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# العربي الديمقراطي The Arab Democrat

العربي الديمقراطي arabdemocrat.com العدد الثامن، تموز (يوليو) 2015

## O'Canada Our National Anthem in Arabic

Sung by soprano Miriam Khalil, Ya Canada is an expression of pride in our citizenship, and a commitment to our vision for an empowered and engaged community in an inclusive and respectful society. To watch the video, visit ArabDemocrat.com/Anthem.

In the Canadian mosaic, diverse cultures and languages express themselves freely to weave the wonderful tapestry that is home to us all. And this being an election year, pride in our citizenship translates to getting engaged in the democratic process – democracy belongs to those who participate. We at the Arab Democrat urge all our community to register to vote and to exercise this right. To learn more on how to register and the importance of registering, see page 3 and

visit <http://www.yourvoice-canada.com/>

The Canadian-Arab community is similar to many other communities. As an important part of Canadian society, every community has a right and a responsibility to be properly heard and represented in the political landscape. The more engaged we are, the more integrated we become into the country's overall voice. The Canadian-Arab community is growing, between 1996 and 2001, we grew by 27% vs. 4% for the population as a whole. This should give us even more incentive to be properly heard and represented.

A lot of people don't realize just how much policies trickle down to their day-to-day life and affect them. These policies are decided by politicians elected by citizens all over Canada. By

voting, YOU decide who you want to represent you in Ottawa. By voting, YOU decide who is best suited to help make your voice heard. By voting, YOU have a direct say in how bills and laws are developed.

You can start by identifying what issues you care about, and learning what the views of the different candidates and parties are on these issues. This is a first step that can help you in deciding who you believe best represents you. If you are eligible to vote, make sure you go out and vote in this year's election and get as involved as you can with campaigns and candidates. If you still can't vote, you shouldn't exclude yourself; you can still get involved by volunteering and encouraging others to vote and participate.

## رمضان مبارك Ramadan Mubarak



Ya Canada using by Canadian-Arab Soprano Miriam Khalil

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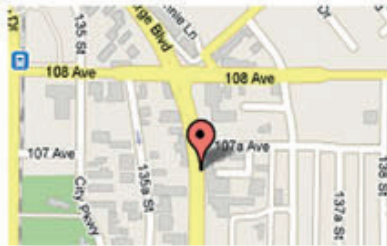
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# أخبار كندا



## The Arabs in Canada From Marginalization to Integration



### Canadian Arab Institute hosts panel that highlights the importance of civic engagement

As part of its Your Voice voter education campaign, the Canadian Arab Institute (CAI) hosted a discussion panel to engage members of the community in a conversation with thought and business leaders. The panelists included Ratna Omidvar the Executive Director of the Global Diversity Exchange at Ryerson University, Cathy Winter the Manager of DiverCity onBoard, Crystal Greer the Director of Legislative Services & City Clerk with the City of Mississauga, and Mohamad Fakhri the CEO of Paramount Fine Foods.

The panel, titled 'From Marginalization to Integration', kicked off by a video welcome by Bonnie Crombie, the Mayor of Mississauga. Crombie spoke about the City of Mississauga's efforts in the fields of diversity and inclusion

and commended the CAI's leadership and partnership in that area. After introductions by Raja Khouri, President of CAI, the panelists gave brief overviews on the importance of engagement and how they believe the Canadian Arab community would benefit from increased participation. The common theme between panelists was the value they believe the community would add to Canadian politics with increased visibility, and how it could impact change on a higher level. The question and answer period that followed showcased the willingness of the community to participate in the political discussion. It also highlighted some of the key issues that need to be addressed and the strengths that could be built on in creating a community that is engaged and

visible in the political and civic landscapes. Ratna Omidvar addressed the concept of transactional politics and explained how our voices don't seem to be heard except to complain or express concern. She emphasized the importance of "shifting this trend towards the highest form of citizenship expression; nation building", because "democracy, in theory, belongs to all of us, but in reality belongs to those who participate". Omidvar pointed out that the most effective way to do this was by engaging in politics on a local (municipal) level, as that was where the highest impact can be made and translate into actual change.

The importance of getting involved was also stressed by Cathy Winter, who gave concrete examples of how bringing people with different values and competencies together succeeded in building the right networks that match people with opportunities. She used the work DiverCity onBoard does to enable visible minorities and underrepresented immigrants to link with non-profit and charitable boards as a successful case study of this. Winter also pointed out that the face of leadership in the future should be reflective of the new Canada, and one way we could make this happen was to identify the opportunities to get involved and make our community's voice heard as much as possible.

Crystal Greer then went on to showcase the City of Mississauga's



efforts in engaging citizens on a municipal level and making sure city council utilizes their skills and knowledge when developing their policies. This is mostly done by including citizen advisors on the different committees of council and making sure their input and feedback was heard in the process.

Canadian-Arab entrepreneur Mohamad Fakhri shared some of his experience engaging in politics on the local level, and reiterated the importance of voting in making real change. He explained that elected officials should represent the people they serve and that the only way to make this happen was to have a highly-engaged community that knows what they want and who the best person to represent them is. Fakhri stressed that "Change is a belief that you can make a difference even if it takes time and hard work" and that starts with voting, so the right to have a say isn't lost.

The questions that attendees posed to the panelists all highlighted how in-tune they were to what needed to be identified in order to take that next step and elevate the community to the next level of citizenship. These addressed various topics such as community

consensus, marginalization, youth engagement, immigration and integration, transparency, dual citizenship, donations and more.

This panel was the first in a series of events hosted by the Canadian Arab Institute as part of its Your Voice campaign. Similar events that provide the Canadian-Arab community with opportunities to explore the importance of civic engagement and voting will be taking place over the course of the next few months

#### ABOUT YOUR VOICE

[www.yourvoicecanada.com](http://www.yourvoicecanada.com)

Your Voice is a non-partisan voter education and motivation campaign aiming to inform Canadian Arabs across the country about their right and responsibility to vote, and encourage them to engage in the country's democratic process.

#### ABOUT CANADIAN ARAB INSTITUTE

The Canadian Arab Institute (CAI) is a charitable, nonpartisan policy and community development think-and-do tank committed to Canadian ideals of freedom, democracy, human rights, gender equity and the rule of law. It was founded in 2011 by a steering committee of

community leaders, academics, professionals and activists from many faiths and with roots from various parts of the Arab world. Our aim is to start a new discourse about the life and contributions of Canadian Arabs, and to offer a unique perspective on public policy. [www.canadianarabinstitute.org](http://www.canadianarabinstitute.org)

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## كندا تقدم عرضا لاستقبال الناشط السعودي المسجون رائف بدوي

زوجة الناشط السيدة انصاف حيدر وأطفاله الثلاثة يعيشون بعد خروجهم من المملكة العربية السعودية في عام ٢٠١٢ إلى شيربروك، كيبيك، على بعد ١٥٠ كيلومتر شرق مونتريال في كندا .

وقال ستيفن بلاني وزير السلامة العامة انه متفائل من العرض المقدم لمساعدة بدوي للهجرة إلى كندا لأنه ”سيسمح لنا بكسر الجمود و يقدم نهاية سعيدة لهذه الأزمة “.

وكان قد حكم على بدوي بـ ١٠ اعوام في السجن، و بـ ١٠٠٠ جلدة، وبغرامة قيمتها مليون ريال سعودي (٢٦٦٦٠٠ دولار ) لنشره الأفكار الليبرالية و بتهمة إهانة الإسلام.

ويوم الخميس، أدانت المملكة العربية السعودية النقد الدولي لتأييد المحكمة العليا في المملكة الحكم ضد المدون. كما وقالت في بيان انها ”لن تتسامح مع مثل هذا التدخل المرفوض والمثير للسخرية في نظام عدالتها السيادي “.



عرضت كندا أن تستقبل الناشط والمدون السعودي رائف بدوي المعتقل و الذي يواجه الجلد، للانضمام إلى زوجته واطفاله الذين يعيشون في كندا كمهاجر له الأولوية لأسباب إنسانية

وقد أعلنت وزيرة الهجرة في كيبيك كاثلين ويل ممثلة اقليم كيبيك في أن الطريقة التي من الممكن بها أن يأتي رائف إلى كندا هي عبر تقديم شهادة اختيار المهاجرين التي تصدر ”في ظروف استثنائية للأجانب ممن هم في حاجة إلى الحماية“.

تلك الشهادة من المتوقع أن تسرع طلب الهجرة لبدوي وأي خطوات اخري قد تساعد في احضاره من المملكة العربية السعودية إلى كندا . القرار أيضا سيساعد الحكومة في زيادة الضغط على المملكة لإطلاق سراح بدوي للانضمام إلى أسرته.

