no dilemma between the provincial and religious standards because both agree that daily physical exercise is beneficial and necessary for the students.

Khan (2009) concluded that, "physical development is a neglected area in most Muslim schools, particularly with regard to female learners" (p. 85). It appears that, despite the religious and provincial standards demanding excellence in Physical Education, Islamic Schools may be falling short of their responsibility in this area.

Furthermore, female students are more at risk of not being physically educated due to cultural reasons, which have no religious backing. As stated above in one of the prophetic traditions, seeking knowledge is the responsibility of all Muslims, male and female alike. Although Khan has identified these issues pertaining to Islamic Schools, there is no research that delves into why Ontario private schools may be falling short in delivering an effective Physical Education curriculum.

The Ministry of Education is the leader of education in the province of Ontario. This Ministry plays many roles in advocating the best possible education for Ontario residents. As part of their responsibilities, the Ministry provides the curriculum documents and mainly deals with the public school system. Additionally, they accredit private schools within the province. Elementary Islamic Schools would fall under the category of a private school in Ontario and the list of these schools can be found on the Ministry's website (<http://www.edu.gov.on.ca/eng/general/elemsec/privsch/>). After the accreditation process, it is not clear whether the Ministry plays an active role in monitoring the curriculum delivered by these private schools; further research into the matter is needed.

Implementation and Daily Physical Activity.

Physical education can come in many various forms; Daily Physical Activity (DPA) is one of these forms that the Ministry of Education has chosen to be a vehicle for enhancing Physical Education. The Ministry's website reads, "Every elementary student will take part in a minimum of 20 minutes of daily physical activity as part of the government's [Healthy Schools Program](#)". The Ministry has mandated DPA based on research that supports Physical Education and the overall wellbeing of the student. It is

logical to intuit the value placed on Physical Education in Ontario's curriculum; otherwise an effort would not have been made to add to an already busy curriculum. However, are schools, both public and private, fulfilling these 20 minutes of DPA? In his evaluation of the DPA in Ontario's elementary public schools, Patton (2012) writes that, "teachers and students alike acknowledge that DPA classes are often not even implemented" (p. 73). This data from the teachers and students who participated in Patton's (2012) study make it evident that the mandated 20 minutes of DPA are not being met.

Although it is clear that DPA is not being implemented, the reasons for the lack of this implementation are yet to be determined. A suggestion that Patton (2012) highlights is, "professional development for teachers in DPA instruction could benefit the level and duration of physical activity" (p. 73). This evaluation of DPA was done on public elementary schools. What then is the state of DPA in private elementary schools?

Patton (2012) explains in his assessment that teachers feel insecure regarding their training with Physical Education. Many educators may fear the unknown, and when asked to administer Physical Education or daily physical activity they may feel unqualified to do so. The staff of Islamic schools is no different in terms of their specific training towards Physical Education, which may translate into poor delivery and implementation of the curriculum. One of the ways in which Islamic Schools can access free resources for Physical Education is through the OPHEA website. OPHEA also offers professional development for teachers and administrators in order to improve the delivery of their Physical Education curriculum. It may not be feasible for Islamic schools to employ specialized Physical Education staff because of small school size;

however, professionally developing a staff member or two is a much more reasonable goal. Despite the readily available resources for private schools, it is unclear if Islamic Schools are taking advantage of such opportunities. To answer this issue and others related to it, assessment and further research into the respective schools are necessary.

Challenges.

Faith-based schools face many challenges while attempting to find a balance between the academic and religious subjects. Which category does Physical Education fall under? Physical Education is a holistic subject and the benefits of it carry across all the subject areas (Reynolds, 2012), potentially positioning this subject as part of both the academic and religious curriculum. One of the challenges that faith-based schools, and particularly Islamic Schools, face is that the curriculum is overcrowded, which is why Dr. Freda Shamma advocates for a balanced curriculum between academic and religion classes (Shamma, 1999, p. 291). Islamic Schools attempt to meet all the provincial standards and also add on subjects such as Islamic Studies, Arabic, and Qur'an memorization, hence an overcrowded curriculum. Unfortunately, due to the busy schedules, a subject that teachers may neglect is Physical Education. While concluding her piece on the challenges of curricula in Islamic Schools, Shamma (1999) articulates:

The curriculum challenge is there. It is time for Muslims to reach beyond their own immediate needs, and their own immediate communities, to join together to design and develop a curriculum that will truly meet the needs of the larger Muslim *Ummah* [community]. (p. 295)

Challenges for female students.

Physical education presents its own challenges in relation to female students. This holds true for even the public school system. However, it is heightened in Islamic schools due to culture. Francis and Lathrop (2011) take an historical journey through the development of Physical Education in Ontario and argue that the current curriculum is male-centered and not conducive for the learning of female students. They further highlight that the Physical Education curriculum thrives on competitive sports, which causes many female students to be disengaged. Similarly, in Islamic schools female students are disengaged from Physical Education possibly for the same reason and also because many of them are discouraged from participating due to cultural pressures. Zaman (1997) explains that, “the literature describes young and physically active Muslim women who experience that their parents try to maintain cultural values that disfavour physical activity, while these young women rather look to the teachings of Islam to defend their physical activities” (as cited in Richardsen, 2007, p. 19). It is evident that besides the disengaging curriculum, cultural values play a significant role in whether females participate in physical activity. It is important to note that religion is not the barrier, but rather culture is. The Islamic tradition promotes physical activity for both male and female students. However, as the students mature and near the age of puberty it is advised that males and females participate in physical activity separately (Ratey, 2008; Sax 2010). Dr. Sax, in *Girls on Edge*, and Dr. John Ratey, in *Spark*, both agree that physical exercise for male and female students should be done separately because the biological makeup is different for the respective genders, therefore the physical development and instruction should be different. The Islamic understanding of boys and girls participating separately in Physical Education is not a barrier and should not be

taken as such. Kahan (2003) explains that, “physical activity must be neither un-Islamic nor promoted solely on a pro-Western basis. Rather, physical activity must be contextually linked to Muslims’ lives as they lead them religiously and secularly” (as cited in Richardsen, 2007, p. 18). Based on the above research, it is evident that religion should not be a barrier for female Muslim students’ participation in Physical Education. Further research is needed to determine current cultural barriers that female Muslim students face in regards to participation in Physical Education.

Literature review conclusion.

Physical Education in Islamic Schools is an area that may be underserved and requires further research in order to enhance the cognitive and physical abilities of the students. The Islamic faith encourages seeking knowledge for both males and females alike; this includes both religious and worldly knowledge. Therefore, teaching and learning Physical Education is a praiseworthy action in Islam. Islamic Schools have a dual responsibility in delivering an effective Physical Education curriculum that targets all learners. However, due to the young nature of Islamic Schools in North America, research is very limited; this presents an opportunity for research to be conducted in Islamic Schools, particularly in Physical Education, a subject area that benefits students in all aspects of their lives.

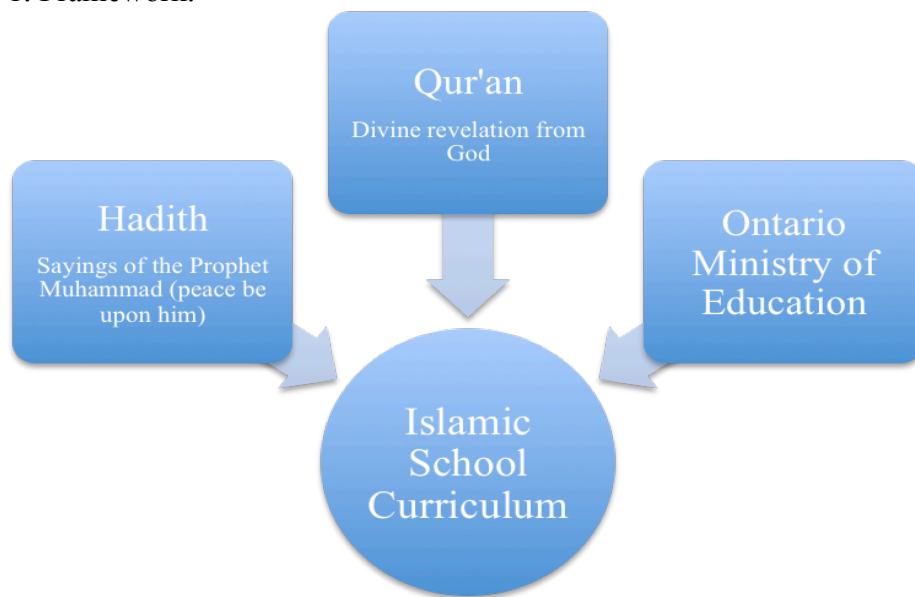
1.5 Theoretical Framework

This study was conducted based on the Physical Education aims and objectives found within the ethos of Islam and the Ontario Ministry of Education’s curriculum document. The Islamic aims and objectives will be derived from the two main religious texts in Islam, namely the Qur’an and Hadith. Muslims believe the Qur’an to be the word

of God, divine revelation, and therefore the framework found within it is how Islamic schools tailor their curricula. Additionally, Hadith are the sayings and actions of the Prophet Muhammad (peace be upon him), a divinely guided Prophet who was an exemplar for all of humankind. Islamic Law is derived from these two main sources.

