

Addressing Religious Diversity through Children's Literature: An "English as a Foreign Language" Classroom in Israel

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ABSTRACT: Conflicts between different religious groups occasionally arise in my Christian and Muslim Israeli-Arab EFL students' school and area. In an attempt to increase students' knowledge of and respect for other faiths in the region, I conducted practitioner inquiry research in my religiously diverse Middle-Eastern classroom. Grounded in critical literacy, I used a book set of religion-based literature alongside critical literacy engagements to effect some change in students' tolerance towards other faiths. This article describes my journey of exploring students' reader responses to religion-based texts and issues.

KEYWORDS: religious diversity, multicultural literature, critical literacy, stereotype, Israel

[Theoretical Framework](#)
[Using Multicultural Children's Literature in the Classroom](#)
[My Research Journey](#)
[Overview of the Unit on Religious Diversity](#)
[Students' Photos of Religious Holidays](#)
[Slogans to Promote Religious Tolerance](#)
[Discussion, Implications, and Conclusion](#)
[References](#)
[Author Contact](#)

Religion-based literature can help seize the teachable moment to help children learn about and have an enduring respect for religious differences of all kinds.

(Zeece, 1998, p. 246)

I love you when you bow in your mosque, kneel in your temple, pray in your church. For you and I are sons of one religion, and it is the spirit.

(Khalil Gibran, n.d.)

Rivalry between different religious groups is a common scenario in Israel. Four different religions—Judaism, Islam, Christianity, and Druze (a religion close to Islam)—exist but do not always peacefully coexist in this relatively small country (Louër, 2007). Conflicts relating to religious background occasionally arise in my small village in the Galilee area of Israel, a village inhabited by Christian and Muslim Arabs. Two violent incidents occurred in the past few years. In the first instance, a group of Muslim residents vandalized public buildings in the village center after a position in the local council was filled by a Christian candidate instead of a Muslim man who applied for the job. The other incident took place when a fight that started between two 11-year-old boys, one Christian

and the other Muslim, ended with tens of people from the Muslim boy's family attacking the Christian boy's house. Christian people from that neighborhood went out angrily, and a big fight started between the two groups. Several people were injured and a few arrested.

These problems often are reflected in schools. Through my 16 years of teaching in the elementary and middle school in my village, I have observed how intolerance of the different "others" among the students caused numerous problems, with the religious background as the most salient cause for conflicts. Fights between Christian and Muslim students have been familiar scenes. Typically, a fight would start between two students, one from each religion, but develop into a larger one when other students joined to support the one from their own religion.

In addition, my observations of the students at my school during recess in the past few years revealed that few students play in the "other religion's groups." Most would gather with members of their own religion. Such a reality prompted my decision to take action and broach such issues in my English as a foreign language (EFL) classroom. Aspiring to increase students' knowledge of and respect for the other religions in the village, I used religion-based literature, as recommended by Zeece (1998) in this article's opening quote, hoping for "teachable moments" to arise and allow for the anticipated outcomes. This article elucidates the literacy engagements on the topic alongside students' responses. After describing the text set that I used, I present and analyse focal data pieces and reflect on whether my curriculum led to any change in students' understanding of, and attitudes towards, people from religions other than their own.

Theoretical Framework

Framed by critical literacy theory (Freire, 1972; Janks, 2010; Luke & Freebody, 2000; Pennycook, 1994, 1999), my research opts to bring students' experiences into the classroom. I especially follow the four-dimensions framework of critical literacy (see Table 1): (a) disrupting the commonplace, (b) considering multiple viewpoints, (c) focusing on the socio-political, and (d) taking action to promote social justice (Lewison, Flint, & Van Sluys, 2002; Lewison, Leland, & Harste, 2008), hoping that students start questioning stereotypical beliefs of the other faiths, viewing things from others' perspectives, trespassing the personal realm to discuss problems in their society, and acting upon the world to transform it into a better one (Freire, 1972).