وستقدم الوثيقة الرسمية من الشهادة لزوجته في حفل من المقرر عقده الاسبوع المقبل.

## مبادرة لاستقبال ألف لاجيء سوري في كندا



مواجهة الأزمات العالمية و ان دعم مثل هذه المبادرات سيكون الوسيلة للتقليل من هذا الإحساس .

و كانت كندا سابقا قد تعهدت بتوطين عشرة آلاف سوري على مدى ثلاث سنوات و تتوقع الحكومة الكندية أن يتولى القطاع الخاص و المجتمع المدني رعاية جزء من هذا العدد .

في الأجيال الماضية. و اضاف ”يمكننا فعل ذلك مرة أخرى مع اللاجئين السوريين“ أن تجربة اللاجئين الفيتناميين عام ١٩٧٩ هي واحدة من أكثر التجارب الرائعة في حياتي“.

من جانبها، قالت راتنا أوميدفار ، رئيسة حركة شريان الحياة السورية والأستاذة بجامعة رايرسون إلى أن الشعب الكندي يمكنه فعل الكثير من أجل اللاجئين،و أن الكثير من الناس يشعرون بالعجز في

دعت حركة شريان الحياة السورية بمدينة تورونتو الكندية إلى مبادرة لاستقبال وإعادة توطين ألف لاجيء سوري . و أيد عمدة مدينة تورنتو جون توري تلك المبادرة .

و دعا توري عمداء مدن فانكوفر، أوتاوا، إدمنتون، كالجاري لإيصال المبادرة إلى مدنهم، ووصفها بأنها تهدف إلى إحياء الروح التي ساعدت العشرات من الآلاف من اللاجئين القادمين من فيتنام إلى كندا



## اكتشاف حفريه ديناصور شيطاني تبلغ من العمر ٦٨ مليون عام في ألبرتا

وأطلق العلماء على هذا الكائن اسما علميا و هو ”ريجاليسيراتوبس بيترهيوزي“ أي الوجه الملكي الأقرن كما ادرج في التسمية اسم عالم الجيولوجيا ”بيتر هيوز“ الذي اكتشفه تكريما له.

و يلقب الديناصور بإسم ”الشيطان“ بسبب وجود قرون صغيرة تعلو عينيه . واستلهاما من شخصية شيطانية خياليه من مجموعة قصص يدعى د (هيل بوي) و ايضا بسبب المده الطويله و الجهود المضنية التي أمضاها الباحثون في استخراج تلك الحفريه التي وصفت بأنها ”سخر شيطاني صلد“.

مخروطي الشكل فوق منطقة الفم وزوج من القرون الصغيرة المقوسة الطرف فوق العينين و هو من فصيلة الديناصورات المتوحشة ذات القرون أكلة الأعشاب في العصر الكريتاسي ”الطباشيري“ التي عاشت قرب نهاية عصر الديناصورات. كما يتميز بضالة الحجم مقارنة بأقاربه الأضخم ومنهم ديناصور ترايسيراتوسو. وحجمه يوازي حجم أضخم حيوان وحيد القرن موجود يبلغ طوله خمسة أمتار وارتفاعه ١,٥ متر عند منطقة الحوض ويزن نحو ١,٥ طن.

ووصفه كيلب براون عالم الأحياء بمتحف رويال تيريل للاحياء في ألبرتا قائلا : ”إن هذا الحيوان المكتشف احد أغرب الديناصورات ذات القرون. ويتجلى وجه الغرابية في واقع الامر اذا ما قورن بأقرب أقربائه“.

في كندا اكتشف العلماء بعد جهود مضنية حفريه متميزة لديناصور يطلق عليه اسم ”ريجاليسيراتوبس بيترهيوزي“ او ”الشيطان“ و ذلك وسط طبقات صلبة من الحجر الجيري كانت مطمورة فيه .

وكان قد عثر على الحفريه عام ٢٠٠٥ ملتصقة بالصخور بمحاذاة نهر أولمان في ألبرتا بجنوب غرب كندا ، وبدلا من العثور على الحفريه منسحقه مثل معظم الحفريات كانت في حالة حفظ مجسمة ممتازة. الحفريه التي عثر عليها هي مجسمة كاملة تقريبا لكن لم يتعرف على مكان باقي الهيكل العظمي.

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وكان رئيس الوزراء الكندي ستيفن هاربر قد علق بعد صدور الحكم بأن حكومته سوف تستأنف قرار المحكمة. واصفا تغطية الوجه بأنها متجذرة من ثقافة مناهضة للنساء.

وقال تيم أوبال، وزير الدولة لشؤون التعددية الثقافية، "نحن نؤيد على نطاق واسع تشريع كيبيك فيما يتعلق بكشف الوجوه أثناء إعطاء وتلقي الخدمات العامة". وأضاف: "لقد وجدنا أنه على أي شخص يود الانضمام إلى عائلة كندا في ذلك الوقت ان يكشفوا وجوههم".

ورفض اوبال أيضا وصف التشريع بأنه عنصري أو معاد للإسلام.

يأتي ذلك المشروع في اعقاب حكم من المحكمة الاتحادية في فبراير الماضي في قضية "زبيره/سحاق" المرأة المسلمة التي طلبت أن تحلف اليمين أثناء مراسم

الحكومة الاتحادية اعلنت انها ستقدم تشريعا جديدا يفرض على العامة اظهار وجوههم في مراسم المواطنة. مشروع القانون يحظر أغطية الوجه، مثل النقاب.

الوزراء المحافظون دينيس بييل وتيم أوبال أعلنوا مؤخرا عن المشروع و ذلك في اعقاب تقديم الحكومة الليبرالية في كيبيك "القانون سي ٦٢ الذي يحظر النقاب على موظفي الخدمة المدنية وعلى أولئك الذين يستخدمون الخدمات العامة في المحافظات. ومن المتوقع أن يطبق القانون أيضا على القطاع العام الأوسع، بما في ذلك الجامعات والمستشفيات ومراكز الرعاية النهارية.



## انخفاض جرائم الكراهية، والمسلمون هم الأكثر استهدافا

في العام ٢٠١٣ مقارنة مع العام ٢٠١٢.

وعلى الرغم من تراجع عدد جرائم الكراهية التي أبلغ عنها للشرطة في عام ٢٠١٣، ظلت ارقام بعض الجوانب ثابتة. على سبيل المثال، السكان السود ما زالوا يستهدفون في معظم الأحيان و الجرائم ضدهم تبلغ نسبتها ٢٢ في المائة من جميع جرائم الكراهية.

ووقعت الغالبية العظمى من جرائم الكراهية في المدن الكبرى حيث كانت نسبتها ٩٧ في المائة. لكن أعلى معدلات لجرائم الكراهية في عام ٢٠١٣ وقع في ثاندر باي مع ٩, ٢٠ حادثة لكل مائة ألف من السكان، تليها هاميلتون، مع ٤, ١٧ جريمة لكل مائة ألف من السكان.

و يتم جمع بيانات جرائم الكراهية على أساس سنوي منذ عام ٢٠٠٦. وتقول الإحصاءات في كندا أن الأرقام الواردة في هذه الدراسة على الأرجح اقل من الحجم الحقيقي لمجموع جرائم الكراهية في كندا حيث لا يتم الإبلاغ عن كل الجرائم إلى السلطات وحيث تشير التقديرات إلى أن حوالي ثلث الحوادث يتم الإبلاغ عنها فقط.

أكدت احصاءات كندا أن حوادث جرائم الكراهية المبلغ عنها للشرطة قلت في عام ٢٠١٣ إلى ١٧ في المائة مقارنة مع عام ٢٠١٢. لكن الأرقام كشفت أيضا أن السكان السود لايزالون يستهدفون في معظم الأحيان في اغلب جرائم الكراهية، كما ارتفعت الجرائم ضد المسلمين هذا العام عنها في العام الماضي.

وتقول إحصاءات كندا أنه تم الإبلاغ عن ما مجموعه ١١٦٧ جريمة من جرائم الكراهية للشرطة في عام ٢٠١٣. وتعتبر في غالبيتها من جرائم "الأذى" الغير عنيفة، كالتخريب والكتابة على الجدران وغيرها من أشكال تدمير الممتلكات.

جرائم الكراهية بدافع العرق أو الإثنية كانت نسبتها ٥١ في المائة من جميع الجرائم. أما الجرائم بدافع الدين شكلت ٢٨ في المائة الأخرى، في حين شكلت الجرائم بدافع الجنس ١٦ في المائة.