Figure 1 will aid in understanding this framework.

Figure 1. Framework.



God instructs the believers in the Qur'an by saying "Eat of the good things We have provided for you" (Qur'an, 2:57). This is clearly stated in the Qur'an to show the importance of eating pure and healthy food in order to preserve the mind and body. Additionally, Prophet Muhammad (peace be upon him) instructs the followers of the Islamic faith (as mentioned above in Hadith #100 and 150) to give the body its due right and that the stronger believer has an advantage over the weaker believer, although there is good in both. This importance given to both mental and physical health by God and His messenger is because if one is healthy he or she will be able to worship God and

serve the community, and ultimately serve humanity at large. A healthy and strong individual is able to bring more good to his or her fellow citizens.

Good health is considered to be one of the plentiful blessings for the believer, granted by God, and it is the duty of each and every believer to learn the details of how one can live his or her life in a healthy and wholesome manner. Therefore, this research on Health and Physical Education will be conducted within this framework of the Qur'an and Hadith, the goal being vitality and wellbeing of the individual, which will lead to the overall wellbeing of society.

Islamic Schools in Ontario are considered private schools, and as such they must follow the Ministry's learning outcomes, which are clearly stated in the curriculum documents. As mentioned above in the Literature Review, the Ontario Ministry of Education not only promotes and supports Physical Education; it is one of their mandates to ensure that students get 20 minutes of sustained vigorous exercise daily. Therefore, both the Islamic and Ministry frameworks encourage physical activity, which leaves Islamic Schools with a dual responsibility and more reason to ensure that their students are active and healthy.

1.6 Research Questions

The research questions guiding this study ask:

1. What challenges do Islamic Schools in Ontario face in providing an effective Physical Education curriculum?
2. What are the perceptions of Islamic school administrators and teachers in Ontario towards Physical Education?

1.7 Hypothesis

The hypothesis for this research study is that Islamic Schools in Ontario are not fulfilling their religious and academic duty in the subject area of Physical Education. Teacher and administrator beliefs towards Physical Education in Islam will be analyzed. There are many factors that will be studied, however, the hypothesis is that Islamic schools in Ontario have limited resources and therefore cannot provide wholesome Physical Education training. Some schools even lack gymnasiums, while most do not have a certified Physical Education teacher on staff. Certified staff to teach Physical Education is a key resource for schools. A certified Physical Education staff member is one who would have more training than the minimal divisional training, and therefore may be better prepared to teach Physical Education. The provincial government does not fund private schools in Ontario and this may cause them to struggle with financing, staffing, and numerous other resources.

Moreover, Islamic school curricula are crowded with subjects because of the additional religious and cultural subjects in the curriculum and therefore they may be forced to prioritize some subject areas. Unfortunately, Physical Education is an easy target and may often be neglected due to an over-crowded curriculum. Most Islamic schools teach the core subject areas and add on Islamic Studies, Arabic, and Qur'an memorization. These religious sciences are important and well taught by Islamic schools; however, the question that arises is, what is the correct balance between religious and academic subject areas for Islamic schools?

Chapter 2 - Method

2.1 Overview of the Research Method Rationale

The research method utilized in this study was quantitative, specifically the survey method. Creswell (2005) explains, “with its many applications, survey research is a popular design in education” (p. 396). The survey method was chosen for this study because it is a reliable and comprehensive method of research. Buchanan and Hvidzak (2009) state that, “survey research is a widely used methodology across the social sciences; it enables researchers to collect data on an array of issues surrounding the behavior, thoughts, and feelings of people or groups” (p. 37).

The objectives of this research were to tap into the thoughts and feelings of teachers and administrators of Islamic schools towards Physical Education. The survey method proved to be the most reliable and accessible option at hand. Furthermore, the survey method is gaining popularity amongst researchers from all backgrounds. Buchanan and Hvidzak (2009) go on to highlight:

A survey of 750 University Human Research Ethics Boards (HRECs) in the United States revealed that Internet research protocols involving online or Web surveys are the type most often reviewed (94% of respondents), indicating the growing prevalence of this methodology for academic research. (p. 37)

Based on the above quotation, it is evident that academics across the globe believe in the reliability of the online survey and therefore it is one of the most widely used research methods. Research Ethic Boards understand the integrity of the survey method and therefore have accepted it as a sound method for collecting

data. In addition to it being reliable, the online survey is a convenient and cost-effective way to gather data, which is another reason why many academics opt for this method (Buchanan & Hvidzak, 2009, p.37).

Furthermore, the advantages of using an online survey are many, while the disadvantages few. Wright (2005) highlights regarding online surveys, “advantages include access to individuals in distant locations, the ability to reach difficult to contact participants, and the convenience of having automated data collection, which reduces researcher time and effort” (para. 2). Teachers and administrators are busy individuals who are often limited for time and therefore it is convenient to reach them via an online survey as opposed to trying to track them down physically and have them sit and complete a survey. Additionally, the convenience and potential for a snowball sample increase for reaching a large and diverse group that is spread across a wide geographical area and reaching specific sample populations are key advantages of an online survey, as is highlighted by Wright (2005) above. Automated data also reduces the researcher’s time and effort and allows him or her to focus more attention to the understanding and delivery of the findings.

The online survey does come with some limitations and disadvantages. Wright (2005) states, “disadvantages of online survey research include uncertainty over the validity of the data and sampling issues, and concerns surrounding the design, implementation, and evaluation of an online survey” (para. 2). The above-mentioned disadvantages play a role in online surveys when the sample population is large and often unknown. However, this study was aimed at a very specific group of professionals who

understand the importance of educational research, namely teachers and administrators. The sampling issue was addressed by first contacting Islamic school principals to get their consent to survey their staff members. This type of approach is a focused one that diminishes any stratified sample and data validity issues. The survey for this study was carefully thought out and designed to extract the appropriate information from the participants because lack of computer knowledge and poor questionnaire design are two main frustrations for participants (Sue & Ritter, 2012). Design principles such as being user friendly and using conventional formatting, attractive colouring, and overall presentation and flow of the survey were adapted from Sue & Ritter (2012).

A researcher must keep the goal in mind when choosing a methodology, namely to gather unbiased data for the purposes of the research. Creswell (2005) states that, “survey research designs are procedures in quantitative research in which investigators administer a survey to a sample or to the entire population of people in order to describe the attitudes, opinions, behaviors, or characteristics of the population” (p. 396). For the purposes of this study, the survey is categorized in the following sections: 1) demographics; 2) teaching qualifications and assignment; 3) beliefs about Physical Education; 4) religious beliefs and Physical Education; 5) facilities and curriculum implementation; and 6) challenges. The first two sections of the survey were included to gather some basic information about Islamic schoolteachers and administrators because there has not been much research performed and very limited data are available. Sections three through six of the survey are the core of the research and aim to determine the general trends and perceptions of Islamic schoolteachers and administrators towards Physical

Education. Sections three through six of the survey included items that were designed to allow the researcher to consider relationships among religious beliefs, cultural beliefs, and curriculum implementation realities in Islamic schools in an urban Ontario context. Brainstorming of possible indicators was used to design the parameters of the items, followed by category grouping. Items were then checked with colleagues and expanded or categorized further to provide the final set of items that was included in the survey.

Given the limited research performed on Islamic schools, this study is that much more important as it will give educators an insightful look into a growing trend of faith-based schooling.

2.2 Data Description and Preparation

Participants were invited from Islamic schools in the Greater Toronto Area. The research was limited to this geographical area in order to focus on a demographic that is similar in background and socioeconomic status. The data collected for the purposes of this study were provided anonymously to protect the identity of the participating schools, administrators, and teachers. The identities of the participants are not relevant as the study aims to gather the general trends and perceptions of the participants, which can be done without collecting their identities. The survey was emailed to school principals, who upon agreeing to participate in the study forwarded the survey to their staffs.

