

**PERCEPTIONS AND EXPERIENCES OF FAIRNESS AMONGST MUSLIM
POST-SECONDARY STUDENTS IN CANADA**

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ABSTRACT

The purpose of this study is to examine perceptions and experiences of fairness amongst Muslim post-secondary students in order to gain insights for internationalization policy making in post-secondary education. This study is a mixed methods study. A triangulation design was employed to collect data. The participants, 189 Muslim students, were reached via student organizations, national and local Muslim organizations, and Muslim student groups organized on Facebook. Following use of these initial contact points, snowball sampling was also utilized. The quantitative and qualitative data were gathered simultaneously by using a web survey. The survey included 12 open-ended and 19 closed questions. The quantitative data were analyzed by using descriptive and inferential statistical analysis techniques. The qualitative data were analyzed by employing thematic analysis.

Selected results from the study are as follows: When interpolated from perceptions of Muslim students, their collective definition of fairness is: *using one standard for everybody in the same context*. For Muslim students, their university is the most fair setting, followed by Canada, and the country that Muslim students culturally identified with. The World is perceived as the most unfair setting for responding Muslims. Except the country Muslim students culturally identified with, all settings are perceived to be more fair for non-Muslims than for Muslims. The majority of Muslim students reported that they had encountered, observed, or experienced unfairness at least once in their university during the previous academic year and that they had been impacted by that unfairness. The most commonly reported type of unfairness was interactional unfairness, followed by distributive unfairness. The most frequently reported violated rules causing to interactional unfairness were those related to *respect, propriety*, and *consistency*. For distributive unfairness the most frequently reported violated rules were those

associated with *equity*, *equality*, and *need*. Participants generally blame violators for unfairness; criticizing them for being biased, ignorant, and intolerant to differences. More than 90 percent of participants reported that they experienced negative feelings because of the unfairness they had experienced. Participants' most commonly reported reactions to the unfairness involved passive behaviours, followed by assertive behaviours. Gender, age, the amount of time Muslim students spent in Canada, legal status, the country where Muslim students had spent the majority of their life, nationality, the country Muslim students culturally identified with, and religious commitment level indicated difference in some dependent variables which reflect the participants' fairness perceptions or experiences.

The findings of this study generated several implications for theory, practice, policy, and research. Findings from this study indicated that internationalization efforts conducted to establish an intercultural climate should not be limited to citizenship status; rather, domestic minority groups should be targeted for support as well. Informing Muslim students about their rights and providing guidance concerning proper ways to react to unfairness, in order to increase their assertive behaviours when they are subjected to unfair behaviours, are likely to be helpful initiatives. Initiatives to review the curriculum (to include a higher level of interculturalization), to provide faculty and staff development for increased cultural sensitivity, and to provide students with means to voice their views are likely to lead to improved fairness of campus atmospheres.

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CHAPTER 1

INTRODUCTION TO THE PROBLEM

The background of the study, the purpose of the study, research questions, the study's significance, definitions of language used and the limitations of the study are presented in this chapter. Also included in this chapter is a background profile of the researcher, with respect to his positionality.

1.1 Background

For three decades internationalization has increased in institutions of higher education. Various political, economic, cultural, social, and academic rationales have created strong demands on higher education institutes for internationalization and these internationalization efforts have become important agenda items for many university administrators. Regardless of their main rationale, nowadays the awareness level of the importance of internationalization is higher in education institutions all over the world. According to the results of the International Association of Universities Global Survey (Knight, 2006), 96% of higher education institutions around the world ranked internationalization as a high (73%) or moderate (23%) priority. The same situation may be observed in Canada, as well. The Association of Universities and Colleges of Canada's (2006) survey findings showed that 95% of universities in Canada included an international dimension in their strategic planning processes. Examples of these dimensions include internationalization of the curriculum, and student experience, as well as strategic plans for international recruitment, international partnerships and strategic alliances, exchanges (staff and students), and research and alumni relations. (Raftery, 2007, cited in Becket & Brookes, 2008). Governments and international organizations have also become involved in

internationalization because of economic and political interests in internationalization in higher education. Strategic leadership, fiscal allocations, nationally or supra-nationally coordinated programs are some expectancies from governments or international organizations.