وكان هناك ٩٣ جريمة أقل من جرائم الكراهية بدافع الدين عنها في عام ٢٠١٢ مقارنة مع العام ٢٠١٢. ولوحظ انخفاض عام في الجرائم التي تستهدف كل الجماعات الدينية باستثناء السكان المسلمين، حيث زادت الجرائم ٢٠ جريمة



### A Message from the President of the Canadian Arab Forum of British Columbia

The President of the Canadian Arab Forum of BC extends his best greetings to the Muslim Community of British Columbia and sends his warmest congratulations on the occasions of the Holy month of Ramadan and ask God Almighty to bless the Muslim Nation in the Globe and make their fasting easy and comfortable and enable them to do good deeds and charitable work purely for the sake of God.



### A Message from the Premier

As Premier of the Province of British Columbia, I am pleased to extend greetings to the Muslim community at the beginning of the month-long spiritual journey of Ramadan.

In our beautiful province, we enjoy the traditions of many cultures, which allows all of us the opportunity to experience and practice our cultural and religious traditions in peace. Throughout the year, the Muslim community contributes to this cultural tapestry and contributes to the harmonious society we enjoy here.

This is a time of restraint, contemplation and worship. It's also a time for strengthening family and community ties. I wish you well on your journey.

Sincerely,

*Christy Clark*

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# Saudi activist Waleed Abulkhair Wins Ludovic Trarieux Human Rights Prize



Saudi lawyer and Human rights activist Waleed Abulkhair, awarded the prestigious Ludovic Trarieux Prize for his work on defending human rights in the kingdom.

The prize's founder Bertrand Favreau said from Amsterdam that The annual legal award is one of the world's oldest awards presented to lawyers who "through their work, activities or suffering defend the respect for human rights". the first prize won by Nelson Mandela in 1985, while

he was in detention in apartheid South Africa

The activist Waleed Abulkhair is the founder of the Monitor of Human Rights in Saudi Arabia (MHRSA). He was sentenced a 15-year in jail on six charges by a specialized court for his work in Human rights. The charges including "publicly slandering the judiciary, distorting the king's reputation, making international organizations hostile to the kingdom and issuing unverified

statements that harm the kingdom's reputation."

Abulkhair is also the brother-in-law and the lawyer of activist Raif Badawi, who recently has been handed a 10 years sentence and 1,000 lashes for insulting Islam.

This is not the first prize Waleed receive. Previously, he awarded the Swedish Olof Palme Prize for defending human rights in Saudi Arabia.

the Ludovic Trarieux Prize, is an annual legal award named after the French lawyer and the a human rights law pioneer Ludovic Trarieux, who was a staunch defender of Alfred Dreyfus, who was falsely accused of treason in France.

The prize have been awarded 20 times over the last three decades . and it is judged by defense lawyers representing human rights bodies at several major European bars. It

also consults NGOs and humanitarian organizations globally to nominate candidates.

The organizers said that prize will be handed over to the activist representative at a ceremony in Geneva in November.

## المفوضيه السامية لشؤون اللاجئين: سوريا المصدر الأول للاجئين على مستوى العالم

هذا العصر حيث أن حجم النزوح القسري العالمي فضلا عن الاستجابة المطلوبة الآن لا يشابه أي شيء رأيناه فيما مضى."

ووفقا للتقرير، أنتجت منطقة الشرق الأوسط وشمال أفريقيا حوالي ١٩٪ من العدد الإجمالي للاجئين وطالبي اللجوء، والنازحين داخليا. وسوريا هي أكبر منتج لكل من النازحين داخليا (٦, ٧ مليون) واللاجئين (٢٨٨٠٠٠٠ في نهاية عام ٢٠١٤) في العالم. كما و إضافة إلى هذا العدد من سوريا، نزح على الأقل ٦, ٢ مليون شخص في العراق و٣٠٩٠٠٠ شخص في ليبيا.

و ذكر تقرير المفوضية أن عدد اللاجئين والنازحين داخليا أخذ في الارتفاع في السنوات الخمس الماضية على مستوى العالم بسبب اندلاع ما عدده ١٥ صراعا ، و انه كان هناك منها على الأقل ٤ صراعات في المنطقة العربية في كل من دول ليبيا، سوريا، العراق، واليمن.

كما لاحظ أن إحدث النتائج الواضحة للغاية من تلك الصراعات هو النمو في أعداد الأشخاص الذين يلتمسون اللجوء من خلال الرحلات البحرية الخطرة، بما في ذلك منطقة البحر الأبيض المتوسط، وفي خليج عدن والبحر الأحمر.

أصدرت المفوضية أحدث تقرير لها بعنوان "تقرير الاتجاهات العالمية السنوي للمفوضية: الحرب في العالم". وقال التقرير أن اللجوء ارتفع في جميع أنحاء العالم مقارنة بأعلى مستوى تم تسجيله في أي وقت مضى. كما وارتفع عدد الأشخاص الذين أجبروا على النزوح في ٢٠١٤ حيث ارتفع إلى ٥٩,٥ مليون شخص مقارنة ب ٥١,٢ من العام الماضي. وأظهر التقرير أيضا أن أكثر من نصف هؤلاء اللاجئين في العالم هم من الأطفال.

ووفقا للتقرير، تمثل تلك الزيادة "قفزة كبيرة" لم تحدث في أي وقت مضى خلال عام . وانه من المتوقع ان يزداد الوضع سوءا. ويضيف ، أن واحدا من كل ١٢٢ شخص إما لاجئ، أو نازح داخليا، أو طالب لجوء.

وذكر التقرير أنه بدءا من عام ٢٠١١ كان السبب الرئيسي لهذه الزيادة هوالحرب في سوريا. و أنه في العام الماضي كل يوم أصبح حوالي ٢٥٠٠ ٤ من السوريين لاجئين أو طالبي لجوء، أو نازحين داخليا.

وقال المفوض السامي للأمم المتحدة لشؤون اللاجئين أنطونيو غوتيريس في بيان صحفى صادر عن المنظمة "نحن نشهد تغييرا في النموذج و الشريحة دون رادع إلى



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# عشر نصائح من اجل لياقة بدنية مع صيام صحي



الصحية و يجب الإبتعاد من الأطعمة الحريفة أو المالحة أو المحفوظه أو السريعة .

خامسا: يجب الإبتعاد عن المأكولات ذات المحتوى العالي من الدهون ، وكذلك يفضل التقليل من المأكولات السكرية .

سادسا: ساعة من النوم خلال النهار أثناء الصيام قد تساعد على شحن الطاقة لإستكمال الصيام . و يفضل الإبتعاد عن النوم بعد الإفطار .

ثامنا: يجب عدم شرب الشاي والقهوة أو أي أطعمة تحتوي على الكافيين، حيث أن لماده الكافيين تأثير مدر للبول مما يؤدي إلى نقص سوائل الجسم والشعور بالعطش أثناء الصيام.

تاسعا: يفضل التقليل من المجهودات البدنية التي من شأنها التسبب بالإرهاق الشديد، كما يفضل تأجيل الأعمال الشاقة لما بعد الإفطار.

عاشرًا: تناول وجبة السحور حيث أنها تفيد في منع الإعياء والصداع أثناء النهار، كما تخفف من الشعور بالعطش الشديد. و يفضل تأخير السحور ويستحسن أن يحتوي على أغذية سهلة الهضم كالزبادي والعسل والفواكه.

مع بداية شهر رمضان المبارك تتغير عادات الصائمين و نمط حياتهم و يكون من الصعب عليهم الحفاظ على اللياقة البدنية و الصيام الصحي ، لذلك نقدم لكم هذه النصائح العشر التي قد تمكنكم من صيام رمضان بصورة صحية :

أولا: يجب شرب كميات من الماء بعد الإفطار حيث انه يجنب من الشعور بالإرهاق و يعمل على تنظيم أداء الدورة الدموية. وفضل أن تزيد كمية المياه عن ٢ لترات حتى بدء الصيام ، منهم ما لا يقل عن لتر كامل خلال الساعة الأخيرة قبل الصيام و ما لا يقل عن لتر ونصف اللتر خلال الساعة الأولى من الإفطار.

ثانيا: يجب عدم تأخير الإفطار. حيث يجب الحرص على إدخال التنوع إلى الغذاء والتأكد من أنه يشمل كافة العناصر الغذائية.

ثالثا: يفضل تناول الكربوهيدرات طويلة السلسلة والتي تحتاج إلى وقت اطول لامتصاص والتي من أشهرها البطاطا والبطاطس والذرة. كما يفضل تناول الأطعمة الغنية بالألياف كالخضارو الفاكهة .