One hundred participants were targeted across 6 Islamic schools in Ontario, which included Physical Education teachers, school administrators, and regular classroom teachers. Demographic data were collected to allow the researcher to compare data that are provided from each group and from sub-groups (such as age groups or gender groups)

within the data set. Participants targeted included a wide range of ages and backgrounds to reflect the diverse staffs typical of Islamic schools. Teacher and administrator participants were included because both influence the curriculum in their respective private Islamic schools. Administrators are the leaders of the school and therefore guide the overall direction of the curriculum. Moreover, given that Islamic schools are private schools, teachers also help direct the curriculum and have more leeway than teachers from the public school system in how to deliver their learning outcomes. Administrators of Islamic schools rely heavily on their staffs to help them guide the curriculum.

2.3 Data Analysis

The data collected were anonymous and participation was strictly voluntary. Upon accepting the invitation to participate in the study, participants were e-mailed the login information for the survey; the survey was completed using Survey Monkey. The survey included prompts related to beliefs and attitudes of teachers and administrators towards Physical Education and took approximately 7 to 10 minutes to complete. The survey included 40 belief statements; for each statement, the participant could agree or disagree. Data were analyzed using the IBM SPSS 20.0 program.

2.4 Ethical Considerations

Ethical considerations were carefully thought out and abided by during the course of the research. Every effort was made to ensure that the research was free from bias; this includes the researcher's bias as he is from the Islamic faith and performing a study on Islamic schools. The study was free from bias because it is the intention of the researcher to improve the Health and Physical Education curriculum in Islamic Schools; therefore it was imperative that the data were free of bias and an objective study was

performed in order to identify the areas of strength and challenges for improvement. Additionally, the participants were informed that the purpose of the study was to identify a possible issue and suggest some solutions to it. The participants were assured that the data collected would be anonymous and only used for the purpose of this study. The names of participants and schools involved in the research would not be disclosed at any point during the study. Finally the advice of Creswell (2005), a pioneer in educational research, was adhered to as it relates to the ethics of data analysis in this type of research:

Data should be reported honestly without changing or altering the findings to satisfy certain predictions or interest groups. In addition, studies completed by others should not be plagiarized, and credit should be given for material quoted from other studies...As ethical educators, we need to make every effort to communicate the practical significance of our research to the community of researchers and practitioners so inquiry will be encouraged and used. (p. 14)

With these encouraging words from Creswell (2005), all ethical points were considered and diligently abided by in order to cite all research and ensure a transparent delivery of the findings.

Chapter 3 - Results

The previous sections provide a background on the overall importance of Physical Education in schools and highlight the intended significance of it in Islamic schools. In this section, the focus will be the results that were obtained from the current research. The survey used in this study was categorized into the following sections: 1) demographics; 2) teaching qualifications and assignment; 3) beliefs about Physical Education; 4) religious beliefs and Physical Education; 5) facilities and curriculum implementation; and 6) challenges. Each section was looked at individually and data that were collected will be discussed. Additionally, explanations of why the collected data were important to the overall study, and the trends and patterns evident in the data will be discussed.

As mentioned in the previous section, 100 participants (N =100) were approached to participate in this study across six schools in the Greater Toronto Area. The response rate was 29% (N = 29), which is an acceptable response rate; it is close to the response rate of 30% that most researchers require for analysis (Dillman, 2000; Malaney, 2002). The lower response rate was deemed acceptable for this study because of the relatively low number of Islamic schools. Based on the response rate above, the research was reasonably well attended to by both teachers and administrators. A closer look at the six sections of the survey provides a deeper understanding of the results.

3.1 Demographics

The survey was designed to collect basic demographic information regarding teachers and administrators of Islamic schools in Ontario. As previously mentioned, there is limited research pertaining to Islamic schools, and therefore even the most basic

demographic information was necessary for this study. Demographic data will further allow the researcher to break the responses down by age and gender, and draw further connections to Physical Education beliefs based on this data. Gender was an appropriate datum to collect because it may influence an individual's perception of Physical Education. Additionally, the research aimed to see if there was any difference between the perception of male and female Islamic schoolteachers, which is why this particular data were necessary. It also allows the researcher an insight into the diversity, or lack thereof, of Islamic school staffs. Out of the 29 (N = 29) participants in this study, 16 were female and 13 male. The ratio between male and female teachers was much closer than initially anticipated by the researcher. The split between male and female participants was an ideal balance for the study at hand because it allowed the researcher to address any gender related bias pertaining to Physical Education in Islamic schools.

The second demographic datum that was collected was age. Age is an important piece of information because once again it can be something that may influence an individual's perception towards Physical Education. Furthermore, age gives insight into the general trend of Islamic school staffs. The age of the participants was widespread and is illustrated in Figure 2.

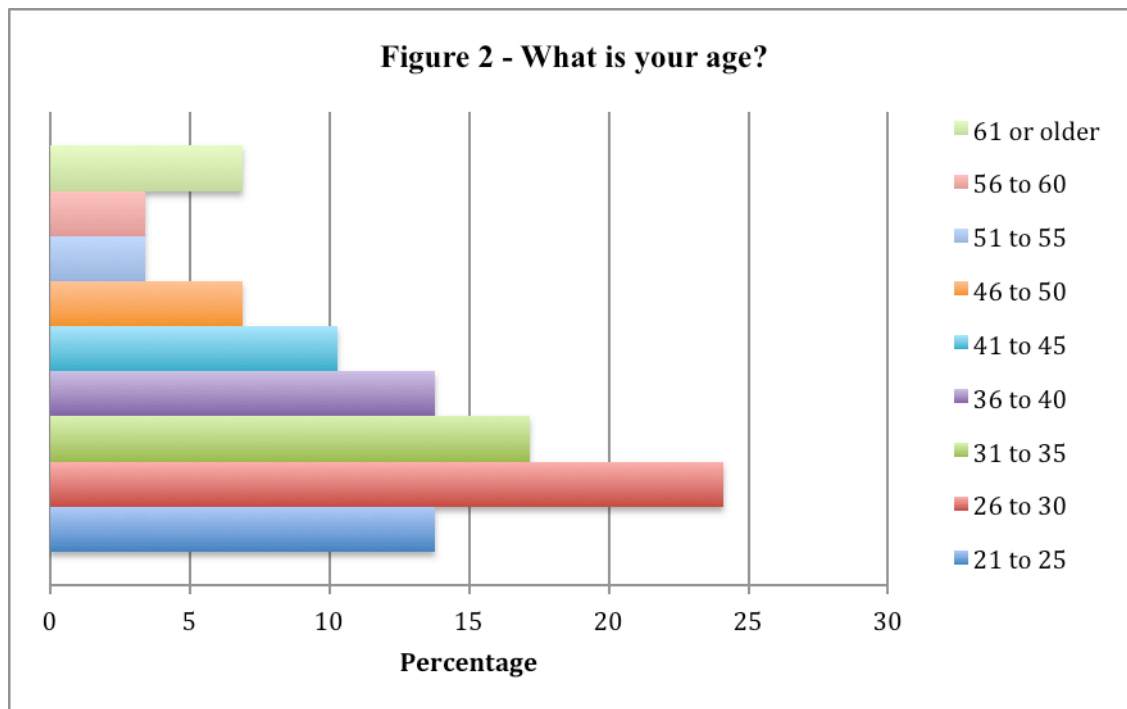


Figure 2 highlights that the age of the participants is from 21 years of age to over 61.

Interestingly, 68.9% (N = 20) of the participants were between the ages of 21 to 40 years. This note is important because these teachers, who are in the early years or prime years of their career, may have a strong influence on the future of Physical Education in Islamic schools because they have many years left in the profession and therefore have the potential to drive the direction of Physical Education within their respective schools. Additionally, the above age categories may unveil changes in trends between attitudes of younger staff members compared to their older counterparts. Therefore, age was seen as an important piece of information to be collected by the researcher as correlations can be made among the following results.

3.2 Teaching Qualifications and Assignment

The second category of questions in the research survey was aimed at teaching qualifications and assignment of the participants. It is important to understand the background and experience of the teachers before delving into their beliefs about a particular issue or topic. This part of the survey allowed the researcher to determine the expertise and credentials of the participants, which ultimately could correlate with some of their beliefs towards Physical Education. Firstly, out of the 29 respondents, 20 were teachers and nine were administrators. However, it is important to note that five out of the nine administrators also spent some of their time doing classroom teaching. This is quite common in Islamic schools because many times the schools cannot afford an extra teacher or a full-time administrator and therefore one of the administrators has to take on some of the teaching load. Additionally, the survey inquired whether the participants were members of the Ontario College of Teachers (OCT). The OCT describes its mandate as “the Ontario College of Teachers licenses, governs and regulates the Ontario teaching profession in the public interest” (www.oct.ca). The results indicated that 79.3% (N = 23) of the respondents were indeed part of the OCT. This piece of information is important because the researcher wanted to know if culture or place of education would influence the perceptions of the participants. Therefore, knowing where the Islamic school staffs have been educated and by whom have they been certified are useful data. Moreover, 72.4% (N = 21) of the respondents had completed their education in Ontario, which is 91.3% (N = 26) of the respondents who are members of OCT. Given the high number of Islamic school staff members who have completed their teaching certification in Ontario, their outlook on Physical Education could reasonably be expected to align with that of the Ontario Ministry of Education.

