

THE IME REPORT

AUTUMN 2024

Your Definitive Source for
Islamic Montessori Education (IME)





IN THIS ISSUE

1 MESSAGE FROM OUR TRUSTEE

2 NEWS & EVENTS

4 MEMBERSHIP & ENGAGEMENT

6 AIMA LIBRARY

15 CONTACT US



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MESSAGE FROM OUR TRUSTEE

Salam, greetings, and heartiest welcome to all fans and friends of AIMA – past, present and future!

We invite you to step away from your daily routine, pour a cup of coffee or tea, find a comfortable chair, sit back and enjoy the essays, articles, opportunities, and events featured inside the pages of this, the Autumn 2024 issue of [The IME Report](#). We hope you find the content thought provoking and insightful – and that you discover something within this publication that will inspire you and give you reason to be hopeful about the world around us.

Featured in this issue is a written work that was submitted to our editorial board by Monika Veal, a student at Walnut Ridge High School in Columbus, Ohio. We find it inspiring to receive thoughtful works on matters of import from young people like Monika - youth whose aspirations are evidenced by their focus, and whose trajectory is fueled by curiosity, motivation, and intentional self-preparation. These are the young people who will one day, influence our world for the better.

We need to encourage and develop more young people like Monika Veal – and yet, this effort is becoming more difficult in the U.S., with every passing day. The fact is, that the finest schools in our country, public and private, have forgotten that their charge is “enlightenment”; instead, they are engaged en masse, in a campaign of indoctrination – and there is a world of difference between the two. Sadly, even the Montessori world has not proven immune to the indoctrination mindset; we at AIMA, have written extensively on the subject.

Without a doubt, the goal to restore virtue in education is an uphill battle in the West, where Education has been so exhaustively commoditized. This would seem an insurmountable task, were it not for the fact that our inaction will only pave the way to nihilism – an end game we cannot afford to entertain. And we know it is time to push back, when our Islamic Montessori [IME] schools are feeling pressure to dilute their programming (read this as “compromise their values”) to better conform to the socio-political environment that currently envelopes the West.

We must double-down in our resolve to reinstate the classical objectives of enlightenment and virtue in Education. Enter: AIMA’s “Make the Pledge Campaign”, a compelling, revitalizing, and restorative initiative that you will find discussed in the pages ahead. This campaign is intended to hearten and inspire IME schools as they “hold the line” on the timeless teachings of IME, in order to effect the kind of second order change in Education so desperately needed in the U.S. and around the globe. By making the Pledge, we can help to preserve IME and its promise of hope for the future.

You will find these topics and so much more in the pages ahead! We have worked in earnest to make this issue of [The IME Report](#) interesting, informative, and a pleasure to read. We hope you enjoy it. Thank you for taking an interest in the work of AIMA. Supporters like you make all the difference – and together, we can do so much.

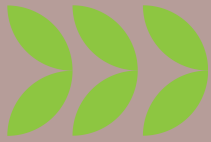
We are grateful for your partnership and your support, as we endeavor to make the world a better place! Salam, many thanks, and all good wishes!

Live forward. Do good.



DR. JAIME DODD

Trustee



NEWS & EVENTS

MEET OUR NEW BOARD MEMBERS!

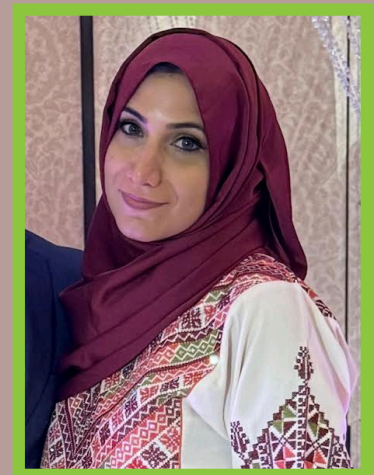
AIMA is excited to announce and warmly welcome two dynamic additions to our team:

Myra Ekram and Faten Tamimi!



Sr. Myra Ekram is a Montessori math educator at MAP St. Louis, a Montessori school for middle school and high school students in St. Louis city. She holds a Bachelor's in Secondary Education from Maryville University, an AMI Montessori Diploma for the Primary 3-6 Age, and a Master's in Montessori Education from Loyola University. Myra was raised in St. Louis and has been actively involved in youth and community programming for the Muslim community. She hopes her involvement in AIMA can improve Islamic schools all over the country by bringing high fidelity Montessori to Muslim students.