One well-accepted definition of internationalization of higher education is “the process of integrating an international, intercultural, and global dimension into the purpose, functions (teaching, research, and service), and delivery of higher education at the institutional and national levels” (Knight, 2008, p. XI). There are different models which explain internationalization processes in higher education institutes (i.e., De Witt, 2002; Hoffmann & Jiang, 2002, cited in Jiang, 2008; Knight, 1994). The common element in these models is the requirement of a supportive organizational culture for internationalization. According to Green and Olson (2003), internationalization is not merely a set of activities, but a new mindset, a culture change, and a significant curricular reform. It should encompass “distinct commitment, attitudes, global awareness, an orientation, a dimension which transcends the entire institution and shapes its ethos” (Harari, 1989, p. 2). In the kind of culture which values and supports internationalization, international students are seen as sources for enriching academic environments rather than challenges or problems to be overcome. The diversity of their cultures is cherished, exchanged and used as a pedagogic resource (Stier, 2002). The question is: Have universities created this kind of supportive culture? If we review studies that reflect the situation in terms of internationalization, there is some doubt about whether or not universities are successful in creating this supportive climate/culture. According to the results of Green’s (2005) study, students reported that the percentage of faculty who always/frequently:

- a) encourage students to participate in international activities was 15%;
- b) bring international reading material into their classrooms was 13%;

- c) who discuss their international experiences in class was 15%;
- d) relate course material to larger global issues and events when possible was 24%; and
- e) assign extra credit or require students to attend internationally focused campus events was, 4%. (pp. 20-21)

Only four percent of students reported that international students and scholars frequently or always give presentations about their home countries (p. 21). From the same study results, we can see that the percentages of students who have participated in language partner program that pairs U.S. with international students was three percent, study groups with international students was 14%, buddy program that pairs U.S. with international was students five percent (p. 15).

In Trice's study (2007) faculty members, who were chosen for the high international student enrollment in their classes, believed that national and international students were poorly integrated and that they rarely interacted with each other. One of the reasons identified was the limited time available for social relationships. Relationship with professors was also problematic. Pilote and Benabdeljalil (2007) pointed to this problem when they explained their study results: "Many [students] have difficulty asking questions in class or consulting the professor for fear of appearing stupid. Some [students] reported having been disappointed in the 'efficient way' in which they were treated by their professors" (para.28). As a result of international students' unwillingness to receive counseling services (Huyn, Quinn, Madon, & Lustig, 2007; Mori, 2000; Nilsson, Berkel, Flores, & Lucas, 2004; Yakushko, Davidson, & Sanford-Martens, 2008) and some universities' indifference to the challenges of international students, especially to adjustment problems (Wilson, 2011), international students become "one of the most quiet, invisible, underserved groups on the American campus" (Mori, 2000, p.143). Knight (2011) provided similar observations that international students often undergo ethnic or

racial tensions and are marginalized, both socially and academically. In addition, “domestic undergraduate students are known to resist, or at best to be neutral about undertaking joint academic projects or engaging socially with foreign students—unless specific programs are developed by the university or instructor” (p. 14).

International students in Canadian universities have been experiencing similar problems such as: language problems (Berman & Cheng, 2001; Chataway & Berry, 1989; Cheng, Myles & Curtis, 2004; Prairie Research Associates, 2009; Leary, 2001; Li, 2001; Liang, 2004; Zhang, 2011; Zhou, 2012), academic problems (Abukhattala, 2004; Chataway & Berry, 1989; Cheng, Myles & Curtis, 2004; Prairie Research Associates, 2009; Pilote & Benabdeljalil, 2007; Leary, 2011; Li, 2001; Liang, 2004; Westwood & Barker, 1990; Zhang, 2011; Zhou, 2012), financial problems (Prairie Research Associates, 2009; Liang, 2004; Zhang, 2011; Zhou, 2012), cultural problems (Abukhattala, 2004; Chataway & Berry, 1989; Leary, 2011; Liang, 2004; Zhang, 2011, Zhou, 2011), loneliness, isolation, lack of communication (Leary, 2011; Zhang, 2011), lack of social support (Grayson, 2008), and homesickness, anxiety, prejudice, and health problems (Leary, 2011; Chataway & Berry, 1989).

Worse than these problems are the reports of several researchers (Hanassah, 2006; Lee & Rice, 2007; Lee, 2010; Poyrazli & Lopez, 2007; Sodowsky & Plake, 1992) who showed that international students were subjected to discrimination, especially non-European international students. Moreover, according to Lee (2007), international students perceived their experiences of discrimination as a part of earning an American degree and they tended to normalize and tolerate this treatment.

Muslim students, who are the same population as participants of this study, have increasingly become targets for Islamophobia especially after September 11, 2001 (Council on

American-Islamic Relations, 2007). There are several studies in which Muslim students reported that they had experienced discrimination. For example 76% of young Arab Americans of traditional college age, 18 to 29 years, experienced personal discrimination (Arab American Institute [AAI], 2007). Another study (Georgetown University, 2004) also indicated that a majority (59%) of Muslims have not directly experienced anti-Muslim discrimination since the 9/11 attacks, but most (57%) know someone who has. The participants also noted that most of the incidents occurred in a work or school setting, or in their own neighborhoods. The results of the same study showed that a quarter (26%) of Muslim Americans said they have been victims of racial profiling since the attacks. Other problems Muslim students have experienced include: lack of a safe space for prayer (Blumenfeld, 2006; Nasir & Al Amin, 2006), academic obligations that overlap with prayer times (Speck, 1997), feeling obligated to be representatives of their religion and culture (Nasir & Al Amin, 2006), and classroom discussions which have led to the expression of ridicule and discrimination toward Muslims and Islam because of not being monitored properly by professors (Speck, 1997). Sodowsky and Plake (1992) found that Muslim students reported more discrimination than any other religious group. Hanassah (2006) also found that students from the Middle East and Africa reported the highest amount of discrimination.