This section of the survey then went on to inquire from the participants as to what their current teaching assignments were. These insights were important because they gave a deeper look into the current state of Physical Education in Islamic schools. The results are highlighted in Table 1.

Table 1- Which of the following best describes your current teaching assignment?	
Answer Options	Response Percent
Full range of subjects, excluding Physical Education	20.7% (N = 6)
Full range of subjects, including Physical Education	37.9% (N = 11)
Mainly Physical Education on rotary	0.0% (N = 0)
Other	41.4% (N = 12)

It is interesting to note that not a single respondent was teaching Physical Education as their full time professional assignment. Only 37.9% (N = 11) had Physical Education as part of their breadth of subjects, while 20.7% (N = 6) had a full range of subjects to teach excluding Physical Education. These results allowed consideration of how students in Islamic schools are receiving their Physical Education. Such data also contributed insights into the utilization of staff in Islamic schools.

Additionally, the researcher wanted to look at the qualifications of Islamic school staffs to determine if they had any basic or special training in Physical Education. This is another piece of data that will allow a deeper insight into the current state of Islamic school staffs as well as their teaching assignments. Table 2 highlights the qualifications of the respondents.

Table 2 - Which of the following best describes your qualifications to teach Physical Education?	
Answer Options	Response Percent
I have general divisional qualifications only, with no specific extra qualifications.	48.3% (N = 14)
I have a teachable in Physical Education.	6.9% (N = 2)
I have taken an additional qualification course in Physical Education.	0.0% (N = 0)
I play on a recreational sports team.	0.0% (N = 0)
I play on a competitive sports team.	3.4% (N = 1)
I have no qualifications to teach Physical Education.	41.4% (N = 12)

As per the results of the survey, 41.4% (N = 12) of the respondents state that they do not have any qualifications to teach Physical Education. Moreover, 48.3% (N = 14) only have divisional qualifications with no extra qualifications in Physical Education, while a mere 6.9% (N = 2) have a teachable in Physical Education. Even the small 6.9% (N = 2) of qualified Physical Education teachers are not being solely utilized to teach this subject because, as shown on Table 1, none (N = 0) of the respondents was teaching mainly Physical Education on rotary. It is also important to note that 0% (N = 0) of the respondents had taken additional qualification courses in Physical Education. The lack of pursuit of additional qualifications in Physical Education may be attributed to the lack of priority given to Physical Education in Islamic schools. A future study will be necessary to shed more light on this issue.

3.3 Beliefs about Physical Education

In the previous chapters this study highlighted the importance and benefits of Physical Education from a health and wellbeing, religious, and Ontario Ministry of

Education perspective. This section of the survey aimed to determine the overall outlook of the respondents towards Physical Education in general. Almost 90 % of the respondents (89.7% or N = 26) believed that Physical Education is an important subject for schools to teach. Additionally, 82.8% (N = 24) of the respondents believed that regular Physical Education is beneficial to students' health, concentration, and performance in other areas of schooling. These results clearly highlighted that the participating Islamic teachers believe strongly in the cognitive and health benefits of Physical Education.

Furthermore, 79.3% (N = 23) of the respondents believed that students should be engaged in at least 20 minutes of Daily Physical Education (DPA) and that it promotes healthy social interactions in schools. It is interesting to note that exactly 79.3% (N = 23) of the respondents were members of the Ontario College of Teachers and the same percentage believed strongly about the value of Daily Physical Education (DPA). The Ontario Ministry of Education has promoted DPA and the results of this study highlight the success of this push because the members of the OCT believe strongly about the benefits of Daily Physical Activity as well (Ontario Ministry of Education, 2015, para. 1). Additionally, a strong 82.8% (N = 24) of respondents believed that regular Physical Education during a students' elementary and high school years has a positive impact on their activity level throughout their lives, which ultimately will keep them healthier and happier. This expression of the belief in the value of Physical Education shows the perceived importance of Physical Education in the early years of a child's life, supporting the Ministry of Education approach to this area because it is believed to set the stage for citizens to be active and healthy lifelong.

In contrast to the above results, only 31.0% (N = 9) of respondents believed that DPA was managed effectively in their schools. The same respondents who believed strongly about the benefits of Physical Education also saw a shortcoming within their own schools. Moreover, 75.9% (N = 22) of the respondents believed that Physical Education teachers should have specialized training to teach this subject effectively. It is evident from these results that more training is needed for Physical Education, with DPA being a component of Physical Education, to be taught and delivered effectively in Islamic schools. Finally, 93.1% (N = 27) of the respondents believed that Physical Education is equally as important for boys and girls. This information will be explored further when we consider the religious beliefs and Physical Education section of the survey. The results of this section of the survey were not unanticipated because the benefits of Physical Education are many and respondents, who attained specialized Physical Education qualifications, supported this premise.

3.4 Religious Beliefs and Physical Education

After deriving the beliefs and perceptions of Islamic schoolteachers and administrators towards Physical Education in general, the survey then delved into the religious beliefs related to Physical Education, which is of great interest given that this is a faith-based study of Physical Education. In the earlier chapters it was highlighted that Islam promotes Physical Education for all Muslims and we now turn our attention to the perceptions of teachers of young Muslims on this matter. The overall results of this section demonstrated that participants promote and encourage Physical Education in Islamic schools. A strong 89.7% (N = 26) of the respondents believed that Islam supports Physical Education.

Moreover, this section of the survey also delved in some cultural issues, such as gender bias towards Physical Education. The participants were asked if Islam promotes Physical Education for boys and girls equally. The response was strongly indicative of the belief that equal access to Physical Education was appropriate in Islamic schools; 79.3% (N = 23) of the respondents believe that Islam promotes Physical Education for boys and girls equally. It may be that these respondents have a clear understanding of Islam because this shows that they are aligned with the teachings of Islam as a religion and are able to decipher between the religious and culture biases. There may be some discrimination against girls when it comes to Physical Education; however, it is strictly a cultural issue and not a religious one. This issue will be discussed in more depth in the coming chapter. Additionally, only 17.2% (N = 5) of the respondents believed that Islam promotes Physical Education mainly for boys, which means that the majority of respondents agreed that Islam promotes Physical Education for both boys and girls. Conversely, 0.0% (N = 0) of the respondents believed that Islam promotes Physical Education mainly for girls.

To solidify the results of this section, it is noteworthy that only 3.4% (N = 1) of the respondents expressed that Islamic beliefs do not address Physical Education or fitness in any way. This piece of information clearly highlights that the majority of Islamic schoolteachers and administrators strongly believe that Islam promotes Physical Education and fitness. Furthermore, these same individuals feel that it is the role and responsibility of Islamic schools to educate their students in Physical Education as well. This is evident because only 6.9% (N = 2) of the respondents believed that Islamic beliefs support physical activity but these beliefs have nothing to do with the role of Physical

Education in Islamic schools. Since Islam promotes Physical Education as a means to overall health and wellbeing, it is evident that participants in this study strongly support that ideology.

Furthermore, the researcher intended to look at the difference of beliefs between male and female participants. Table 3 summarizes the results:

Table 3. Male and Female Participants' Beliefs About Physical Education.

	Male Teachers	Female Teachers	Male Administrators	Female Administrators
Total Participants	9	11	4	5
Believed that Islam promotes Physical Education but mainly for boys	22.2% (N = 2)	9.1% (N = 1)	0% (N = 0)	0% (N = 0)
Believed that Islam promotes Physical Education but mainly for girls	0% (N = 0)	0% (N = 0)	0% (N = 0)	0% (N = 0)
Believed that Islam promotes Physical Education for both boys and girls equally	66.7% (N = 6)	81.8% (N = 9)	100% (N = 4)	100% (N = 5)

Table 3 summarizes the overall difference male and female participants had towards Physical Education for boys and girls. Additionally, it highlights the differences between teachers and administrators. Not a single participant believed that Islam promotes Physical Education for only females. However, 22.2% (N = 2) of male teacher participants believed that Islam promotes Physical Education but mainly for boys. Finally, 100% (N = 9) of administrators of both genders believed that Islam promotes Physical Education for both boy and girls equally.

3.5 Facilities and Curriculum Implementation

The study at hand was meant to have practical implications and therefore a section about facilities and curriculum implementation was included in the survey. In order to bring about positive change concerning Physical Education in Islamic schools, it was necessary to determine the underlying perceptions about areas of improvement. It is evident from the above results that the participants believed strongly about the benefits of Physical Education. However, the survey was also designed to probe gaps between stated beliefs and day-to-day practices regarding instructional focus on Physical Education.