Sr. Faten Tamimi is a medicinal chemist and certified toxicologist. She has a dual Masters degree in Biochemistry and Biotechnology in addition to a Master of Science in Chemistry. Faten is the owner of a consulting company that provides diagnostic laboratories assistance in maintaining their federal compliance. She is a lifelong devout Muslim community member, and strongly believes in the value of Islamic education. She sends all four of her children to Islamic schools and is a first hand witness to Islamic Montessori Education (IME) in action. Faten is on the Board of Directors of Al Salam Day School and joined the Board of AIMA in September 2024.



SAVE THE DATE : AIMA FUNDRAISER

Where:

517 Weidman Rd, Manchester, MO 63011 (Gymnasium)

When:

Sunday November 10 at 3:00 p.m.

What to Expect:

Brief presentation, followed by a Q&A session.

Tea and snacks will be provided.



More information to come... We hope to see you there!



MAKE THE PLEDGE CAMPAIGN

WRITE AND PUBLISH YOUR OWN PLEDGE OF PRACTICE IN AUTHENTIC ISLAMIC MONTESSORI EDUCATION [IME]

Are you concerned about the current direction of Montessori Education? Do you ever feel the greater “Montessori world” is sometimes at odds with IME? Are you having difficulty explaining IME to your parents? Do you sometimes feel conflicted about your Montessori professional affiliations? Do you feel pressured to compromise, adapt, or water down your IME program?

YOU ARE NOT ALONE

The American Islamic Montessori Association’s “Make the Pledge Campaign” is designed to help you distinguish your program by affirming your commitment to the practice of authentic IME. By making and publishing this Pledge, you are reinforcing the fidelity of your work and announcing your independence from influences that might dilute or distort IME.

Best of all, it costs nothing to participate in this campaign, and you can join the movement – wherever in the world you practice! This Pledge is for educators, administrators, counselors, advisors, training centers, academic institutions – and educational providers at all levels of service. It is for anyone who practices IME.

Why Your Pledge Matters

IME educators, practitioners and institutions must distinguish themselves and their work from those narratives of Montessori Education that are in conflict with the values implicit to IME theory and philosophy. By making the Pledge, you can help to preserve IME and its promise of hope for the future.

Your participation makes a difference!

- Distinguishes you as a leader in Islamic Montessori Education [IME];
- Strengthens IME and expands its reach and influence around the globe;
- Affirms AIMA as your professional organization and voice in the Montessori world;
- Raises the bar for expectations, practice, and outcomes in Montessori education everywhere!



Participation is easy – and it’s FREE.

This is how it works:

First, develop your own, personal, Statement of IME Education

The Statement of IME Education is a brief, written summary of your educational values and principles, *and a description of how those values and principles manifest in your daily practice.*

The purpose of this is to become clear on what IME means for you and why – and then share it with others.

Then, “Make the Pledge” on the AIMA website

When you Make the Pledge, your name will be added to the public list, featured on the AIMA website, and you will be invited to download a digital badge for use on your website and promotional materials.

Please visit our [website](#) to learn more about the campaign or click [here](#) to go directly to the Make the Pledge Campaign page.



MEMBERSHIP OPPORTUNITIES

BECOME AN AIMA MEMBER TODAY

And take advantage of

EXPANDED Benefits and REDUCED Pricing

[Reduced pricing available through December 31, 2024]

In response to the many challenges faced by IME schools and IME educators across the country, we have recently expanded our membership benefits and temporarily reduced the cost associated with it, to make it as accessible to schools and individuals, as possible. We have also added new programming to better enable the IME community and our AIMA members to engage and connect.

1. SCHOOL AND INSTITUTIONAL MEMBERSHIP

Founding Member rate (available until 12/31/24): \$ 595/year (\$ 50/mo.)

Standard Member rate (after 12/31/24): \$1200/year (\$100/mo.)