رابعا: يفضل الاعتماد على الاطعمة

## امساكية شهر رمضان ٢٠١٥ في مدينة فانكوفر

اليوم	رمضان	ميلادي	الفجر	الشروق	الظهر	العصر	المغرب	العشاء
الأربعاء	14	1/7	3:51	5:40	1:22	5:29	9:04	10:53
الخميس	15	2/7	3:52	5:40	1:23	5:29	9:04	10:53
الجمعة	16	3/7	3:53	5:41	1:23	5:29	9:04	10:52
السبت	17	4/7	3:54	5:41	1:23	5:29	9:03	10:52
الأحد	18	5/7	3:55	5:42	1:23	5:29	9:03	10:51
الاثنين	19	6/7	3:56	5:43	1:23	5:29	9:03	10:51
الثلاثاء	20	7/7	3:57	5:43	1:23	5:29	9:02	10:50
الأربعاء	21	8/7	3:58	5:44	1:24	5:29	9:02	10:49
الخميس	22	9/7	3:59	5:45	1:24	5:29	9:02	10:48
الجمعة	23	10/7	4:00	5:45	1:24	5:29	9:01	10:47
السبت	24	11/7	4:02	5:46	1:24	5:29	9:01	10:46
الأحد	25	12/7	4:03	5:47	1:24	5:29	9:00	10:45
الاثنين	26	13/7	4:04	5:48	1:24	5:29	8:59	10:44
الثلاثاء	27	14/7	4:06	5:49	1:24	5:29	8:59	10:43
الأربعاء	28	15/7	4:07	5:49	1:25	5:29	8:58	10:42
الخميس	29	16/7	4:08	5:50	1:25	5:28	8:57	10:41



Prime Minister Stephen Harper



NDP Leader Tom Mulcair



Liberal Party Leader Justin Trudeau

“This evening at sunset, Muslims in Canada and around the world begin an important spiritual journey as they observe the holy month of Ramadan.

“Ramadan takes place during the ninth month of the Islamic calendar to commemorate the revelation of the Qur’an to the Prophet Muhammad.

“For those observing this holy month, it is a time for reflection, personal sacrifice of material comforts, and spiritual devotion through prayer, fasting and charity. Ramadan is also a time to celebrate and reconnect with family, friends and communities, as well as to reaffirm one’s commitment to uplifting humanity by further assisting those who are less fortunate.

“On behalf of all Canadians, I wish Muslims in Canada and around the world a peaceful Ramadan.

“Ramadan Mubarak.”

“On behalf of all New Democrats, I would like to offer my best wishes to all Muslims here in Canada and around the world who will begin their Ramadan celebrations.

“This month-long observance is dedicated to prayer, fasting and personal reflection, but it is also a time to celebrate among family and friends.

“New Democrats are proud of their strong relationship with Muslim communities across the country. That is why we continue to defend human rights here in Canada and around the world and fight against racism and Islamophobia.

“I would also like to acknowledge the many positive contributions that Canadian Muslims continue to offer to our society. Together, we form a stronger, more inclusive nation.

“Ramadan Kareem.”

“On the first day of Ramadan, Muslims in Canada and around the world will begin their month-long journey of fasting, prayer, and spiritual reflection. It is an occasion characterized by empathy, discipline, compassion, and charity.

“During this blessed month, we are reminded of the many ways our vibrant Muslim community helps to enrich our national fabric each and every day. It is an opportunity for all Canadians to reflect on how very fortunate we are to live in a nation where people from every imaginable faith, culture, and country, who speak every language, live, work, build, and thrive together.

“I look forward to joining Muslim communities across Canada in the weeks to come in observance of this holy month. On behalf of the Liberal Party of Canada and our Parliamentary Caucus, Sophie and I wish all those observing Ramadan much peace and happiness. Ramadan Mubarak!”



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Nowadays, Tromsø is not just about fish and reindeer. “I’d say about half my customers are Norwegians,” says Huseyin Kartay, who, with his wife, Seuda, at left, owns Alaniya International Marketplace, one of the city’s three globally oriented food stores. “They are interested in cooking foreign foods now.”

always been a center for ship repair and trade, especially seal hunting and fish freezing and canning, but those industries have crumbled. We now have a knowledge industry. We’re a center for high-tech and medical research, particularly biological marine research.”

It was the university that four years ago brought Belal and Maisoon Al Jabri, both in their early 30’s, from Aleppo, Syria. Belal earned his medical degree at the university, and is now doing rotations at the hospital in addition to cardiovascular research. Maisoon is working on her doctorate in the medical genetics department.

Belal looked into schools in other countries, but Tromsø, he found, was more affordable than others, and it had a solid reputation. Mastering Norwegian took them about two years.

In the two-story house they own and live in with their daughters, Lene, 4, and Sanaa, 2, they follow Makkah time during Ramadan. “That is the only way that makes sense to us,” Belal says as Maisoon

lays out the family’s iftar, which includes not only Syrian traditions like sous and lentil soup, but also a fresh salmon with dill sauce and two kinds of potatoes. Some foods are crossovers: Both cultures like to flavor savorys and sweets with cardamom. Syrian sous is a licorice-root drink, and licorice happens to be a Tromsø obsession, evidenced by the competing brands that can take up half an aisle in a grocery.

Sometimes the Al Jabris are joined for iftar by friends, mostly other doctors and researchers with Arab roots, including one who jokes he is “the northernmost Syrian in the world.” However, most of their neighbors are Norwegians. “They call this the doctors’ neighborhood,” Belal says. “But, for example, one of the men on the block works in construction. There are differences in education here, but not so much in salaries, unlike in the Middle East.”

The Al Jabris hope to go home one day to give back to their birthplace all they have learned here. “I’d like to see a first-class research center in

Aleppo,” says Belal, and Maisoon nods.

Regardless of which timetable people use to break the fast in Tromsø, they still do it in the traditional way: One begins iftar by eating a date. And here, dates mostly come from Alanya International Marketplace owned by Huseyin and Seuda Kartay, one of three food import stores in Tromsø.

“When are you getting more habaneros in?” a young American man asks Huseyin one morning.

“Wednesdays and Fridays are when the fresh vegetables come in,” Huseyin explains. “By Saturday they will be gone.”

The store is lined from floor to ceiling with Indian, Asian, Tex-Mex and Middle Eastern cans, jars, bottles and packages, with no space wasted. Many of the items have been requested by customers, who come from all over the globe.

When Huseyin first came here in 1996, such a shop wouldn’t have been possible. “Back then, when I would see a dark face or black hair, I would want to shout, ‘Hello, my brother!’” he grins. “Today there are so many people from so many places, although it is still very much Norwegian. I’d say half my customers are Norwegians—they are interested in cooking foreign foods now.”

Huseyin came here from his native Turkey, where he was working in tourism. There, he met a Norwegian woman whom he followed back home and married. Soon they had a son, who is now 15.

“After we divorced, I visited Turkey, and my family introduced me to Seuda,” who is Kurdish, like him. “When she came back with me, she

didn’t like that I owned a café that served alcohol. I saw the hypocrisy, and in 2002 I opened this shop instead.”

He and Seuda have two sons, and he says his family is very Norwegian—they ski, go mountain hiking and pick blueberries in the autumn. “My kids play football and swim— they have more opportunities here,” he says. But in the winter, during his 12-hour workdays, he often thinks of Turkey. “The dark and cold are a big problem. It’s boring, stressful, depressing. It is hard to stay here a long time.”

The weather, along with the high cost of living, is the reason that Tromsø will probably not grow into an immigrant enclave. The Norwegian government requires immigrants to stay in the city they are assigned upon arrival for at least two years. After that, many head south to Oslo or Bergen.

“Actually there are also studies that show some people get depressed in the Midnight Sun, rather than the dark,” says Einar-Arne Drivenes. He is a professor at the university as well as a leading polar-area historian and a native of the region who says he loves both the sun and the dark. “Neither immigration nor multiculturalism is new to the high north, like they are to Oslo and southern Norway,” he explains. “The high north, unlike the south, was never homogeneous. We have the Sami [reindeer-herding native people, known for hunting and fishing skills, who live across Arctic Scandinavia] and huge groups of Finns who came here in the 1800’s. As a trading center and center for polar exploration, and now oil, Tromsø has always had people come and stay here for long periods of time. What’s new with the Muslims is that this is immigration from a different part of the world, so I think the gap is bigger than in the past.”