A good starting point for this discussion is that 37.9% (N = 11) of the respondents knew that they should teach more Physical Education than they do. This piece of information is extremely important because it highlights that a very small number of teachers is actually teaching Physical Education to the Ministry's standards. Additionally, only 17.2% (N = 5) believed that individual teachers should decide how much Physical Education his/her students receive based on the students' gender, age, religious beliefs, and interest. This indicates that most teachers are looking for guidance on how, and how much, Physical Education should be addressed within the Islamic schools.

Furthermore, specialized training in Physical Education played a role in the overall outlook of the participants. The results highlighted that 62.1% (N = 18) of the participants believed that a fully trained, specialist Physical Education teacher is needed in each school to make the best use of the facilities and equipment available for Physical Education. These results highlight two very important points. First, teachers seem to lack confidence to deliver Physical Education because they are not trained to do so. This perception was evident also in participants who had general division qualifications to

teach Physical Education. Second, the easy availability of facilities and gym equipment also play a vital role in the implementation of a successful Physical Education program. To further break down this point, 44.4% (N = 4) of the participating administrators believed that a fully trained, specialist Physical Education teacher is needed in each school to make the best use of the facilities and equipment available for Physical Education, while 70% (N = 14) of the participating teachers shared this view.

One of the hypotheses of the researcher was that Physical Education in Islamic schools was limited due to a lack of resources. A lack of resources would include financing, facilities (proper gymnasium), and gym equipment. Contrary to this, only 17.2% (N = 5) of the respondents believed that the gymnasium space in their school was inadequate to allow them to teach this subject well, which highlights that it is not necessarily the limitation of the facilities that may be keeping Islamic schools from delivering a robust Physical Education program. Additionally, 34.5% (N = 10) of the respondents believed that the gym equipment available in their school is inadequate to allow them to teach this subject well, leaving 63.5% (N = 19) of participants indicating that facilities and equipment are at least adequate. This piece of information further solidified that facilities and gym equipment were not the main deterrents to Physical Education instruction in Islamic schools. Finally, 24.1% (N = 7) of respondents believed that they couldn't teach Physical Education without proper gymnasium facilities that have a full supply of gym equipment. It is evident that facilities and gym equipment were not the main causes for under implementing Physical Education in these schools.

3.6 Challenges

Despite the positive outlook of the participants towards Physical Education due to its many benefits, participants believed that challenges were present. It is only through identifying challenges that one can improve in an area or subject matter. A challenge must not be looked at in a negative light, but rather viewed as an area for improvement, ultimately making something, which is already good, even better. For the purposes of this study, the survey aimed to extract the perceptions of the main areas of improvement for Physical Education in Islamic schools. One of the key areas of improvement was clearly more need for training in the art of teaching Physical Education. This is supported by 62.1% (N = 18) of the respondents who believed that they need more training to teach Physical Education well. Along with formalized training and professional development comes a sense of confidence when teaching a subject area. Many teachers are intimidated to teach Physical Education and therefore feel that they need additional development to teach this subject effectively. To further this point, only 20.7% (N = 6) of the overall respondents believed that they had enough teachers who are well trained in Physical Education, highlighting that there is much room for improvement in this department. Out of the 20.7% (N = 6) of the respondents who believed that they had enough teachers who are well trained in Physical Education, 50% (N = 3) were administrators while the other 50% (N = 3) were teachers. Therefore, both teachers and administrators see the need for more trained Physical Education staff members.

In summary, it is evident that the participants feel strongly that Physical Education is important for boys and girls, both from a religious perspective and overall health and wellbeing perspective. Additionally, very few participants have specialized training in Physical Education; however, many have general divisional qualifications to

teach the subject, which was perceived as a gap for specialized training on how to teach Physical Education. In general, administrators and teachers equally see the need for more qualified personnel to teach Physical Education. However, teachers expressed more need than administrators in regards to having a fully trained, specialist Physical Education teacher to make the best use of the facilities and equipment for Physical Education. The resources and facilities seem adequate to teach this subject well.

Chapter 4 - Discussion

This study of Physical Education in Islamic schools set out to survey teachers and administrators in order to identify the areas of improvement, ultimately to improve the Physical Education program in all Islamic schools that in turn would benefit the students. To cast a backwards glance, we must turn our attention to the guiding research questions, which will allow us to appreciate the results of the study in more depth and lead us into a critical analysis of the results. The research questions that guided this study asked:

1. What challenges do Islamic schools in Ontario face in providing an effective Physical Education curriculum?
2. What are the perceptions of Islamic School administrators and teachers in Ontario towards Physical Education?

It is important to understand that the study aimed to identify challenges Islamic schools face in providing an effective Physical Education curriculum in order to improve that very curriculum. The researcher felt that the best way to do this was to delve into the perceptions of teachers and administrators towards Physical Education.

Furthermore, the researcher hypothesized that Islamic schools were not fulfilling their religious and academic duty in the subject area of Physical Education; part of the hypothesis was correct, while part of it was incorrect. Additionally, the researcher hypothesized that limited resources are available to Islamic schools and therefore they cannot provide wholesome Physical Education programs. Some schools lack gymnasiums, while most do not have a certified Physical Education teacher on staff. However, teachers and administrators did not see either facilities or equipment shortages

as situations that limited their ability to offer Physical Education programs. It was also highlighted that the government does not fund private schools in Ontario and this causes them to struggle with financing, staffing, and numerous other resources. The researcher was correct in some of his hypotheses, however, the results proved many of the hypotheses to be completely incorrect, which will be discussed in further detail.

4.1 Physical Education in Islam

To begin the discussion we must first look at the role of Physical Education in Islam, as it is the overarching ethos of the religion that Islamic schools are based upon. The Literature Review in an earlier chapter highlighted the importance of Physical Education in Islam in quite some detail. For the purposes of this chapter, we will revisit one of the famous traditions (*hadith*) of the Prophet Muhammad (peace be upon him), “the strong believer is better and more beloved to Allah than the weak believer although there is good in each. Desire that which will bring you benefit” (Bewley, Hadith #100). This tradition clearly shows that the stronger individual is desired, not to discriminate against weaker individuals because there is good in both; however, the stronger individual can bring good to other people through service to the community at large. This was one of many examples used earlier to highlight the fact that Islam promotes overall health and wellbeing, which for the sake of our discussion on Islamic schools can be labeled as Physical Education.

The results of the survey were aligned with the above belief of Islam. As mentioned in the previous chapter, 89.7% (N = 26) of the respondents believed that Islam supports Physical Education. Interestingly, the beliefs of the teachers and administrators alike were aligned with the ethos of Islam. Additionally, it is evident from the results of the

survey and Prophetic tradition that Islam strongly supports Physical Education. This specific result is contrary to the researcher's hypothesis in that the teachers and administrators of Islamic schools believe strongly about Physical Education; the researcher anticipated a gap between the beliefs of the participants and that of the religion, which was not the case.

Moreover, a common debate and misconception regarding Islam is that it does not promote Education, or Physical Education, for its female followers. It is apparent from the teachings of the Prophet Muhammad (peace be upon him) that Islam encourages both males and females alike to seek knowledge (Halstead, 2004, p. 521). To seek knowledge includes all the beneficial branches of knowledge, and Physical Education would definitely fall within the umbrella of beneficial knowledge. Aligned with the teachings of Islam, 79.3% (N = 23) of the respondents believed that Islam promotes Physical Education for boys and girls equally. This further elucidates the point that the beliefs of Islamic schoolteachers and administrators are aligned with the teachings of Islam, and that there is no contradiction between religion and Physical Education. To further understand that there is no clash between religion and Physical Education, consider the example of Tahera Ahmed given by Szudy (2011):

As a student studying to be an Islamic Chaplain at Hartford Seminary, Tahera is also the organizer and referee for a basketball league. The rules of this league include no boys in the gym and a prayer before the game. Other scenes in the documentary show Tahera playing table-tennis in the basement of her family's home against males and females. This example highlights the ability of Muslim women to

participate in sport and physical activity without having to make a choice between religious and sport requirements. (p. 145)

It is evident that female Muslims can freely participate in sports and physical activity; however, there are some religious considerations when doing so. Based on the Szudy (2011) study, female students may freely participate in sports and physical activity given that they are covered appropriately. Many sports now accommodate a uniform adjustment for Muslim players (Szudy, 2011, p. 153). Similarly, as educators, we must provide a safe and inclusive environment for all learners, and in this case, it is allowing Muslim students, both in Islamic and public schools, to dress according to the rules of the religion. This point is a lot easier for Islamic schools to achieve because their entire school culture is built upon the Islamic values. Therefore, there are no concerns about female students participating in Physical Education class within their respective Islamic schools.