- FREE, unlimited job postings
- FREE school listing on AIMA online map
- FREE AIMA Membership Certificate for display in your school or office
- FREE hard copies of [The IME Report](#) to share with school educators and families
- FREE HOS or Administrator enrollment in AIMA Connect , our members-only, online community
- HOS or Administrator complimentary enrollment in any course offering of the [Academy of the AIMA](#) (limit: one per membership year)
- MEMBER DISCOUNT 20% off tuition on all course offerings of the [Academy of the AIMA](#)
- MEMBER DISCOUNT 20% for AIMA promotional rack cards and brochures

2. INDIVIDUAL MEMBERSHIP

Founding Member rate: (available until 12/31/24): \$ 60/year (\$5/mo.)

Standard Member rate (after 12/31/24): \$120/year (\$10/mo.)

- FREE AIMA merchandise (assorted)
- FREE hard copies of [The IME Report](#)
- FREE enrollment in AIMA Connect, our members-only, online community
- MEMBER DISCOUNT 20% on the IME Certification Course tuition (discounts may be combined; i.e., school + individual)



PROGRAMMING & ENGAGEMENT OPPORTUNITIES

IME Live

IME Live is our podcast which is available to anyone interested in real life applications of the theory and philosophy of Islamic Montessori Education (IME). We discuss opportunities and challenges of implementing IME in the classroom. We engage panel discussions on topics and events that influence IME and we invite participants to weigh in with their own “real world” experience to make the sessions more meaningful.

AIMAConnect

AIMAConnect is our “members-only”, online community. AIMAConnect hosts regular, interactive, group sessions to clarify best practices in IME. This affords our members a voice in Montessori Education, to define how IME is practiced in the U.S. and to determine the direction of AIMA, as your representative to the greater Montessori world.

IME CERTIFICATION COURSE Tuition \$1500 [Member Rate: \$1200/\$900]

The IME Certification Course is an introduction to the theory and philosophy of Islamic Montessori Education.

The development and preparation of the Educator is foundational to ensuring a quality IME experience – it demands a level of preparation seldom, if ever, found in traditional schools of teacher education. To be an IME Educator requires more intensive work, more focused work, more advanced work, more spiritual work; in a word, it requires transformative work. This is precisely the intent and purpose of the IME Teacher Education Course experience and it has profound influence on program quality.

IME ADMINISTRATOR’S INTENSIVE Tuition \$1500 [Member Rate: \$1200/\$900]

As the administrator of an Islamic Montessori school, this may be one of the most valuable programs you will ever attend. Why? Because Montessori education has been pushed to a tipping point. You know it, your teachers know it – and your parents sense it. It is the elephant in the room. As an IME school administrator, you are in a unique and influential position, with the power to address the most critical issue facing the future of Islam in the West. Whether and how you choose to respond may be the most important decision of your professional career.

This program is designed specifically for IME school administrators, as an invitation to address the most important issue facing your school today: [the invisible challenge to your philosophical integrity](#). There is no more compelling reason to participate in this course. Participants will represent a collective of your peers – other Islamic Montessori school administrators who, along with their own school communities, are facing the very same challenges that you are.

MAKE THE PLEDGE CAMPAIGN Free – Open Participation

This campaign is designed to help schools and educators distinguish their programs and practices, by affirming their commitment to engaging authentic IME.



Small Town, USA: A Case Study in the application of IME Theory

By: **Dr. Jaime M. Dodd. , Trustee**

I spent part of my Memorial Day Weekend this year, in middle America. Specifically, I found myself in the not-so-sleepy town of Lebanon, Illinois. Settled in 1814 and incorporated in 1857, this place is steeped in history. Today, it boasts a population of roughly 4600 residents and is home to McKendree University, the oldest college in the State.

I came to town this weekend to attend one of the many community events hosted by the “City” and the local Chamber of Commerce throughout the year. This time, it was an opportunity to get up close and personal with a collection of 75 shiny sportscars that motored in this morning and parked like soldiers up and down the main drag, referred to by locals and visitors alike, as “Brick Street” (for obvious reasons). The event was charmed: 72 degrees and sunny. It was a glorious day to be out and about.

The town was teeming with auto enthusiasts, most of whom hailed from eastern Missouri and western Illinois, although there were some outliers too, who drove considerable distances to take in the sights and “talk cars” with like-minded folk. I wasn’t one of them. I was there to escape the commotion of the city, and to delight in this brief reprieve to a place that felt more centered, more grounded – much like the hometown I knew as a youth.