Aligning with researchers who applied critical literacy in the EFL field (e.g., Correia, 2006; Fredricks, 2007; Izadinia & Abednia, 2010), I also diverged from following the traditional path of teaching a language through reading texts from the prescribed textbook and answering the follow-up comprehension and grammatical questions in the workbook. Religious diversity issues were absent from the textbooks at my school, as in the U. S. textbooks. When evaluating 60 social studies textbooks used in U. S. schools, Vitz (1986) found no reference to any religious activity whatsoever. Ndura (2004) disclosed a similar reality when reviewing six representative ESL textbooks. She argued that such invisibility of

religious diversity in the textbooks contradicts the assertion of the Association for Supervision and Curriculum Development (ASCD) Panel on Religion in the Curriculum that “a person cannot be fully educated without understanding the role of religion in history and politics” (ASCD, 1987, p. 21, cited in Ndura, 2004, p. 149). Ndura concludes,

Avoiding the topic of religious diversity as the examined ESL textbooks do not only limits the students’ exposure to a major reality of their world and their understanding of it, but also confuses them. It limits the students’ ability to confront and reconcile their religious differences. (p. 149)

To avoid such limitation, I introduced multicultural picture books on religious diversity and used those as a springboard for discussing religious issues.

Table 1. *The Four Dimensions of Critical Literacy*

- a) Disrupting the commonplace: becoming conscious of the hidden messages that position individuals/groups, challenging the taken-for-granted practices, developing and using language of critique and problematizing reality and visualizing a different one
- b) Considering multiple viewpoints: becoming cognizant of the voices of the silenced or marginalized, trying to understand experience and text from others’ viewpoints, considering multiple perspectives of a problem, juxtaposing multiple and contradictory aspects of the text/event, and scrutinizing competing narratives or writing counternarratives to dominant discourses
- c) Focusing on the socio-political: moving beyond the personal to examine the sociopolitical systems in society, questioning the legitimacy of unequal power relations, investigating oppression, privilege, and status, and using literacy as a means to participate in the politics of daily life (Lankshear & McLaren, 1993)
- d) Taking action to promote social justice: using literacy to promote social change and developing into social activists with powerful voices who speak out collectively against injustice

Using Multicultural Children's Literature in the Classroom

Multicultural books portray “groups that have been marginalized because of race, gender, ethnicity, language, ability, age, social class, religion/spirituality, and/or sexual orientation” (Muse, 1997, p. 1). They portray the lives of people from diverse cultures or minority groups.

[In addition, they] foster an awareness, understanding, and appreciation of people who seem at first glance different from the reader; present a positive and reassuring representation of a reader’s own cultural group; [and] introduce readers to the literary traditions of different world cultures or cultural groups. (Jacobs & Tunnell, 2004, p. 216)

Choosing books that are relevant to students' lives is beneficial for both mainstream and minority students (Al-Hazza, 2006; Al-Hazza & Bucher, 2008; Yokota, 1993). Not only does it provide opportunities for students from nonmainstream cultures to understand and develop pride in their heritage and build a positive self-concept, but it also familiarizes all students with cultures other than their own, thus helping them develop understanding towards different others and become better equipped to live in a culturally diverse society.

Children's literature reflecting the different faiths is considered one of the best ways to help children understand religious diversity (Peyton & Jalongo, 2008; Green & Oldendorf, 2005; Zeece, 1998). As Rettig (2002) asserts, "Helping children to become aware of what is important to a particular religion is an important step toward understanding the people that believe in that religion" (p. 196). Peyton and Jalongo (2008) suggest that in order to encourage respect for different faiths, teachers need to (a) familiarize students with others' beliefs, customs, rituals, clothing, and symbols through accurate information; (b) identify similarities and common beliefs between the different faiths; (c) acknowledge that different faiths exist in society without implying the need to subscribe to others' beliefs; and (d) affirm each person's right to belong to and be proud of his/her personal faith. Religion-based high quality books are a potential tool for achieving such goals.

In my teaching context, using such books may eliminate stereotypes that members of both religions, Christianity and Islam, hold toward each other. Powerful books may provide mirrors into our lives and windows into the lives of others (Galda, 1998), a lens through which students can question their problematic reality and hopefully realize the dangers of blindly conforming to the whole group's rules and beliefs. They may awaken students from the "numbing effect of group homogeneity and similar life experiences" (McIntyre, 1997).