The “past” refers to the early-20th-century government effort

to “Norwegianize” minority groups—particularly the Sami, many of whom were forced to give up their nomadic ways and culture. Most Tromsø residents, and particularly the many who, like Drivenes, have Sami heritage themselves, are ashamed of that history, and so today there is a reverse effort to promote Sami identity and, along with that, an effort to welcome others as they are.

And thus not all of the newcomers in town are Muslims. The pews at the Catholic church are filled with Africans and Indians on a Sunday morning, as well as hotel and service workers from Poland and Lithuania. In largely secular Norway, the landmark Tromsø Cathedral, a Lutheran church, is sparsely attended.

“I go to church for Christmas, weddings, and funerals,” is the usual response when you ask non-immigrant locals about their religious practices.

Sandra remembers this from her childhood. Pride in her Tromsø heritage is clear as she points out where her grandfather lived, and she talks about her favorite areas of the countryside, her memories of vacations in mountain huts and the fishing spots she’d show you if only the weather would clear up.

As a teenager, though, she felt restless, she says. She spent years traveling and looking for adventure with her husband, Andrew, whom she met when he came to Tromsø on a European skydiving tour. Later, it was a skydiving accident and a broken femur that brought them back to Tromsø.

She was 28 then and she started exploring religion. She asked Andrew to read the Qur’an with her so she could discuss it with someone, and it was not long before they became Muslims together. Later, Sandra felt the

> CONT. PAGE 12



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### ABOUT THE AUTHOR

## Tor Eigeland

Photographer and writer has covered assignments around the world for Saudi Aramco World and other publications, and has contributed to 10 National Geographic Society book projects.



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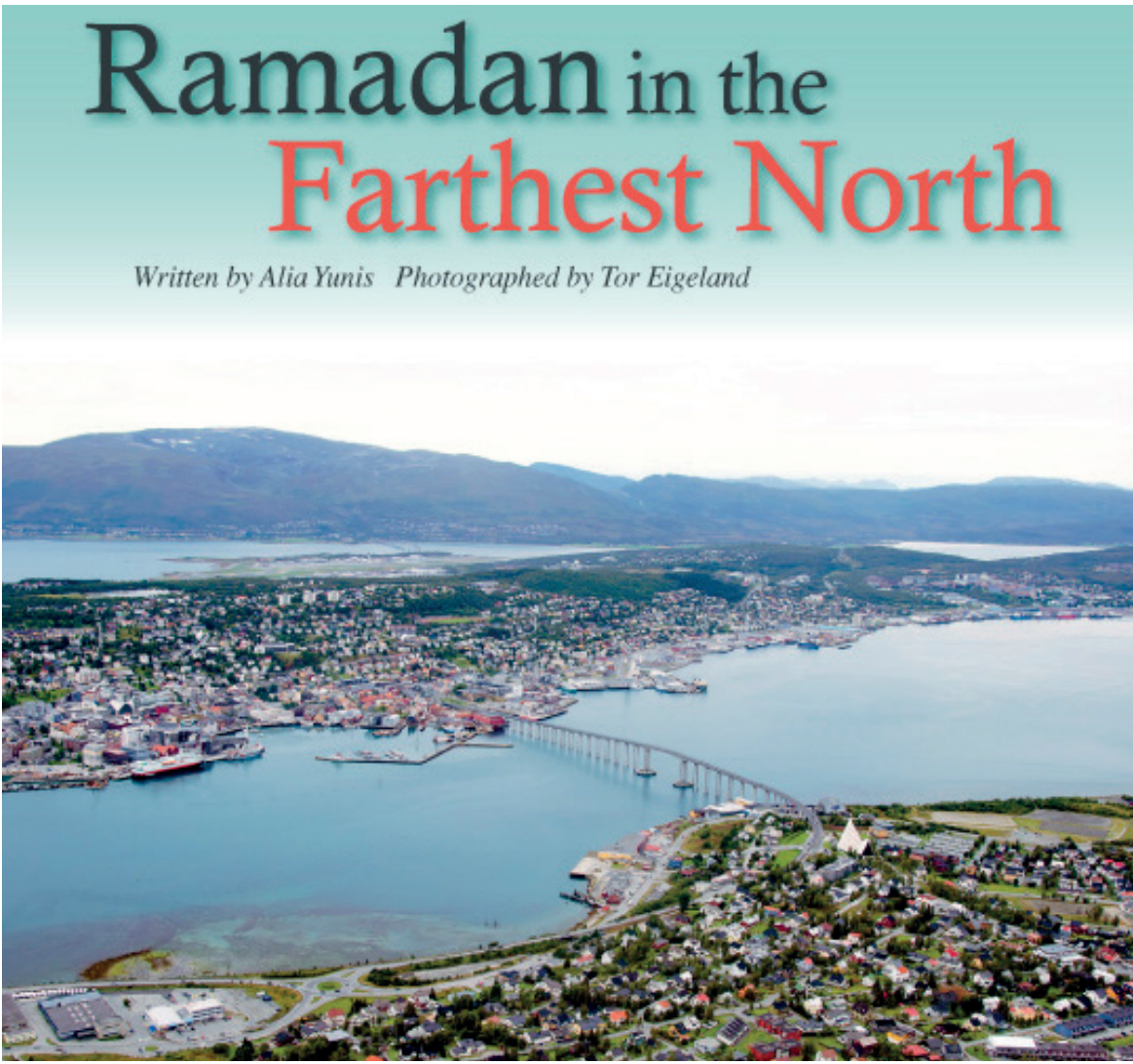
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Long a gateway to the Arctic for fishermen, hunters and explorers, Tromsø now increasingly lures marine-based and other medical researchers from around the world.

**Disembark at the fog-shrouded, mountain-rimmed, Arctic-gateway harbor of Tromsø, Norway, walk along the cobbled main street with its wooden homes and shops painted bright reds, blues and yellows, and take a left just before the pet shop. There, next to the Natural Medicine Center, you will find Alnor Senter, a simple square building. The former dance studio is now the world's northernmost mosque. Alnor Senter shares that superlative with much else in Tromsø, including the world's northernmost Protestant cathedral, the northernmost botanical garden, the northernmost brewery and the northernmost symphony orchestra.**

A bit above 69 degrees north latitude, 350 kilometers (215 mi) above the Arctic Circle, it's almost as far as you can get from the heat and desert winds of the land of Islam's origin. Tromsø was formally founded in 1794 and has been the starting point of international polar expeditions—in fact, this year the city is celebrating the 100th anniversary of the arrival of Norwegian hero Roald Amundsen at the South Pole. For much longer, fishermen and traders of whale, cod and sealskin have come here. Reindeer herders have lived here longest of all. Recently, international medical researchers have arrived, seeking clues to cures from the sea. Since the mid-1980's, the farthest-traveling voyagers to this city of 67,000 are Tromsø's 1000 or so Muslims, many of whom have come from the Mideast and North Africa.

When you walk into Alnor Senter, one of the first people likely to welcome you is Hakima Mabrou, who laughs about the first time she saw Tromsø. *"I got married in Morocco to a man who was already living in Norway. I thought, 'Wow, I'm going to go live in Europe! How glamorous!' It was like my own kind of 'American dream.' I arrived in April 1997, and there was a record snowfall of two and a half meters (98"). I couldn't believe what I was seeing when I got off the plane, and I thought, 'Welcome to my new dream!'"*

Things got stranger for her in a couple of months. Each March and September, Tromsø's days and nights are of equal length. But in summer, Tromsø is part of the Land of the Midnight Sun, and in winter, the Land of Polar Nights: From May 20 to July 22, the sun remains above the horizon and never sets, and from November 25 to January 21, it does not peek above the horizon.

At Alnor, this raises a uniquely Muslim conundrum: When there is neither sunrise nor sunset, at what times does one perform the fajr (dawn) prayer and the maghrib (sunset) prayer? And what happens when the month of Ramadan, which requires fasting from sunrise to sunset, falls in high summer or deep winter?

*"What to do during the Midnight Sun and on Polar Nights has been a big point of debate for us,"* says Sandra Maryam Moe, deputy director of Alnor. Her husband, Andrew Ibrahim Wenhem, is the mosque's registrar, overseeing the legal paperwork of marriages, divorces and deaths. *"We finally asked a shaykh in Saudi Arabia, and he gave us a fatwa [instruction] with three choices: Follow the timetable of Makkah, follow the timetable of the nearest city that does have a sunrise or sunset, or estimate the time and set a fixed schedule. We decided to follow Makkah for the part of Ramadan that falls under the Midnight Sun or Polar Nights, and then, for the other times, we follow our own sun."*

This year, with Ramadan falling between August 1 and August 29, fasting begins with the 2:30 a.m. sunrise and ends with the 11:00 p.m. sunset in early Ramadan. Chilly daytime temperatures, even in August, help make the 20 1/2-hour fast easier, and by the end of the month, sunrise is at 4:45 a.m. and sunset at 8:45 p.m., so the fast lasts only 16 hours.