As I was milling about, reveling in the day, my attention was captured by an unexpected sight: the uncanny beauty of – not an automobile – but a small child who happened to cross my path. The child appeared to be about 4 years old and was blessed with the most striking shock of soft blonde, shoulder-length curls that caught the sun, danced in the breeze, and framed the most angelic little face. This was the kind of child that even someone disinterested in children would have noticed – and even they could not have denied that this child cut a striking figure.



Adorned in a short-sleeved, blue and white polka-dot sundress that skimmed the knees, white ankle socks, and red tennis shoes, the child appeared to be accompanied by Dad. Unable to contain myself, and almost instinctively, I crouched down to eye level and said, “You are such a beautiful little girl!”

“I’M NOT A GIRL!” shouted the child, indignant, as though I’d levied the most egregious insult, ever. Astonished and bewildered – by this four-year-old – I looked to the father, trying to compute, trying to make sense of the scene that had just unfolded before me. No help whatsoever, the father looked me directly in the eye and said, “that’s right – he’s not a girl”. He took the child’s hand and walked away.

Speechless, I was utterly unprepared for this encounter, which occurred – not on the East Coast, not on the West Coast, but in small town USA – the “American heartland”. Of all the things I might have expected to encounter on this sunny, spring day in Lebanon, Illinois – this certainly was not one of them.

And THIS is where we find ourselves today.

Case Study: The Known, Unknown, and Inferred

We can analyze this scenario by organizing our observations based on what is known, what is unknown, and what may be inferred:

A. Elements, we can presume to know:

- The subject was dressed in traditionally “female-gendered attire” (girls’ clothes).
- The subject was not female (per subject response and adult’s affirmation).

B. Elements that remain unknown to us:

- Whether the subject was aware he was dressed in “female-gendered attire” (girls’ clothes).
- Whether the subject was aware the attire misrepresented his biological gender.
- Whether the subject knowingly or intentionally chose to wear the attire – and why.

C. An element not “known” in absolute terms, but that may be confidently inferred:

- The subject did not wish to be mistaken for female (per subject response [content and tone]).

Of these observations, the most salient is that which is inferred, for the subject’s reaction – as spontaneous as it was emphatic – was in direct contradiction to appearances: he was in fact, dressed “like a girl”. This reveals for us that the misrepresentation was not intended by the subject. Though he may have been responsible for it (he may in fact, have selected the attire, out of an affinity for the color, for the fabric, or for the comfort it afforded him), he clearly did not intend to present as a girl, and was indeed, incensed at having been mistaken for one.



This information certainly shifts possible interpretations of the scene, as our attentions now turn to the adult(s) responsible for this child, and the hand they may have played in the scenario that unfolded. And yet, given the limited data with which we have to work, this invites a battery of questions about which we can only speculate. Considering the socio-political climate of contemporary American society, however, it is safe to say that many would presume this to be a case of intentional gender-scripting by the adult(s) responsible for the child's care – which of course, raises a whole series of moral/value/ethical questions.

When we apply IME to the scenario, those moral/value/ethical questions clearly remain; however, they now carry substantially greater import, for no longer is the issue confined to the matter of gender. In fact, IME highlights the greater significance revealed through this exchange: the spiritual welfare of the child. Clearly, at least on this day, the spiritual welfare of this child was not supported by the adults responsible for his care.

“Spiritual welfare” is certainly inclusive of gender-scripting, gender dysphoria, gender representation (and all the variants thereof); importantly, though, it is also conspicuously more expansive, and eminently more profound – for it addresses the comprehensive, yet exquisitely intimate matter of “personal identity” in all its fullness.

Appearances can be deceiving, indeed.

Background and Discussion

In accordance with the title of this piece, we excised a vignette from a real-life experience, and examined it through the theoretical and philosophical lens of Islamic Montessori Education [IME]. IME is an emergent theory in the realm of child studies, that centers on the preservation of spirituality. In fact, IME is expressly concerned with the recognition, protection and preservation of spiritual identity, the essence of who we are. Implicit at birth, the “spiritual self” is regarded to be the very hallmark and defining characteristic of our humanity.