For enacting my critical literacy curriculum, I used multicultural children's literature, asked challenging questions, and invited students to express their own perceptions of texts and reality through different types of written, oral, and artistic tasks. I hoped to explore what happens when a teacher reads literature on religious issues aloud with Israeli Arab teenagers in an EFL context and provides spaces for them to respond to these texts. Would students take the invitation and start addressing these issues in critical ways?

My Research Journey

As a teacher-researcher (Hubbard & Power, 2003), I conducted my research through a six-week-long English course in the summer of 2010. The research location was the middle school in my village in the Galilee area of Israel, a village populated by about two thirds Christian Arab residents and one third Muslims. The village was originally entirely Christian, but Muslims came a few decades ago and settled around the village. Today, all the Muslim residents live in the outskirts while the Christians live inside the village. Although all the village students go to the same school, they return to their religiously homogeneous neighbourhoods at the end of the school day. This demographic segregation seemingly contributes to the religious problems in the village.

Since the course required a decent level of English to understand the story books and respond in English, students in the advanced-level ninth grade class (21 students) were invited to participate. Ten students agreed to participate and returned their written consent and their parent consent (7 females and 3 males, aged 14-15). They joined my intensive course hoping to further improve their English language proficiency. The ratio of the participants' religious backgrounds corresponded with the faiths represented in the village, with seven Christians and three Muslims. However, not all students attended the course sessions regularly due to other obligations during the busy summer break. The students who participated in the sessions detailed in this article are Nasma (a Muslim female), Luna and Rawan (Christian females), and Walaa (a Christian male). They are all Israeli Arab citizens who come from middle-class families. Their rich experiences, profound insights, and sophisticated level of thinking do not correspond with their competence in the English language. Although significantly higher than the average English level in their age cohort, their English proficiency is still one of graduating ninth-grade students. The gap between the cognitive and social expectations and the intermediate English level necessitated a keen approach that incorporates critical topics with easy texts. Since it is challenging to read and respond critically with limited language capabilities, I selected picture books that are manageable in terms of length and language complexity and encouraged students to express themselves through alternative modalities such as drawing. They were also offered the possibility of switching to Arabic when facing difficulty expressing their ideas in English.

The data consisted of videotaped course sessions; students' responses to texts (written reflections, collages, posters, letters, slogans, sketches, and other artifacts); my researcher reflective journal; charts and brainstorming posters; and photos of students working, interacting, and sharing/presenting. For analyzing students' responses, I first examined the themes that emerged through a thematic analysis. I then scrutinized whether any of the four dimensions of critical literacy emerged in student's responses through using an existing typology for content analysis: the four dimensions framework (Lewison et al., 2002; Lewison et al., 2008).

Overview of the Unit on Religious Diversity

To broach the topic of conflicts that arise among Christian and Muslim groups in the village and at school, I started the unit by reading aloud two picture books that promote tolerance and understanding of different religions – *God's Dream* (Tutu & Abrams, 2008) and *Many Ways: How Families Practice Their Beliefs and Religions* (Kelly, 2006). As a closure to this unit, I read *Feathers and Fools* (Fox, 1989).

God's Dream (Tutu & Abrams, 2008) paved the way to approach this sensitive issue with students from diverse religious backgrounds. This book conveys the message that children from different places and religions, children who may look, dress, speak, and pray differently, are all God's children and should live peacefully with each other. It focuses on the similarities rather than the differences. Students were asked to connect the text to their lives through examining the authors' idealistic aspiration. Does the idealistic picture of children

from all backgrounds playing together, as the book portrays, align or contradict with their own reality? Do they befriend children from the same or different religious background? What guides their preferences for choosing friends?

Table 2. *The syllabus of the religious diversity unit*

Books Used	Curriculum Activities
<i>God's Dream</i> (Tutu & Abrams, 2008)	<ul style="list-style-type: none"> • Students choose and share an interesting/powerful/relevant quotation, write about their dreams, discuss the author's message, and respond in "the talking journal."
<i>Many Ways: How Families Practice Their Beliefs and Religions</i> (Kelly, 2006)	<ul style="list-style-type: none"> • Students share photographs of themselves practicing a religious tradition.
<i>Feathers and Fools</i> (Fox, 1989)	<ul style="list-style-type: none"> • Students, presented with photos of fights between Muslims and Christians, discuss who benefits from the situation in their village/in the Middle East being this way. • Students suggest possible ways for taking action. • Students "sketch to stretch."