4.2 Provincial Standards

We have established that Islam promotes Physical Education for both male and female students, and therefore, Islamic schools should be able to meet the learning outcomes outlined by the Ministry of Education. Islamic schools in Ontario have a dual responsibility when delivering their curricula, namely meeting both the religious and provincial learning outcomes. It was hypothesized, by the researcher, that meeting the provincial standards would prove to be challenging because Islamic schools do not have many trained staff members; however, the hypothesis was proven wrong. The participating Islamic schools now boast many Ontario College of Teachers (OCT) members as part of their growing staffs. A strong 79.3% (N = 23) of the participants were

indeed part of the OCT, contrary to the hypothesis. This is a big step for Islamic schools as the OCT certified teachers bring a level of excellence with them to the schools. This influx of OCT members joining Islamic schools can be a result of the scarcity of teaching jobs currently available in the province. The following Figure from the 2014 edition of *Transition to Teaching* published by the OCT, highlights the trend of unemployment among new graduates:

Figure 3. First-year teacher job search outcomes.

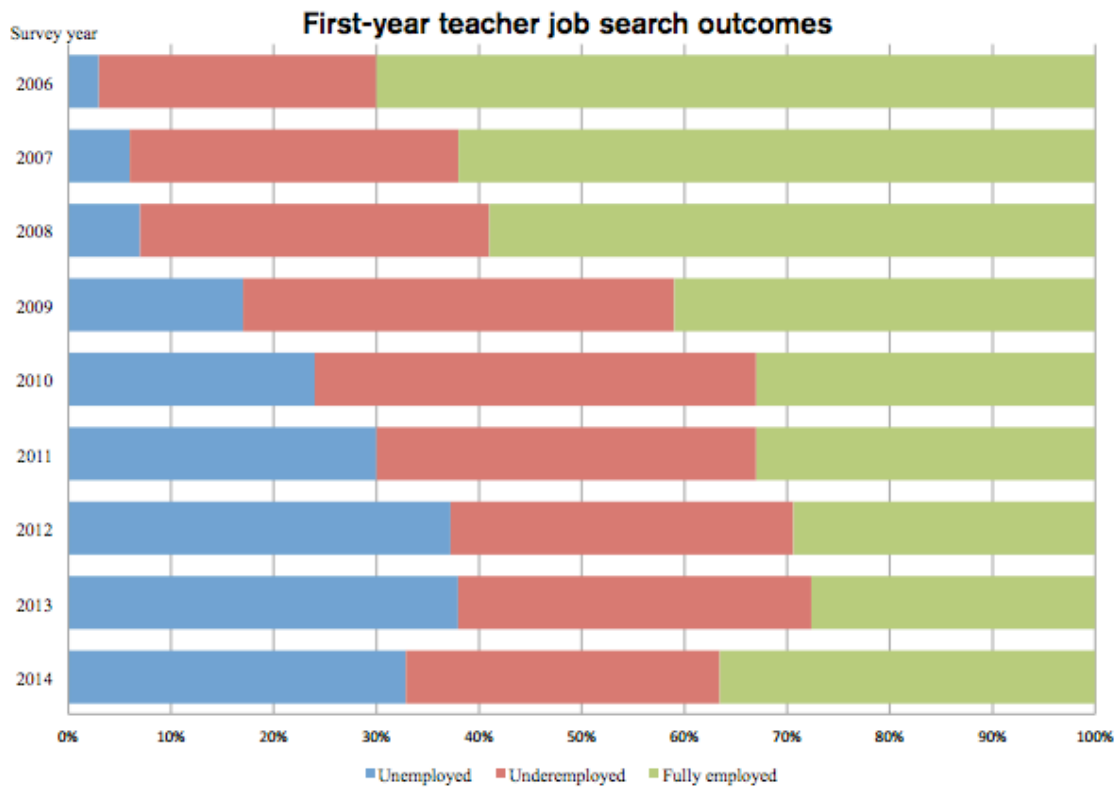


Figure 3 highlights the growing trend of unemployed and underemployed teachers from 2006 to 2014. With only 38% of first-year teachers finding full employment in 2014, many are left to deal with unemployment, under-employment, or a career change. The high numbers of unemployed teachers are forced to look for teaching positions either in private schools, or outside of the province. The survey goes on to state:

Independent schools now provide more than one in three (37 per cent) of the regular teaching contracts available to first-year teachers in Ontario. By contrast, English-language public schools offered 18 per cent of regular teaching jobs despite doing half the first-year teacher hiring. (Transition to Teaching, 2014, p. 28)

This has worked to the benefit of independent (private) schools, as is evident from the high rate of OCT teachers working at Islamic schools. Islamic schools also benefit from these professionally trained teachers because they are well acquainted with the Ontario Ministry of Education's curriculum documents and learning outcomes, which would ultimately assist them in delivering an effective curriculum in all subject areas, including Physical Education.

Daily Physical Activity.

The Ontario Ministry of Education has mandated 20 minutes of sustained vigorous Daily Physical Education (DPA). DPA is separate from the Physical Education classes that students participate in over the course of their weekly timetables; however, at the same time DPA is a crucial element of an effective Physical Education program. The benefits of daily physical activity are well documented and that is why the Ontario Ministry of Education has mandated the DPA. Dr. John Ratey (2008) highlights the many social, cognitive, and overall wellbeing benefits of regular exercise for children. Moreover, he explains that regular physical activity enhances student achievement across all subject areas, which should be an interest of all schools. Contrary to this, even the public school system is struggling with DPA. Patton (2012) states:

There is an abundance of research that has addressed the severe lack of physical

activity in the Canadian population and specifically in Canadian children. This project confirms that this lack of physical activity is also evident within the school systems. With all the known physical, social and academic benefits of increased physical activity, it is surprising that more is not being done to remedy this problem. (p. 140)

Despite the Ontario Ministry of Education's mandate of 20 minutes of sustained vigorous daily physical activity, the school-system is falling short of delivering the necessary physical activity to Canadian students. The benefits, as listed above, of DPA are clear, and it is truly 'surprising' that the mandate is not being met. Islamic schools are guilty of this shortcoming as well. Although the teachers and administrators support DPA, it is not being translated into their daily practice. Patton (2012) goes on to explain, "both teachers and students confirm that DPA is treated as an optional component of the school-day. Teachers often ignore or forget to include DPA in the daily schedule" (p. 141). Patton writes this in regards to the public school system, however, it holds true, and is even more concerning, for Islamic schools because of the overcrowded curriculum that makes time management more challenging for Islamic schoolteachers. Islamic schools often battle with an overloaded curriculum, which may force them to drop a subject or two. The overload of subjects is due to the adding of subjects such as Islamic Studies, Arabic, Quran, and Islamic History. Islamic schools are then forced to either eliminate or reduce the time spent on other subjects; unfortunately, Physical Education is often the first victim.

To assist in creative ways to include Physical Education into the daily teaching schedule, Dr. John Ratey identifies four successful and robust Physical Education models that can be found in Appendix A at the end of this study.

4.3 Professional Development

One of the main challenges for Islamic schools in delivering a successful Physical Education program is in educating and training their staff members. The leaders of these schools must invest in their staff and equip them with the right tools and knowledge so that they can better serve the students with quality Physical Education. The Ontario College of Teachers lists *Ongoing Professional Learning* as one of its six standards of practice; Islamic schoolteachers and administrators would benefit tremendously by acting upon this standard. Mizell (2010) defines professional development:

A formal process such as a conference, seminar, or workshop; collaborative learning among members of a work team; or a course at a college or university. However, professional development can also occur in informal contexts such as discussions among work colleagues, independent reading and research, observations of a colleague's work, or other learning from a peer. (p. 5)

For the purposes of our discussion, Islamic schools should focus their professional development on Physical Education, as it seems to be lacking. Professional development would benefit the 62.1% (N = 18) of the respondents who believed that they need more training to teach Physical Education well. The professional development would inform these educators on how to deliver effective Physical Education programs by teaching them practical strategies they can use during their Physical Education class or DPA.

Mizell (2010) writes in his work *Why Professional Development Matters*, that, "Effective

professional development affects students. Student learning and achievement increase when educators engage in effective professional development focused on the skills educators need in order to address students' major learning challenges" (p. 5). It is apparent from the work of Mizell that professional development in schools must have a purpose, and the grand purpose is to enhance student learning and achievement. In the case of this study, one area of focus of the professional development would have to be on Physical Education (see Appendix B).