IME naturally redirects our focus from socio-political discourse and other ideological machinations of society that compete for our attention, generate conflict and distress, and that divide us. Instead, IME shines a light on the universal substrate that binds us all: the quiet, constant presence of the spiritual self.

From the perspective of IME theory, the best is lost, as it is invariably “educated out” of our youth by schools and conventions that diminish our humanity through the erosion of spirituality. Indeed, it is increasingly rare today for a child to retain little more than trace awareness of the spiritual self by the time he enters first grade – empirical evidence in the dismantling of our humanity. And it begins ever so much earlier than one might suspect.



Thus, IME is conspicuously unconcerned with the child's integration to the world. The forces that drive this process have long been in motion – well before birth – and they neither cease nor pause. To the contrary, they only gain momentum, influence, and strength with the passage of time. IME theory concedes this fact and accepts integration with the world as a predictable and unstoppable proceeding in the natural order of life. The only matter of concern relative to IME is whether and to what extent children will retain an awareness of the spiritual self by the end of the process.

Interestingly, it is precisely this conspicuous disregard for the child's assimilation to the material world that most distinguishes IME from other theories of early childhood. In fact, IME turns the traditional paradigm on its head: just as Montessori might be said to engender an inversion of power or control, i.e., from teacher to student; IME could be said to engender an inversion of objective or purpose, i.e., from assimilation [to the material world] to preservation [of the spiritual self]. And thus, IME serves to shield our youth from the vagaries of the material world by fostering a sense of “disciplined independence” from it – or, conversely expressed, a “limited attachment” to it.

An appreciation for this material distinction between traditional theories of early childhood and IME is crucial, for the choices we make in this realm exert profound influence on the direction of our movement, and on our evolution as a species. Naturally, this has far-reaching implications for humankind, for the Earth itself, and for its inhabitants.

The Red Herring of Debate

As we began the analysis of this case study, we might have been easily drawn into a socio-political debate, for the scenario itself is replete with combustible fodder for just such a heated exchange. And indeed, it is of no surprise that we might find ourselves inclined to debate, for “debate”, like e-commerce and sports, has become an American pastime; yet another example of an activity that has come to define contemporary, Western society – we participate in it almost reflexively. However, as we discovered, it is important to invoke the intellectual discipline to pause, to engage critical thought, and to refrain from impulsive surrender to the habit of debate. Why?

First of all, as was ultimately demonstrated here, appearances can be deceiving. The vignette appeared to be a “living statement” intended to influence others and/or promote a socio-political message (i.e., asserting the personal right to gender identification, gender affirmation, gender representation – or perhaps simply, the right to freedom of speech). Whether it actually was any of this, remains to be answered. What the exercise did reveal for us, however, is the fact that the social climate itself, holds tremendous sway over our perceptions of people, things – and events. This exercise serves as a wonderful illustration of that reality; it also illustrates for us, why the application of critical thought is so important any time we endeavor to understand the world around us.



Secondly, the engagement of critical thought requires a willingness to entertain alternatives. In this case, we were challenged to entertain the possibility that there might be something more at play in the scenario – that is, something more than the obvious “football” of gender politics. Had we operated exclusively on appearances, it is unlikely that anything else would have factored into the discussion, increasing the likelihood of debate – which of course, would only serve to magnify our differences, an outcome in direct contradiction to the goals and objectives of IME.

Finally, it warrants mention that although we, as a society, might be generally enamored of debate – from the expansive perspective of IME, the practice itself is of little consequence. And since our purpose here was to examine a specific encounter through the lens of IME theory, the exercise of debate simply would not have served us.

Summary and Conclusion

We undertook this case study to examine a real-life scenario which appeared to represent a concern that has become the defining focus for an entire generation of American youth: gender identity. Under closer scrutiny, however, our initial assumptions did not prove out. As we applied IME theory to our investigation of the facts, the true nature and gravity of the problem came into focus, and we learned that the issue before us was less about gender, than it was, about a lapse in support for the greater, spiritual welfare of the child.