To connect the text to students' lives, the students were invited to choose a quotation from the book that each found most interesting, powerful, and/or relevant and to write what made it that way (see Table 2). Additional literacy engagements on the book included encouraging students to write about their own dreams, to reflect on a quote from the book in "the walking journal" (Lewison et al., 2008, p. 195), and to scrutinize the author's message and imagine how the book would be different if a religious extremist had authored it.

The second book, *Many Ways: How Families Practice their Beliefs and Religions* (Kelly, 2006), is a colorful picture book about the beliefs and religious practices of different people from various religions. This book raises students' awareness of "the diversity of spiritual traditions and of similarities between their families and those whose faith-based traditions and practices differ from their own" (Authors' note). The book starts with vivid photographs of children who come to the same school and play together but praise God differently. It then depicts various Buddhist, Christian, Muslim, Jewish, Hindu, and Sikh practices and convictions but ends with the message that all these religions teach similar values: loving and caring for one another.

The story ends by a statement about what all religions teach (love and care for one another). Students were asked to bring verses from their holy books to verify this statement. The board was divided into two parts with two headings: *Christianity* and *Islam*. Students who wanted to contribute came to the board and

wrote their verses under the suitable heading. Other students were then encouraged to come and draw lines between similar teachings among the two groups. The purpose of such activity was to raise students' awareness to the fact that despite the existence of several differences between the two religions, they share many similar values and praise the same God.

To promote an understanding of the religious practices of the other religion, the Christian and Muslim students in my summer course were invited to bring a photograph of themselves or their families practicing a religious tradition (such as holidays, special foods in religious events, religious gatherings, or celebrating special religious life events) and write a short paragraph to describe the photo.

The last book in the book set was *Feathers and Fools* (Fox, 1989), a book that describes a conflict that started between swans and peacocks because of their fear of their differences and led to a fierce war in which all of the birds from both groups were killed. After reading the book aloud, I invited students to "sketch to stretch" (Harste, Short & Burke, 1988), to draw sketches symbolizing what the story meant to them. Students produced profound sketches of the conflicts in their area, although not specifically the religious ones (for a thorough visual analysis of students' sketches, see Hayik, 2011).

Many of the students' responses on the issue were general and "politically correct." However, there were two venues during the course where students touched upon aspects that might be specific to their local religious context: when sharing photos from religious events and when preparing and displaying slogans to promote religious diversity. The next section is dedicated to those responses.

Students' Photos of Religious Holidays

When asked to bring photographs of themselves or their families practicing a religious holiday or tradition, two students brought photos, wrote down what made their photos special for them, and shared them with the group. Rawan, a Christian female student, chose to share a photo of herself as a one-year-old baby during Palm Sunday,



That picture shows my first palm Sunday
with my aunt. this a very special holiday to Christians.
here we were going around ^{the} church, its a tradition in
this holiday, and its special to me because of my
aunt and because it shows in a strong way how much
I love her.

Figure 1. Rawan's photo & description of religious occasion.

held by her favourite aunt (see Figure 1). In addition to describing her special bond with her aunt, she concisely explained the tradition of Palm Sunday.

Rawan's brief elucidation of "going around the church" in Easter might not have been new to Nasma (the only Muslim student during that session). Since Nasma lives in a village mostly populated by Christians, she is more exposed to their religious holidays than they are to hers. Due to the demographic fact that the Muslims live in the outskirts of the village rather than the busy centre where the school and majority of businesses are located, Muslims visit the centre frequently. The Christian residents, on the other hand, rarely go to the Muslim neighbourhoods. As a result, they are not as acquainted with the Muslim's culture and religious practices.

Nasma, a Muslim female student, also brought a photo of herself. In her photo, she is standing with her mother and older sister in front of the Dome of the Rock (Al-Aqsa Mosque) in Jerusalem, all wearing a head covering (a veil or hijab) during that visit (see Figure 2). Although Nasma and her sister are not "religious" women, a term used to describe Muslim women who wear the hijab, she chose to bring a photo of themselves veiled. Underneath her photo, she described the setting and its special significance to her.