Inside Alnor one night during the last week of Ramadan, just after 9:00 p.m., spirits are running high. The women have gathered in one section and the men in another, all talking and eating as children chase each other between the sections. Throughout the month, women have been taking turns preparing the daily iftar, or post-sunset fast-breaking dinner,

and the food on tables on any given night reflects the diversity of the community: Somali samosas, Iraqi pilaf, Finnish pasta salad, Norwegian cakes. Although Alnor members come together to be family in one sense, their exposure to new cultures goes beyond the obvious encounters with Norwegian ways and people.

*"Are you speaking Palestinian together?"* a newly arrived Pakistani woman asks two Palestinian women she has just met. They explain with smiles that, no, their language is Arabic—although there is much Norwegian and English tossed in.

After eating together, Sandra, Hakima and 10 other women form a line, facing southeast toward Makkah, shoulder-to-shoulder in the sparsely furnished prayer room.

Sandra works as a translator of Islamic texts from English to

Norwegian. *"Most people here read the Qur'an in English because the Norwegian translation is not strong,"* she explains. *"We're trying to improve that."*

Alnor has nearly 450 members. They, as well as the non-practicing Muslims in town, can be found throughout the city, working as engineers, medical researchers, shop owners, kitchen help and just about everything in between. (A small group, predominantly Somalis, belong to the town's other mosque, which is simply an unnamed green house.)

Tromsø's first immigrant Muslims arrived in 1986, when the Norwegian government opened a refugee center in Tromsø and welcomed a group of Iranians. Today, Somalis are the largest refugee group, both in Tromsø and in Norway as a whole. Moroccans are the largest national Muslim contingent in Tromsø with working immigrant backgrounds. Norwegian converts like Sandra are but a handful. Norway takes in around 15,000 political refugees annually, and in 2010 they included more than 2000 Somalis and about as many Afghans and Eritreans. Like the us and other countries, Norway also has an annual visa lottery system that admits around 20,000 workers, predominantly from Sweden, Eastern Europe and countries in Asia and Africa.

The immigrants are required to learn Norwegian, get new jobs and adapt to their new locale: In this town, adapting means, among other things, joining crowds in the popular waterfront restaurants to savor the local fare, which includes smoked whale, reindeer steak and seal soup.

*"I have taught many of my Alnor friends how to make really tasty Norwegian fish cakes,"* says Sandra, adding that, for her and her six children, reindeer is a special food, but she sees immigrant appetites better whetted by Tromsø's seafood bounty.

It also means joining each February what is jokingly called *"Tromsø's Formula One"*— the National Reindeer Sledding Championship, held on the city's main street. In the summer, on Tromsø's sometimes postcard-perfect sunny days, crowds spill onto the streets from sidewalk cafés as people catch up with friends over endless cups of coffee. Later, Tromsø's several nightclubs will come to life, just around the time the people at Alnor break their Ramadan fast.

With the changes in surroundings, foods and language, many immigrants also experience changes in their relationship to Islam.

Hakima says that, in Morocco, she grew up with little connection to her religion. But soon after she arrived, she became friends with two Norwegian Muslims, and she wondered how these two, with no heritage connection, could be so committed. *"I started to know my religion though them,"* she says.

Hakima's husband, however, has been largely absent since their divorce four years ago. *"If the Norwegian government didn't force him to pay child support, he wouldn't,"* she says. She and her three sons now live in a small, minimally furnished white house off one of Tromsø's mountain roads, where they get around by bike or bus or on foot. *"No one needs a car here,"* Hakima says. *"You can walk around at any time and not be worried, light or dark."* She knows from experience: For years, she worked as a baker in town, mostly at night.

This month, she wakes the boys up at 3:00 a.m. for the sahur (pre-dawn meal). *"I don't ask them to fast,"* she says. *"They love going to the mosque for iftar. Many at the mosque are like fathers to them."*

Her children speak comfortably in both Arabic and Norwegian, particularly gregarious Ossama, 10. Hakima says she knows her kids are Norwegians because they love snow. Ossama says he never wants to leave Norway. He points to an animal hide hanging on the wall, a common motif in Tromsø homes. *"But this isn't a seal,"* he boasts. *"It's a Moroccan cow."*

When asked what his friends at school think of his fasting, he smiles. *"They think it's cool that I can do all my sports training without drinking any water or eating."*

While working nights, Hakima realized she wasn't spending enough time with her boys as they approached their teen years. She now studies bioengineering at the University of Tromsø, and she hopes to earn her master's degree one day.

The University of Tromsø—yes, it is the northernmost university in the world— is the largest employer in the city and the reason Tromsø's population has doubled since it opened in 1973. *"Because of the Gulf Stream, we are very different from other places in this latitude,"* says professor emeritus Randi Rønning Balsvik. *"We have relatively mild weather—the average January temperature is minus five degrees centigrade (23°F)— so we have*



Tromsø owes much to its location along the northern reaches of the Gulf Stream, which both moderates its climate and makes fishing boats such as these emblematic of its historic economy, cuisine and identity.



# “Give 30” Muslim campaign starts in Ramadan



This year, Muslims in Canada launched a campaign to feed the hungry during “Ramadan” the holy fasting month. The campaign began on the first day of Ramadan 18 June across North America and will run until September 11.

The campaign started in 2012, and it became a national campaign with eleven partner food banks in six provinces. It runs in Toronto, Vancouver, Ottawa, Calgary, Winnipeg, Quebec, Edmonton, Mississauga, Kingston and Regina.

It has raised about \$250,000 to fight hunger during the past three years.

The idea of the campaign was inspired by Ramadan, the holy month when Muslims engage in a physical fast and spiritual contemplation. They don't eat or drink anything between dawn and sunset for a month. So for Muslims Ramadan is about food, hunger, empathy, social solidarity and giving. That is why it is the perfect time for them to fight hunger in

the community by supporting the Give 30 Campaign Food Banks

People who aren't fasting or not Muslims can also take part in the campaign, as donations can be accepted from people of different faiths and backgrounds as this initiative is about everyone coming together to address a community challenge.

Give 30 founder Ziyaad Mia says “Brown bag your lunch for the month or tally up 30 days of coffee money...Whatever it is, it can make

a difference in the lives of those who don't have enough to eat”. He added, “Everyone can participate in the spirit of Ramadan. Hunger knows no race, religion, ethnicity or creed and that's why it's important for everyone to join Give 30”.

Mia said “The celebration of Ramadan is a month to build the spiritual connection with the creator but also it's a time to appreciate the importance of food, to give thanks for it, and to not be wasteful”. “The success of the campaign to the simplicity of the idea and the

power of social media”.

According to Statistics Canada, Muslims are the fastest growing religious community in Canada. It increased by 82% over the past 10 years from about 579,000 in 2001 to more than a million in 2011. Muslims also represent 3.2 % of Canada's total population.

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# Canadian aboriginal activist stands up to Israel

Canadian First Nations chief boards Gaza flotilla to protest against worldwide scourge of colonialism.



Robert Lovelace is still haunted by the Palestinian refugees in the grainy newsreels he saw as a boy. Not surprising. For this former Ardoch Algonquin First Nations chief, the footage conjured up images from Canadian history’s darkest chapters - indigenous people being driven from their land and onto reserves.

“Those newsreels left a mark on me,” he tells Al Jazeera in a telephone interview. “These people who were homeless, carrying everything that they had. So I have always been interested in what has been going on in the Middle East.”

Lovelace, 67, is an aboriginal activist and semi-retired Global Development Studies professor at Queen’s University just south of his ancestral land in Ontario.

A father of eight, he has stood up against governments and corporations which have attempted to mine his people’s land, contaminate their water and plunder their sacred wild rice beds.

## Standing up to Israel

Now he is standing up to Israel as he makes his way to Gaza on the third Freedom Flotilla. It’s a peaceful civil armada with some 50 crew and passengers from

about 20 countries, sailing to focus world attention on the 1.8 million Palestinians illegally trapped by Israel in the Gaza Strip.

Lovelace is aboard the lead vessel, the Marianne of Gothenberg that left the Sicilian port of Messina late last Friday.

As he posted on his Facebook log: “We had divers that were paid for by the municipality of Messina to go under the boat and check it out to make sure that there was no sabotage that had taken place while we were in the harbour.”