IME theory asserts that one of the primary tasks of early childhood is to establish the trust of self. Of course, to accomplish this, the “self” must first be known. Thus, according to IME, the young child is earnestly engaged in the quest to discern who he is, which involves in part, an awareness and appreciation of his spiritual nature. So, for an adult (any adult) to then interject the idea that a child’s physical body might be discrepant with his spiritual nature (the “self”), is to introduce a mountain of questions for which he is developmentally ill equipped even, to approach; not to mention the infusion of crippling doubt – and all of this, during the most sensitive period of life for spiritual development. It confounds, destabilizes, and ruptures the entire process, mid-stream.

In this particular scenario, the child’s emerging spiritual awareness was wholly undermined.... and he never saw it coming. This is, in part, what makes the vignette so provocative and worthy of examination. The rupture in spiritual development occurred so quietly – absent even, the awareness of the child, himself. This is a real-life illustration of how easily spiritual development can be sabotaged and derailed. In this case, it occurred silently and, for all intents and purposes – anonymously. Released into the world to afflict yet another generation of our youth.

Of course, this scenario might have been approached from a variety of theoretical perspectives; however, it was the express purpose of this writing to use IME theory as our framework for examination. Because IME legitimizes and incorporates the spiritual realm, we believe it expands our capacity to appreciate the nuances of human problems, to more fully comprehend their gravity and implications, and thereby enables us to devise more intelligent and adaptive solutions to the challenges we face.



By: Monika Veal

I. INTRODUCTION

I was born in 2007. Of course, being born six years after the September 11th attacks, I am not old enough to have experienced the turmoil felt by many Americans after it. I am only old enough to have heard about the discrimination faced by American Muslims and other Muslims living in the West, as well as the horrific atrocities committed against people in the Middle East and North Africa as a result of the supposed “War on Terror,” launched by the Bush administration in its wake.

Still, twenty-three years and thousands of your visits to Dubai later, the language utilised to demonise Muslims is still being used today. Twenty-three years of constantly having to distinguish ourselves as ‘moderate,’ and ‘civilised’ people, twenty-three years of being forced to assimilate, twenty-three years of verbal and physical violence, and twenty-three years of widespread discrimination is still not enough for specific legislation that centres Muslim voices, experiences, and plights to be enacted and enforced.

II. THE CURRENT ISSUE

On October 7th, 2023, the militant wing of Palestinian political party Hamas, called al-Qassam, launched a violent offensive into Israel, breaking the wall separating Israel from the Gaza Strip, and ascending into surrounding towns -- resulting in the deaths of over 1,000 Israelis, as well as the capture of 250 hostages. The operation, named Operation al-Aqsa Flood, was a retaliation for another escalation of the Palestinian-Israeli conflict, the 2021 crisis, which itself was caused by the Israeli storming of al-Aqsa Mosque. Since October 7th, over 40,000 Palestinians, including over 12,000 unidentified individuals, have been killed in the subsequent Israeli aggression.

Since the attack, the worldwide political atmosphere has been tense. Thousands of protesters have taken to the streets, calling for anything from a ceasefire, to even the dissolution of Israel as a state. In America specifically, the Democratic party is bleeding voters due to Biden’s political and monetary support of Israel -- especially Muslim American voters, a population that has consistently voted Democrat since 2001.

In fact, the path that the State of Israel has followed in its establishment highly parallels that of the United States of America. Like colonial America’s ‘manifest destiny,’ Israel’s Zionism is a settler-colonialist, expansionist ideology that promotes the idea that the land of Israel was a land designated specifically to the Jewish people, and that Israel is a unique, virtuous society -- therefore granting them implicit permission to mistreat and displace the natives of the land. Furthermore, the similarities between America's reaction to 9/11, and Israel’s reaction to 10/7 -- as well as the wide support of the public -- are not lost on me.

Like Americans after 9/11, many Israelis, and supporters of Israel, are utilising Islamophobic rhetoric to justify the massacres in Gaza. For example, many Zionists may utilise pinkwashing, the tokenization of sexual minorities as a strategy to gain the support of people in the LGBTQ+ community, affirm the idea of supposed democracy in Israel, and subtly compare Israel to the surrounding, Muslim countries. Pinkwashing, like most Islamophobic Zionist propaganda, seeks to paint Israel as a democratic, egalitarian utopia that upholds Western values, and the surrounding Middle Eastern (Muslim) countries as regressed, uncivilised oriental societies. This framing is not new. In fact, the idea that Muslims in Muslim countries are inherently socially undeveloped, barbaric, terrorists who are in need of ‘democracy’ and help from the West is the same justification the American government used to give themselves the permission to kill and/or displace some ~42.5 million people in the ‘Global War on Terror.’[1]