It seemed extremely important for Nasma to share this photo despite the sensitivity of Christians in the village towards veiled women. Since the majority of the village population is Christian, and the vast majority of the Muslim women in the village, especially the younger ones, are not "religious," Christian children in the village are not used to seeing children of Nasma's age wearing the hijab and are often less tolerant towards such difference. They would normally avoid them and feel some antipathy towards them.

Embedded in such reality, Nasma's photo had a special significance. It was different from the mainstream, from what the other (Christian) students were used to. Out of all the other photos of herself celebrating religious holidays with no head covering, Nasma specifically chose to bring a photo of herself veiled. Whereas students' photos of religious holidays often focus on superficial cultural aspects like food, fashion, and fiestas (Begler, 1998), Nasma dove deeper to describe her intense feeling of joy and personal belonging to that holy place that felt like home to her.



That picture when i and my family were in the Aksa mosque in Jerusalem. (and in the Dom of rock mosque). I felt happy there and i felt that this is my home where i suppose to be.

Figure 2. Nasma's photo and description of religious occasion.

As a Muslim minority student within the Christian Arab majority in the village and Jewish majority in the country, Nasma's choice to bring a photo of herself veiled seems a manifestation confirming her Muslim identity. In contrast with Muslim women in Islamic countries who are obliged to wear the headscarf, many Muslim females in Western countries choose to wear the veil as an affirmation of their Islamic identity. Wing and Smith (2005) describe how teenage girls in France adopt the headscarf in search of an identity during their adolescent years. It provides them with a reassuring sense of belonging. Kulenović (2006) found that female Muslim immigrants in West European and American societies, in which they are a religious minority, have transformed the veil from a symbol of social oppression into a symbol of freedom and distinguished social identity. Their free choice to wear the veil indicates an expression of a modern, Islamic identity. For them, the headscarf is a way of displaying and claiming their own identity. When comparing Muslim women's views on wearing the veil in Muslim-majority Indonesia with those of Muslim-minority India, Wagner, Sen, Permanadeli, and Howarth (2012) found significant differences between the two. Whereas the reasons for veiling for majority women is convenience, fashion, and modesty with little reference to religion, most Muslim minority women see the veil as "a way of affirming their cultural identity" and of differentiating themselves from the broader society (p. 521). Nasma's choice here to bring a photo of herself veiled (although she does not normally wear a hijab) might indicate a similar aspiration for distinguishing herself from the majority and affirming her distinct identity.

Although students did not respond to Nasma's sharing, seeing their close, highly-achieving Muslim friend wear the hijab and describe her special connection to the Dome of the Rock mosque could potentially affect and probably increase their tolerance to religious Muslim women. The next time they encounter a veiled woman, they might begin seeing the person behind the veil.

An additional venue that allowed for insightful responses on the issue during the summer course was when students designed slogans to promote coexistence between the two religious groups in the village. Students' creative slogans are displayed in the following section.

Slogans to Promote Religious Tolerance

As the course progressed, I invited students to suggest other ways for promoting peaceful relationships between the two religious groups in the village. They proposed preparing slogans and going out to the main street of the village to peacefully demonstrate against religious conflicts. The slogans they created are presented in Figure 3.