Mizell (2010) goes on to write that, "Educators benefit most by learning in the setting where they can immediately apply what they learn — in the school where they work" (p. 8). This is an important point because many teachers tend to write off professional development as a waste of time; however, if they can see the immediate benefits of professional development, then they are more likely to commit to it and apply the strategies that they learn from the professional development. Professional development comes in many forms; a complete list of the different modes of professional development provided by Mizell (2010) may be seen on Appendix B at the end of this study.

Professional learning communities.

An effective method of professional development is Professional Learning Communities (PLCs). In order to grasp the importance of PLCs in our discussion, we must first look at the definition of PLCs. Stoll and Louis (2007) explain:

There is no universal definition of a professional learning community, but there is a consensus that you will know that one exists when you can see a group of

teachers sharing and critically interrogating their practice in an ongoing, reflective, collaborative, inclusive, learning-oriented, growth-promoting way.

(p. 2)

This comprehensive definition of PLCs has many layers to it. Firstly, it is important to note that in PLCs a group of educators come together to enhance their own learning; hence the word *community* in PLC. This is important because educators have a lot to offer and they can learn from one another. It gives them an opportunity to reflect about ideas with each other, which allows them to try new things in their teaching comfortably. However, one of the goals of the PLC is that this sharing of ideas be done in a professional manner. Secondly, educators are professionals, and therefore they must act in accordance to their professionalism even when learning and collaborating with their colleagues. Finally, this definition highlights the importance of committing oneself to lifelong learning. It is only through learning that educators better themselves at the art of teaching.

Islamic schools can benefit from PLCs in many ways. Earlier in the study it was mentioned that Islamic schools often struggle with finances and therefore their resources are limited. This limitation often keeps them from organizing professional development workshops for their staffs. An excellent alternative is PLCs, which is very cost-effective and beneficial. The school would not have to pay any fees for a workshop and would get the benefits of professional development throughout the school year. Additionally, PLCs give teachers ownership of the issue or matter at hand. They take an active role in improving the overall curriculum and increasing student achievement. Vescio et al. (2008) explain:

Another element of a PLC that helps to foster changes in teaching cultures is teacher authority. By teacher authority we mean the ability of teachers to make decisions regarding both the processes of their learning communities and aspects of school governance. (p. 85)

PLCs can have a great impact at the higher levels of curriculum planning and school leadership, as is evident from the above quotation. Empowering teachers with the authority to lead PLCs will heighten their interest and commitment to the learning process, which will then transfer into the classroom and enhance student achievement. Finally, through PLCs administrators can support teachers in realizing their responsibility to perform the research and present thoughtful and practical ideas that may be implemented in the classrooms. For example, Islamic schools might make one month's PLC topic DPA and assign two or three staff members to research and present their findings. This encourages the assigned teachers to do a thorough job because both their administrators and colleagues will be depending on them for practical advice on how to improve DPA in the school. Islamic schools would benefit tremendously from PLCs because this is a cost-effective way for teachers and administrators to take ownership of their professional learning.

4.4 Teachers and Administrators

Despite the hypothesis, both teachers and administrators' beliefs and perceptions were very similar. Participants from both groups believed strongly about the benefits of Physical Education from a social, cognitive, and emotional well-being perspective. Both groups strongly believed that Islam promotes and encourages Physical Education and that Islamic schools should play an active role in educating young Muslims in this

department. Additionally, both groups expressed that they need further training in order to deliver a successful Physical Education program. Similarly, both groups agreed that there is a need for specialized Physical Education teachers in Islamic schools. This can be achieved by hiring a trained teacher, or by training an existing staff member, going back to the point that Islamic schools should invest in their staff members. Although participating teachers and administrators had mostly the same beliefs and outlook concerning Physical Education, their roles differ in aiding the advancement of Physical Education in Islamic schools.

Administrators are the leaders of schools and are seen as the curriculum leaders of their respective schools. They are responsible for the overall direction of the school and success of the students. Islamic school administrators are slightly different than those in public school situations; in fact, they have an added responsibility because they do not have a superintendent to turn to for help, nor the support of a union in other matters. Therefore, the role of an Islamic school administrator is more crucial in guiding the staff and students in the right direction. However, to completely grasp the religious and professional responsibility of an Islamic school administrator, we must first look at the role of leadership in Islam. Qadri (2014) explains:

The term “servant leadership” was conceived in the late 1970s by Robert Greenleaf, who identified its fundamental concept as possessing the motivation and desire to serve others. This very concept was being practiced by Prophet Muhammad 19 (PBUH) nearly 1,500 years ago; he emphasized the importance of sound morals and values as well as an equitable system of justice. The Prophet

modeled this facet of leadership through his words and actions, rightfully stating that “the leader of the nation is their servant” (Mir, 2010, p. 70). (p. 18).

This important concept of the leader as a servant has been outlined many years ago by the Prophet of Islam, whom Muslims believe to be the best of all leaders; therefore his example is one to be followed, especially in educational institutes which aim to pass on his legacy. Serving others shows a high level of commitment to a cause, and in this case, if we take the example of a school principal who actively serves his or her staff members and students, it shows that such leaders are committed to improving their schools.

Therefore, if Islamic school administrators actively participate in improving the Physical Education program, then teachers will grow from the commitment and energy of the administrator.

The leadership position of Islamic school administrators does come with its challenges. Islamic schools may not be able to secure the best-qualified leaders due to limited financial resources. They are not able to meet the competitive salaries that public and other private schools are able to offer qualified personnel (Qadri, 2014, p. 21).

Moreover, according to Qadri (2014), Islamic school principals have heavy workloads with limited support. As mentioned above, if an issue arises for an Islamic school principal, he or she cannot turn to anyone for support other than the board of the school. Therefore, Islamic school principals heavily depend on their staff to help run and improve the Islamic schools.

Teachers are the educators who are performing at the grassroots level. Teachers are the key determinants of a student’s success in school and therefore it is important that they are well trained and professional at all times. Teachers serve as role models for the

youth and thus have a significant impact on the life choices they make early in their lives. Islamic schoolteachers serve this position of role models in the lives of their students as well. Similar to administrators, teachers take the Prophet Muhammad (peace be upon him) as the example and role model. It is virtuous in the Islamic religion to emulate the noble prophet and mimic his actions. He is known to be the best of all teachers within the Islamic faith, and thus, modern educators attempt to follow his example in their respective schools. The teachings of the Prophet Muhammad (peace be upon him) encompassed all facets of life, and Physical Education is no exception to this. He would encourage his companions to participate in swimming, racing, horseback riding, archery, and hunting, all of which were considered physically demanding sports in his time (Khan, 2009, p. 87 – 90). Teachers of Islamic schools should be encouraged to live healthy and active lives as the Prophet Muhammad (peace be upon him) did, and also to teach their students to exercise regularly.

One of the challenges that the participating teachers of the study expressed was the lack of training in how to teach Physical Education. It is evident that not every teacher will be proficient at teaching Physical Education; however, Islamic schools must recognize their talents and invest in training some of their staff members in this field. This is of the utmost importance because it is clear that Physical Education will enhance overall student achievement because of the many cognitive and health benefits of regular exercise. Teachers must not solely depend on paid professional development from their superiors, but rather should take a leadership role and actively learn about Physical Education, be it from readings or informal participation in sports and recreation.

Based on the results of this study and the overall goal of benefitting students through Physical Education, it is imperative that teachers and administrators of Islamic schools work together to improve the Physical Education program of their respective Islamic schools. Islam promotes service at all levels, which is evident through the example of the Prophet Muhammad (peace be upon him), which is why both teachers and administrators should commit themselves to improving their service to the students.

4.5 Suggestions to Improve Physical Education in Islamic Schools

This study was meant to be practical from the onset. Based on the research and data presented, the following are five recommendations on how teachers and administrators can help to improve Physical Education in their respective Islamic schools:

For teachers:

1. Take an active role in developing PLCs in their schools.
2. Plan creative lessons for all subject areas that incorporate daily physical activity.
3. Play an active role during DPA sessions in class. Teachers should be role models and show the students that they love exercise.
4. Get on a personal fitness program. Once educators experience the benefits of physical activity, they will be more likely to implement it into their teaching day.
5. Make Physical Education fun and exciting for the students.

For administrators:

1. Organize practical professional development workshops on Physical Education for the entire staff.
2. Play an active role in PLCs.

3. Play an active role in DPA and participate with each class; have a rotating schedule so every teacher and student sees you regularly participating in DPA.
4. Get on a personal fitness program. Once educators experience the benefits of physical activity, they will be more likely to implement it into their administrative day.
5. Support teachers with practical resources for Physical Education. If finances are limited, then schools should organize a fundraiser that will pay for facilities and equipment to be used for Physical Education.