III. CULMINATION

In Illinois, on October 14th, 2023, a week after Operation al-Aqsa Flood, 71-year-old Joseph Czuba knocked on 32-year-old mother Hanaan Shahin’s door. As soon as she answered, the man began strangling her, and eventually attacked her with a knife. After being attacked, she ran to hide in her bathroom, and called emergency services. Upon leaving her hiding place, she found her 6-year-old son, Wadea Al-Fayoume, injured, with 26 stab wounds. He was pronounced dead on arrival to the hospital, and Shahin was in critical condition, unable to attend her son’s funeral due to her injuries.

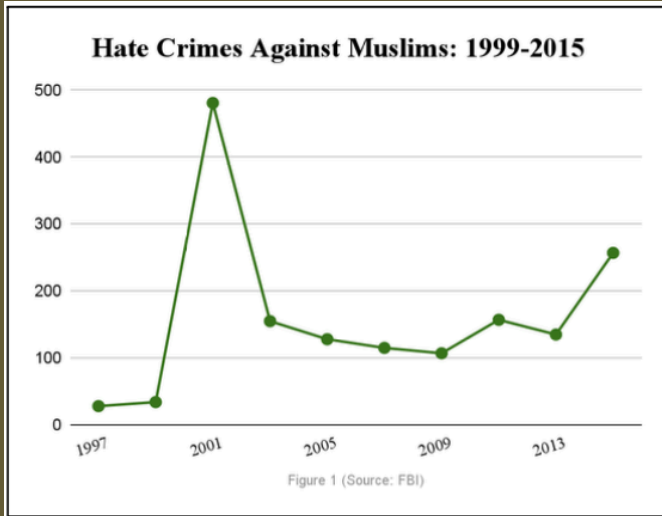
Czuba, the then-landlord of the two victims, was ‘very interested’ in the Gaza War, his wife had reported[2] -- and he got most of his information from conservative talk radio. He was worried that these tenants, who were Palestinian Muslims, would harm his family in an “International Day of Jihad,” an Islamophobic rumour that on October 13th, 2023, Muslim communities would come together to massacre non-Muslims, specifically Jewish people. This specific bastardisation of Arabic words and Islamic religious practices closely mirrors the antisemitic claims of Blood Libel and ‘white genocide.’

Since October 7th, many antisemitic conspiracies have been repackaged by Islamophobes to be weaponized against Muslims. Another example is the claim that members of Hamas control many world governments (such as South Africa, Ireland, and Spain[3][4]), a conspiracy that mirrors JOG (Jewish Occupied Governments), the antisemitic idea that most or all of the world’s governments are controlled by Jewish people.

Despite the racial diversity within the Jewish community, the view of Jewish people in the West is a white one. For example, Ashkenazis (northern european Jews) constitute 92% of the American Jewish population.[5] Israel takes advantage of this image on social media, filling their Twitter and Tiktok accounts with white models, with many of them participating in modern trends, posing suggestively, spreading Zionist propaganda to gain a, specifically younger, audience's favour.[6] This image already exists in the minds of Westerners, and is only affirmed, albeit incorrectly, by the State of Israel itself. Now, with Western Jews widely assimilating into the idea of political whiteness, a position they were not in some 80 years ago, this image pushed must be considered in juxtaposition to the image Israel, with the help of the West, paints of Muslims as regressed, animalistic, barbaric, and uncivilised Arabs -- aiding in the justification of violence against us.