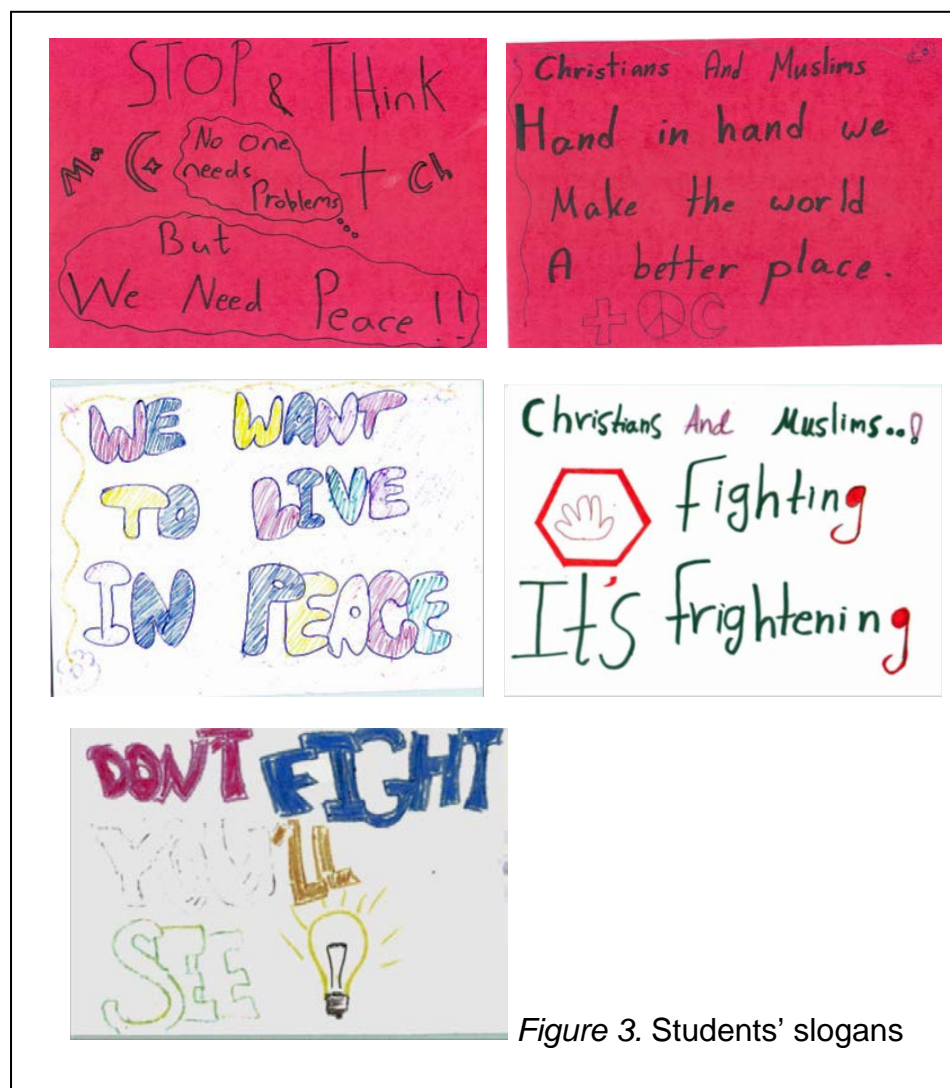


Figure 3. Students' slogans

Each student prepared one slogan, except for Luna who designed two. They then left the classroom and stood across the street next to the entrance to the local council (see Figure 4). They held their slogans proudly but shyly and waited for pedestrians to stop and inquire about their message. Unfortunately, most of the people passed with their cars and did not stop. A few people walked by during that hot summer afternoon, but only some of them stopped to read the slogans.

The slogans reveal that some students highlighted the problematic sides of reality. Fighting between Christians and Muslims is “frightening” for Rawan, and according to Nasma, “No one needs problems.” Stopping fighting will turn the darkness into light, as Walaa verbally and visually proposed, and turn the world into “a better place” in Luna’s words.

In their slogans, two students also emphasized their needs as a group of children, both using the pronoun “we”: “We want to live in peace” (in Luna’s slogan) and “We need peace” (in Nasma’s). Peace here apparently has a local dimension, since Luna referred in her first slogan to peace between religious groups (“Christians and Muslims hand in hand ... make the world a better place”)

while Nasma added the letters “M” and “Ch” to her slogan to represent the two religions.

In their slogans, students made powerful requests through using the imperative form. They demanded that people “stop and think” (Nasma) and “stop fighting” (Rawan) and that they “don’t fight” (Walaa). They also used rhyming words to amplify the effects of such demands (“fight” rhymed with “light” and “fighting” with “frightening”).



Figure 4. Students peacefully demonstrating in the Main Street with their slogans

Students’ slogans are particularly interesting because they are in response to village politics rather than the larger issues with the State of Israel. In the previous sessions, students repeatedly replied to my invitations to discuss religious issues by stating either that the religious background problems in the village did not significantly matter to them or that they wanted to address the wider political context in the country rather than the local religious one. They preferred to focus on “big P politics” rather than “little P politics” (Janks, 2010). For example, after reading the first two books in the set, I showed students photos from the destruction in the village after the two recent fights between local Christian and Muslim groups. When I asked them how they felt, they indifferently responded by saying “nothing” and “We got used to this situation.” However, the slogans might indicate something different: they actually cared about their local politics. Through their slogans, students expressed that the religious conflicts did in fact matter, were sometimes frightening, and affected the quality of life in their village (made their reality worse, dark, and fearful).