4.6 Limitations and Recommendations for Future Study

The study presented challenges, which revealed limitations within the overall research. A formal organization for Islamic schools does not exist in Ontario, or Canada, and this made it challenging for the researcher to gather data. Islamic schools had to be approached individually through contacting the principals directly. This led to a lower than optimal response rate given that the data were being collected electronically through Survey Monkey. However, this did identify an area of improvement for Islamic schools, namely to develop an administrative organization that would serve all Islamic schools in various matters. Additionally, this study delved into the beliefs of Islamic schoolteachers and administrators regarding Physical Education. However, a more in-depth study is needed to determine the actual state of Physical Education in Islamic schools. A mixed method study with both quantitative and qualitative data will prove to be beneficial. Further quantitative data are needed on Islamic schools, and further observations are necessary to assess the role of Physical Education in Islamic schools. Studies that will determine how many Islamic schools exist in Ontario, average salary of staff members,

teaching qualification of teachers, student population, etc. are urgently needed.

Enrollment is increasing across Islamic schools and this means that more and more Ontario residents will be attending these schools. In order to provide the best education to these students, more research is needed of Islamic schools in all subject areas.

4.7 Conclusion

Teachers and administrators of Islamic schools in Ontario believe strongly about the benefits of Physical Education, both from an academic and religious standpoint. The study supported some of the hypotheses, while it refuted others. Firstly, it is evident from the research that both teachers and administrators support the inclusion of Physical Education in their schools; however, they lack the necessary training for successful implementation. Secondly, the study refuted the hypotheses of Islamic schools having inadequate facilities and gymnasium equipment to teach Physical Education well. Finally, more and more Islamic school staff members are members of the Ontario College of Teachers, which may be the result of a saturated job market for teachers in Ontario. Although Islamic schools have increased in the overall number of certified teachers, they are lacking in specialized Physical Education teachers.

Moreover, the study highlighted certain trends in Islamic schools that have opened up new areas of investigation. Professional development is a concern and lacking in most Islamic schools. Professional development can be costly and time consuming. However, Professional Learning Communities can be a beneficial subset of Professional Development for Islamic schools. An analysis of Professional Development standards for Ontario's Islamic schools is needed. Additionally, overcrowded curricula is a constant battle within Islamic schools and a study comparing creative ways to include all the

required subjects into the school day would prove beneficial. Finally, reporting standards may be more lenient for private schools in Ontario. In order to improve Physical Education in Islamic schools, an analysis of the various reporting methods must be considered in a future study. Reporting is of the utmost importance because teachers focus their instruction on what is to be reported at the end of the semester and school year. Therefore, insights into the various reporting methods used by Islamic schools are necessary.

With obesity and sedentary lifestyle on the rise among Canadian children, schools must focus their resources and attention towards Physical Education. Daily physical activity has scientifically proven to uplift students physically, mentally, socially, and emotionally, and it would be a disservice to the students of Ontario if schools continued to ignore the lack of physical activity for our young students.

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Appendix A

1) Naperville P.E. Model

- Mr. Phil Lawler pioneered this model at Naperville, IL
- Moves P.E. class away from a “sports-driven” model to an “individual student fitness” model
- Skill development no longer the primary goal of P.E.; rather, focus shifts to facilitating each student in raising heart rate at his/her own individual ideal pace
- Elements of student autonomy in both the selection of daily activities and the maximum heart rate achieved (duration and intensity)
- Primary focus in P.E. class involves high-intensity interval training two days per week, and motor development and recreation/play the other three days
- Use of heart rate monitors by every student to enable and ensure participation at each individual’s personal optimum peak activity level
- Use of heart monitors by students to assign grades for P.E. class (i.e., student needs to raise heart rate to a zone between 145–185 bpm for twenty minutes to receive an A grade for that day – based on individual student heart rate target levels)
- Use of heart monitors by P.E. teacher to direct individual exercise programs and for overall class evaluation
- By scheduling P.E. before academic classes (Math, Science, English) and achieving robust levels of exercise, program increased focus and boosted cognitive abilities (specifically in the hour immediately following P.E.)

- Represents an excellent first step along an evolution that fully incorporates exercise's benefits throughout the school day

Subsequent adaptation at Naperville: Zero Hour P.E. Model

- Students voluntarily participate in high intensity exercise BEFORE the school day begins
- Model initiated for lower-performing students in order to create optimal brain chemistry BEFORE school starts
- P.E. teacher coordinates activities and exercises for students, performed on their own time with no grades attached
- Grew out of awareness that P.E. before the toughest classes of the day was as useful as Naperville's New P.E.
- Guidance counsellors suggest to students that they should schedule P.E. before toughest classes
- School administration had known about the academic power post exercise
- Not just for lagging/poor but also high achieving students

Naperville's latest exercise innovation Learning: Readiness P.E. Model

(L.R.P.E.)

- Classroom for reading class, as well as its curriculum and class rules, designed to allow students to choose the physical manner of their daily participation in class (i.e., sitting at a conventional desk, standing, balancing on a 'bo-so' ball, 'kick-

- boards', balancing on an exercise ball, or riding a stationary bike either slow or fast)
- Voluntary program that targets students in grades nine and ten who are underperforming in reading
 - New P.E. scheduled immediately prior to an L.R.P.E. reading class
 - Optimum heart rate zone raised to between 160–190
 - Hybrid of the Saskatoon Model and the Naperville P.E. model in combination with advanced teaching techniques that encourage movement during classroom content instruction

2) Saskatoon “In-Class” P.E. Model

- Model adopted in Saskatoon, Saskatchewan school system
- During teacher instruction, students have ability to choose to sit, stand, walk, run, or cycle while listening and doing their work
- Allows use of treadmills and stationary cardiovascular equipment within the classroom during instruction time
- Incorporates weight training two days per week

3) Finnish P.E. Model

- Allows students and teachers time to exercise or play between every class for twenty minutes, with encouragement and support
- Enables exercise's benefits on the brain to be sustained throughout the school day

4) Proposed Concept P.E. Model

- Promote physical fitness as a central and underlying school theme
- Co-curricular learning involving interdisciplinary synergy of P.E., science, and mathematics departments
- Re-design curriculum to maximize benefits of physical activity on brain function and learning throughout the school day, encouraging genuine school-wide subscription and universal participation
- P.E. focuses on principles of personal physical fitness and its impact on cognition and well-being, as well as student mastery of personal activity data collection (electronic or manual heart rate diagnoses)
- Science class touches on Krebs cycle, brain composition, and cardiovascular components
- Mathematics class curriculum includes understanding, review, and analysis of empirical evidence, tables, equations, and statistics
- Increasing heart rate does not have to be an expensive proposition; funding demands can be minimal; while heart rate monitors are seen as beneficial and desirable, they're certainly not essential

Appendix B

What are typical modes of professional development?

- Individual reading/study/research
- Study groups among peers focused on a shared need or topic
- Observation: teachers observing other teachers
- Coaching: an expert teacher coaching one or more colleagues
- Mentoring of new educators by more experienced colleagues
- Team meetings to plan lessons, problem solve, improve performance, and/or learn a new strategy
- Faculty, grade-level, or departmental meetings
- Online courses
- College/university courses
- Workshops to dig deeper into a subject
- Conferences to learn from a variety of expertise from around the state/province or country
- Whole-school improvement programs
- Proprietary programs by private vendors.

(Mizell, 2010, p. 9)

September 8, 2014

Bilal Buttar
38 Van Hoof Cres.,
Brampton, ON L6P 1S7

Dear Bilal:

Re: REB File # **14-05-01** (Please quote on all correspondence)
Project Entitled: Physical Education in Islamic Schools

It is our pleasure to advise you that the Research Ethics Board at Nipissing University has granted ethical approval for your research project noted above. **Ethics approval is valid for one (1) year and will expire on September 8, 2014.** It is your responsibility as a researcher to keep track of the expiry date.

Annual Renewal: If you require additional time or an extension you are required to complete a *Request for Renewal of an Approved Protocol form* **prior** to the anniversary of your expiry date.

Modifications: If there are any modifications/changes to the approved project you are required to submit a *Request for Modifications to an Approved Protocol form*.

Final Report: According to the Tri-Council Policy Statement (TCPS) you are required to submit a Final Report. A Final Report is due once you are no longer actively involved with participants/data collection.

Please note that all forms are located on the Research Ethics Board website at <http://www.nipissingu.ca/academics/research-services/reb/Pages/Protocol-Forms.aspx>

At any time during your research should any participant(s) suffer adversely you are required to advise the Research Ethics Board at Nipissing University, (705) 474-3450 ext. 4055 within 24 hours of the event.

We wish you all the success in completion of your research.

Sincerely yours,



Dr. Susan E. Elliott-Johns, Chair
Research Ethics Board

cc: Research Services
Dr. Nancy Maynes, Schulich School of Education