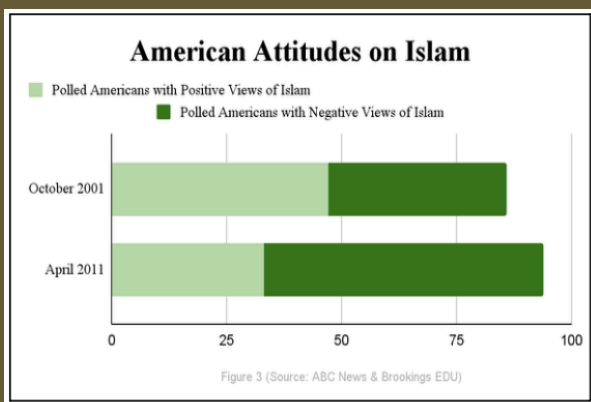
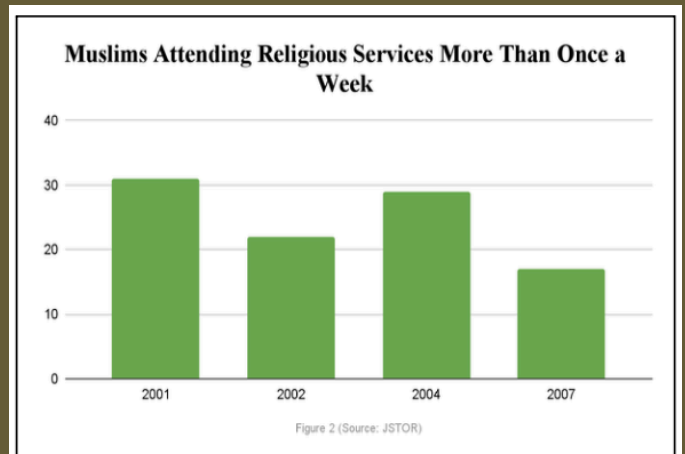
IV. CLAIM AND STATISTICS

Since 10/7, the amount of islamophobic rhetoric within social media, real life, and political spaces has increased to levels similar to that of the aftermath of 9/11, with the American population growing increasingly hostile towards the Muslim religion.



In 2001, after the September 11th terrorist attacks, documented hate crimes against Muslims rose by ~17%, at 481 reports. The numbers stayed above 100 reports per year from 2002 to 2014. This, along with the fact there were only 91 crimes against Muslims in 1998, 1999, and 2000 collectively, demonstrates a strong correlation between the 9/11 attacks and the increase of hate crime against Muslims. There was another spike in 2015, correlated to former president Donald Trump’s Islamophobic comments (see Figure 1).

Furthermore, the amount of Muslims in surveyed populations attending religious services more than once a week decreased by 9% in 2002, and decreased again in 2007 (see Figure 2). The effect on the mental health of American Muslims is/was palpable. A 2008 study published in the Journal of Muslim Mental Health assessed the effects of 9/11 on Arab-Americans. Participants revealed heightened anxiety, fear, loss of community, isolation, and more.[7]



In addition to this, many non-Muslim Americans expressed troubling views about Islam in the wake of 9/11. In a 2001 poll done by ABC News, nearly 40% of participants expressed unfavourable views of Islam, with this number dramatically rising in the next decade, according to another study published by Shibley Telhami of Brookings Institution in April 2011 (see Figure 3). Not only that, but in a 2009 abstract published in PsycNet by Wahiba M. Abu-Ras, et al., 40% of Americans admitted to holding prejudice against Muslims, Arabs, or both.[8]

In a similar manner, reports of Islamophobic hate crimes also increased dramatically after 10/7. In April 2024, Reuters reported a 56% rise in anti-Muslim hate crime in 2023, with nearly half of the reports occurring within the last quarter of the year, showing an incredibly strong correlation to the start of the 2023 Gaza War. Supplementing this, according to a study done by the University of Chicago from December 2023 to January 2024, 52% of Muslim students claimed they felt unsafe on campus. Apart from this, research done by the Institute for Strategic Dialogue found a 422% increase in keywords, hashtags, and language associated with Islamophobic hate on social media sites such as X (formerly Twitter) and a 40% increase in the use of dehumanising rhetoric pertaining to Muslims in Youtube comment sections after 10/7.

As well as this, according to a survey conducted by the Pew Research Centre, 70% of Muslim Americans feel as though Islamophobia has increased since the war started, and over half of surveyed individuals, not just students, felt unsafe due to the war.

V. CONCLUSION

In conclusion, Islamophobic ideas and conspiracies have massively exploded since 10/7. Muslim Americans feel unsafe -- and not without good reason. It is too early to tell the full ramifications this spike in bigotry will have on America, or the Muslim world. However, something is clear: it is a government's job to protect its innocent citizens. It should be the mission of our government to provide clear, concise and inclusive legislation to protect Muslim Americans.



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