Students’ slogans mirrored reality from a different perspective than the other responses throughout the unit. In general, students’ responses in this unit varied from the general to the personal. Before embarking on my research journey, I had wondered whether any of the critical dimensions would appear in their responses when students were introduced to literature about religious diversity and provided spaces to respond. The next section explicates a scrutiny of the data against the four dimensions framework of critical literacy (Lewison, et al. 2008) to explore any critical dimensions in students’ responses.

Discussion, Implications, and Conclusion

Some of the four dimensions of critical literacy emerged in the responses featured in this article. Nasma *disrupted the commonplace* through making difference visible in choosing a photo for herself wearing a head covering. Such a choice is a challenge for the status quo in the village, for the taken-for-granted practices in which young girls do not wear the veil. It is a disruption of what is considered normal in the eyes of the Christian majority. Colby and Lyon (2004) view literature as a powerful tool for perpetuating or dissolving stereotypes. Nasma's photo may indeed have challenged students' stereotypes of veiled Muslim women. When Christian students, who view veiled women as primitive, see their popular, highly achieving classmate, who is admired by all the school students and teachers, with a veil, their stereotypical attitudes might be challenged and potentially dissolve.

The second dimension, *considering multiple viewpoints*, also emerged through Nasma's photo choice. The other Christian students who normally feel aversion to veiled women may start viewing things from the Muslim women's perspective. They may become cognizant of the voices of the silenced or marginalized (Luke & Freebody, 1997), trying to understand experience from others' viewpoints in addition to their own perspective concurrently. Hearing Nasma's excitement of visiting the holy place and seeing her with the hijab would possibly increase their tolerance of people with differing religions and world views. They might start seeing their friend's (Nasma's) face behind the veiled faces and accept and respect the ideology behind such decision.

The dimension of *focusing on the socio-political* appeared to some extent when students moved beyond the personal to examine religious issues. They used literacy as a means to participate in the politics of daily life (Lankshear & McLaren, 1993), specifically when designing slogans to promote peaceful relationships between the conflicting religious groups in the village and protesting in public.

Students also *took action to promote social justice* through creating powerful slogans and going out to the village to share them with the other residents. Their slogans allowed them to get "messages of justice and democracy out into the world...rewrite their identities as social activists who challenge the status quo and demand change, develop powerful voices and...speak out collectively against injustice" (Lewison et al., 2008, p. 12). Even if they might have affected little change in others' views and attitudes, the activity provided them with one possible way of taking action. In a context where people from both religions engage in fights to claim their rights, this course equipped students with a peaceful action-taking tool that they can hopefully apply in the future in other situations.

Throughout the unit on religious diversity, I used picture books to potentially encourage my students to start challenging their own religion-biased beliefs and promote an understanding of, and respect for, people from the other religion. I hoped that my book choice and accompanying literacy engagements might provide "teachable moments" (Zeece, 1998, p. 246) to increase students'

knowledge of and respect for the other religions in the village. My goal was to help them expand their reasoning and deepen their understanding of religious diversity and conflicts so that they “seek out multiple perspectives, and become active thinkers who comprehend from a critical stance” (McLaughlin & DeVoogd, 2004, pp. 61-62). Such a goal turned out to be much larger than a short-term unit would afford. To challenge deeply-rooted religious problems was more difficult than I expected. Students tried to promote peaceful relationships between the two religious groups in the village through their slogans but, except for a few cases, they preferred to address the topic in general terms or referred to the conflicts between Arabs and Jews in the country rather than Christians and Muslims in the village. My curriculum may have stirred some thoughts, beliefs, and feelings inside students’ heads, souls, and hearts, but the visible and heard responses they produced did not reflect much change in their views towards religious diversity issues. Nevertheless, the effects of this unit may be unseen, lurking until the next fight emerges. I wonder how my students will act then. Will they take any action to impact others’ behavior and effect some change, will they join the fight next to their families, or will they keep acting indifferently and minding their own business? Only time will tell.

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