Smart move. That’s because this is his second attempt to sail to Gaza, having previously tried in 2011 on the Canadian boat, the Tahrir which was not only sabotaged but was seized in international waters by the Israeli navy. Its cargo of medical supplies was taken while the activists on board were arrested.

*Lovelace sees the parallels between Palestine and Canada’s First Nations. Land theft, occupation, ethnic cleansing, apartheid, containment, and restriction of movement...*

But nothing will stop him from going again.

*“It’s a really important cause; it’s a*

*non-violent way of demonstrating that there’s an illegal blockade,” Lovelace maintains.*

Joining him and the international cast of activists, academics, and politicians are retired Quebec labour organiser Christian Martel, who is representing the province’s biggest trade unions as well as a number of NGOs, Montreal-based Ehab Lotayef, an engineer and writer who also sailed on the Tahrir, and Kevin Neish, who was on board the Mavi Marmara when nine Turkish activists were killed during a violent attack by Israel.

## ‘Unnecessary provocation’

Most controversially, at least in Israel, is the participation of Knesset member Dr Basel Ghattas. That’s because the foreign ministry asserts that the flotilla is an “unnecessary provocation” and that Ghattas “is serving the enemy”.

Asked why it’s important to set sail again, David Heap, the Canadian linguistics professor who mobilised the Tahrir and is one of this flotilla’s organisers, recalls that noted African-American author Alice Walker has called the flotilla the “Freedom Riders of this era”.

*“The 1960s civil rights movement responded to a call from oppressed*

*people, just as our movement responds to a call from Palestinians,” Heap says. “The Freedom Riders did not stop after each setback, even when they were attacked violently. Instead, they kept on coming in solidarity, just as we keep on sailing against the blockade.”*

Not surprisingly, Lovelace sees the parallels between Palestine and Canada’s First Nations. Land theft, occupation, ethnic cleansing, apartheid, containment, and restriction of movement ... all the elements are there.

*“I recognise that the kind of colonialism that took place here in Canada, in the United States and much of the Americas is much like what’s going on in the Middle East today with the creation of Israel and the displacement of the Palestinian people,” he says. “Basically we’re wards of the state. I think Palestinians find themselves in the same position. They can’t say no [to the coloniser].”*

As desperate as Gazans may be for materials denied to them by Israel, this flotilla is less about delivering aid and more about politics and economics. The aim is to take on Gazan goods and take them to waiting buyers to demonstrate that Palestinians want to participate in the global economy.

*“It would be wonderful if the flotilla could build awareness as a non-violent peaceful resistance to an illegal situation,” Lovelace explains. “It really is an international effort of civil society.”*

## Political and personal

But not so much in Conservative Prime Minister Stephen Harper’s Canada. His enthusiastic embrace of Benjamin Netanyahu’s Israel is both political and personal. That’s why his government has threatened to make criticism of Israel and the boycott, divestment and sanctions movement illegal.

*“The fear of being smeared with labels can’t stop us,” Heap insists, adding*

that many Canadians fear speaking out. *“If we were afraid of the label, we would just stay home and be quiet which is of course what the Harper government would like.”*

As for Harper’s attitude towards Canada’s indigenous population, it can best be described as disdain. To him, it is an obstacle in his plan to turn the country into a petro-state, as more and more First Nations people rise up against pipelines. Harper refuses to examine the estimated 1,100 cases of missing and murdered aboriginal women and girls. And, this month, his government all but ignored the recommendations of the extraordinary six-year Truth and Reconciliation Commission that delved into the horrors of the government-sanctioned church-run schools into which generations of aboriginal children were forced.

*“Colonialism is a worldwide scourge,” concludes Lovelace. “It has been going on for hundreds of years. And the outcomes are now hitting really full force: the poverty, the displaced people, the migrants. It’s time for all aboriginal people to stand up and to recognise that our liberation, our freedom and our justice are tied together with all the peoples in the world who are oppressed, whether they live in Mexico, or Latin America, the United States, or in Africa or in the Middle East or in the Far East.”*

**Antonia Zerbisias is an award-winning Canadian journalist. She has been a reporter and TV host for the Toronto Star, the CBC, as well as the Montreal correspondent for Variety trade paper.**

**The views expressed in this article are the author’s own and do not necessarily reflect Al Jazeera’s editorial policy.**



ABOUT THE AUTHOR

Antonia Zerbisias is an award-winning Canadian journalist. She has been a reporter and TV host for the Toronto Star, the CBC, as well as the Montreal correspondent for Variety trade paper.

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5	The Old Catholic Church of BC	715 E 51st Avenue, Vancouver, BC, V5X 1E2 Canada	(604) 325-9193	Multilingual Church	oldcatholicbc.com
6	Arabic Presbyterian Church	948 Como Lake Ave, Coquitlam B.C. V3J 7P9, Coquitlam B.C. Canada	604-552-4415	Arabic Church	coquitlampresbyterianchurch.com
8	Saint George Coptic Orthodox Church in Vancouver	13905 108 Avenue Surrey, BC V3T 2L1	(604) 588-8020	Coptic Church	stgeorge.ca
9	Saint Mary Coptic Orthodox Church	12469 104 Ave, Surrey, BC V3V 6A2	(604) 581-1810	Coptic Church	stmary-ottawa.org
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تتمة مجتمع

# Ramadan in the Farthest North

need of a place where the Muslim community could come together.

In 2005, with the help of a private donor, the community bought the building that is now Alnor Senter. Sandra says the center started out with 150 people and has continued to grow since, adding events like weekly women’s and children’s discussions at which the requisite Tromsø snack—waffles with jam and gjetost, a Norwegian brown cheese made from condensed goats’ milk—is served with coffee.

These days, Sandra often stops by her 82-year-old mother’s clothing shop on the main street, often with her children in tow. “People don’t ask me about my daughter converting anymore,” says Sonja Kjoer. “It was strange at first, but now it has been 18 years.”

“It is not always easy organizing

things,” Sandra smiles. “For example, when I went to rent Tromsøhalle for ‘Id, I couldn’t tell them actually what day that would be, which is hard to explain to people who don’t know about Ramadan.”

Tromsøhalle is a gymnasium on the outskirts of the city. On the morning of ‘Id al-Fitr (the post-Ramadan holiday, pronounced eed ahl-fit-ur), it fills with Muslims, some of whom van-pooled from as far away as Alta, 400 kilometers (250 mi) north, or Hammerfest, 540 kilometers (335 mi) north. (Last year, both cities opened community centers which, if they grow to become mosques, will strip Tromsø of its bragging rights to the “northernmost mosque.”)

When some 250 men and 100 women are all gathered, and the indoor hockey nets have been



In the main square, Norwegian prime minister Jens Stoltenberg makes a local campaign appeal to Tromsø voters. A few days later, although he and his Labour Party coalition win nationally, they narrowly lose in Tromsø.

pushed aside, an imam, visiting from Stockholm and originally from Iraq, leads them in prayer. The kids, happy to be out of school, as Norwegian law permits, run around the hockey nets.

Marit Dagsvik shushes them from the side, while holding the baby of one of the women praying.

Marit’s warm chattiness seems to fit the Norwegian stereotype that

the high north is the friendliest part of the country. This holiday morning, she was one of the first to arrive at Tromsøhalle. Her husband is from Somalia, she says, and they have two children whom they have agreed to raise Muslim. Before the congregants arrived, she set up the kakebord, a Norwegian dessert table used for celebrations. She has brought waffles and homemade strawberry jam; others have brought pies, cookies and grønn genser (“green sweater cake”), a specialty of the area named for its green marzipan topping.

“A lot of my friends don’t know any Muslims personally,” Marit says. “They think they need a good excuse to go to the mosque to meet people. So I think I am lucky to be able to step into both worlds.”

Sandra sees it all as just one world in her hometown. These days, she focuses much on the next generation. “We need to have alternative activities for them. We can’t just tell them certain things are haram (forbidden) without letting them feel fulfilled and giving them alternatives.”

Asked if she would be disappointed if her children don’t remain Muslims, she gets thoughtful. “I raise them to love who they are and be proud of who they are. I hope they will feel as rich as I do because of Islam. But I also remember what the Qur’an says: ‘There is no compulsion in religion.’”

In Tromsø’s main square, there are frequent festivals, and vendors and organizations often set up booths while families and friends gather on the main street. On one such day, people stop by the Alnor Senter booth just as they might stop at the booth of the Moroccan woman selling cloudberries and lingonberries, or that of the political party offering free waffles, or the French lady selling sweaters of local wool, or the Sami representative in bright traditional garb who has set up a tent in the town square.

Working at Alnor’s booth, Hakima enjoys talking to any passers-by. “Somehow God sent me here, and I’m confident in who I am here,” she says.

Most everyone is too familiar with the beauty of Tromsø’s natural setting to give it full attention—seagulls squawking, ships sliding into the harbor, the fjord glistening and the mountains that never lose their snow.

Above the mountains, other birds are flying south ahead of the dark winter; some of them will cross the Mediterranean. “When I ask my mother to visit me here in Tromsø,” says an Algerian engineer, “she answers that ‘birds fly to the trees, not the other way around.’” Like so many others in this city, he knows all about flying far away from your home to build a nest in a different land.



Set out for ‘Id al-Fitr, the feast at the end of Ramadan, the Alnor Senter’s traditional Norwegian kakebord, or “cake table,” features waffles, homemade strawberry jam and grønn genser (“green sweater cake”), a local specialty named for its topping of green marzipan—the sweet almond paste so popular throughout northern Europe.

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This article first appeared in Aramco World January 2012 edition.



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## EVENTS

EVENT	DATE	PLACE	DETAILS
Iftaar & Fundraiser for Syria & Burma	4 July 2015 7:00 to 10:00 PM	MAC Vancouver Centre 2122 Kingsway, Vancouver, BC	Admission and Iftaar: Free
Conflict Resolution for Muslim Youth	22 July 2015 1:00 to 5:00 PM	Room # 418, Surrey Centre Public Library 10350 University Drive Surrey, BC	For More information visit: <a href="http://muslimfoodbank.com/upcoming-events">muslimfoodbank.com/upcoming-events</a>
Eidfest 2015	25 July 2015 9:00 AM	Playland Amusement Park 2901 E Hastings St, Vancouver, BC	For more information visit: <a href="http://ajyal.org/eidfestmuslim-day-07-25-2015/">ajyal.org/eidfestmuslim-day-07-25-2015/</a>

For up to date events in BC, please follow on facebook: [facebook.com/groups/MuslimEventsBC](https://www.facebook.com/groups/MuslimEventsBC) | [facebook.com/groups/ArabEventsBC](https://www.facebook.com/groups/ArabEventsBC) | [facebook.com/groups/PalestineEventsBC](https://www.facebook.com/groups/PalestineEventsBC)  
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# منوعات



## حارة اليهود

H A R E T E L Y A H O O D

### مسلسل رمضاني يسלט الضوء على اليهود في مصر

والتعامل من خلال تقديم شخصيات يهودية عادية على النقيض من الصورة التي يتم وضع اليهود فيها خلال العقود الأخيرة في الأفلام والبرامج التلفزيونية.

كان أكثر من ٨٠٠٠٠ يهودي يعيشون في مصر قبل إنشاء دولة إسرائيل عام ١٩٤٨ حين بدأت الهجرة. اليوم فقط بضع عشرات، ومعظمهم من كبار السن يعيشون في القاهرة والإسكندرية. ومع العديد من الحروب التي وقعت بين مصر والدولة اليهودية ، اغلب اليهود تم نفيهم أو وقعوا تحت الضغوطات لتترك البلاد.

مسلسل "حارة اليهود" حاز في البداية

مع مشاهد التعايش الديني والأناقة من حقبة ماضية ، جاء مسلسل مصري جديد لتبديد التعامل نحو الجالية اليهودية في مصر و التي تعرضت للذم لمدة طويلة وانقرضت تقريبا في البلاد. "حارة اليهود" يظهر الحياة داخل منطقة حارة اليهود في القاهرة خلال الحرب العربية الإسرائيلية عام ١٩٤٨ و يصور تقريبا المجتمع بصورة مثالية يعيش فيها المسلمون والمسيحيون واليهود جنباً إلى جنب.

مدحت العدل ، كاتب السيناريو قال "أردت أن أقدم صورة تجمع بين جميع الأديان و تظهر كيف كانت مصر وكيف اصبحت اليوم .. كما ارد أن اكسر المحرمات

المسلسل يسלט الضوء ايضا على الاضطرابات السياسية التي هزت الجالية اليهودية المزدهرة، وخاصة التفجيرات التي استهدفت الشركات اليهودية و التي القى باللوم فيها على جماعة الإخوان المسلمين.

المسلسل واجه انتقادات عدة من اليهود المصريين. ماجدة هارون، رئيسة الجالية اليهودية المتبقية في مصر، أشارت إلى العديد من الأخطاء التاريخية بما في ذلك عدد من الأخطاء في الممارسات الدينية التي قدمت في هذه السلسلة. كما نفت أيضا دعم الشيوعيين المصريين للصهيونية كما جاء في المسلسل.

ألبرت آري، البالغ من العمر ٨٥ عاما والناشط الشيوعي اليهودي الذي اعتنق

على ثناء من سفارة إسرائيل في القاهرة بل و اعلنت غيبتها منه لأنه "يظهر اليهود على طبيعتهم الحقيقية، كبشر". ومع ذلك، انتقدت السفارة في وقت لاحق ما وصفته بأنه "مسار سلبي و تحريضي ضد دولة إسرائيل".

وتدور أحداث المسلسل حول قصة حب علي الضابط المسلم في الجيش المصري المقاتل في حرب عام ١٩٤٨ ، وجارته اليهودية ليلى، وهي البائعة الأنيقة التي تعمل في أحد المتاجر الراقية في القاهرة، والتي كانت مملوكة لرجال أعمال يهود.و ابطال العمل هم الممثل الأردني إياد نصار والممثلة المصرية منة شلبي.

الإسلام. قال انه كان احد من شاركوا في حملة ضد الكوليرا في الحي اليهودي في عام ١٩٤٧. وأوضح أنه على العكس مما جاء في المسلسل "كان سكان حارة اليهود من أفقر اليهود في العالم"، وعلق قائلاً : ما هذا الهراء؟ "المسلسل كان يمكن أن يكون أكثر مصداقية لو تم تصويره في أحد أحياء القاهرة التي كانت مأهولة بالسكان اليهود من الطبقة الوسطى. المسلسل لا معنى له ويظهر بيوت غنية في حارة اليهود المكونه من الأزقة والمعروفه بالبيوت القديمة والمنازل المنهارة". و لكن على الرغم من ذلك اكد آري أن المسلسل أظهر "صورة إيجابية عن اليهود، حيث لم يعودوا هؤلاء الأوغاد الذين يظهرهم الإعلام".



### اتهامات للمطرب اللبناني محمد اسكندر بمعاداة المثلية والعنصرية ضد النساء

البرلمان بإبداء اعتراضها على سماح الحكومة لمحمد اسكندر بالدخول مجددا الى كندا بعد ان اصدرت سابقا قرارا بالمنع في عام ٢٠١٢، متهمه اسكندر أيضا بتقديم محتوى فني و اغاني تتعارض مع القيم الكندية.

و كانت قد اشارت مجموعة حلم ان اغنيته "ضد العنف" تدعو إلى التغاضي عن العنف في مواجهة الشباب من المثليين كما وصفت أغنية "جمهورية قلبي" بالعنصرية ضد المرأة حيث تروج لبقاء المرأة في المنزل ومنعها من العمل .

و كرد فعل من المطرب على هذه الحملة اكد المسؤول عن جولة اسكندر في كندا أنه لن يقدم أي من الأغنيتين في عروضه في كندا . كما وعد بأن اسكندر سيقوم بعمل مقابلة مع محطة تلفزيونية متحدثا باللغة العربية في تورونتو لإعتذار عن تلك الأغاني التي يرون أنها أساءت لهم .

قدمت مجموعة حلم مونتريال في كندا خطاب للاحتجاج ضد ثلاثة مطاعم في كندا من المقرر أن تستضيف المطرب محمد اسكندر، الذي اتهمته بالعنصرية ضد النساء و رهاب المثلية. مجموعة حلم هي منظمة غير حكومية وناطقة باللغة العربية تهدف الى تحرير الجالية اللبنانية والعربية من التمييز الاجتماعي والثقافي خاصة تجاه المثليين.

ليست هذه هي المرة الأولى التي تثير فيها جمعية حلم مونتريال هذه المزاعم . في عام ٢٠١٢، نجحت الجمعية في منع دخول محمد اسكندر إلى كندا. و على الرغم من ذلك ، فإنه في هذه المرة تم إصدارالتأشيرة له و من المتوقع أن يقدم عروضاً في كل من ميسيسوجا في ال ١٢من يونيو، وفي لافال يوم ال ١٣ من يونيو وفي أوتاوا في ال ١٤ من يونيو.

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