The findings from Abukhattala's qualitative study (2004), which investigated educational and cultural adjustment of ten Arab Muslims students in Canadian university classrooms, were consistent with the previous studies. All participants reported that they had experienced negative attitudes against Islam, Muslims and Arabs from their non-Muslim peers.

An investigation, by the Canadian Federation of Students (2007) also produced similar findings regarding the situation of Muslim university students in Canada. In this comprehensive

investigation into the first hand-experiences of Muslim students on campuses across Ontario, seventeen on-campus hearings resulted in nearly 500 formal statements from the participation of nearly 1,000 students. Examples of student statements, from different universities, are given below:

As a Muslim student I think sometimes one of the biggest challenges is that we feel ashamed or uncomfortable correcting or educating our professors, and fellow students, about our beliefs (p. 12);

I know women who don't come to campus wearing a head scarf, like I'm wearing right now, because they know they are going to be targeted (p. 14);

My professor was very knowledgeable in Islam, but used it in a negative light. During Ramadan he asked me if I could read. I said 'what'? He said 'you're fasting, can you read?' I said, 'I am fasting but am not stupid (p. 18);

When I ask people how their Eid (holyday) was, I am often saddened to hear that they were in an exam (p. 16);

I've seen Muslims praying in the cracks and crevices all over Ryerson. It makes me incredibly sad and incredibly happy. We know our duty, but we don't have space to pray (p. 20); and

There are lots of social events in my programme. Unfortunately, many like 'meet your professor' tend to be wine and cheeses. Muslims shouldn't be at these events, but then they miss out on the experience of connecting with their teachers and learning outside of the classroom. (p. 22)

According to the Canadian Federation of Students investigation report the worst examples of systemic Islamophobia were observed in classrooms. Professors and other students

made ignorant and hurtful comments that reflected stereotypes of Islam and of Muslims. The discussions about Islam made Muslim students feel uncomfortable, intimidated, undervalued, and singled-out. The conclusion reached at the end of the investigation was as follows: “The instances of Islamophobia are not isolated; discrimination toward Muslim students is a systemic feature of Ontario’s post-secondary education system” (p. 27). Is it possible to think of this problem as particular to Ontario higher education institutions? Probably, it is not. The results of the Survey of International Students (Prairie Research Associates, 2009, p. 56) supported the picture drawn by the former study and implied that this problem was not a local issue. The data collected from 22 university and four colleges showed that 29% of Middle Eastern and North African students had experienced some form of racism or discrimination as an international student in Canada. According to Pew Research Center’s Forum on Religion & Public Life (2009), all countries in the Middle East and North Africa except Israel were Muslim majority countries.

There were data that reflect the existence of discrimination at the institutional level, as well. For example, according to the data presented in the results of 2005 IAU Global Survey on Internationalization of Higher Education (Knight, 2006) regarding geographic priority attributed to different regions by higher education institutions for internationalization efforts was as follows: Europe (37%), Asia Pacific (24%), North America (19%), Latin America, and Caribbean (9%), Africa (7%), Middle East (5%). From these figures it is possible to say that universities do not consider some regions as valuable as the others for internationalization efforts. We can see a similar tendency in the results of the 2009 survey (Egroun-Polak & Hudson, 2010). Although a strong pattern of intra-regional priority within internationalization policies was observed, this was not enough to explain all parts of the picture. For example, according to

the results of the 2005 (Knight, 2006) and 2009 (Egron-Polak & Hudson, 2010) surveys for European institutes, Asia Pacific region had more priority than the Middle East and Africa which are closer to Europe geographically and North American institutes Asia Pacific region have higher priority than Latin America and the Caribbean region. We cannot explain the situation according to intra-regional interests. As Hudzik (2011) offered:

Some countries and regions already draw considerable attention because of their burgeoning economies and growing position in the global market place; they are significant suppliers of labor or raw materials, or a source of products. Some others generate interest negatively by being a nexus of instability, unrest, and radicalism that can serve as a base for projecting mass violence around the world. And in other cases, interest is created by cultural appeal or because their higher education systems and research and development capacities offer us both challenge and opportunity in the world of ideas and technology. Unquestionably, some nations or regions will have more than one of these compelling characteristics. (p. 20)

No matter what the reasons, it is obvious that the Middle East, Africa, Latin America and the Caribbean were kept out of scope by higher education institutes from all over the world and this situation can be seen as a reflection of discrimination.

Fairness is an important concept which has a close relationship with discrimination (Harris, Lievens & Van Hoye, 2004). To perceive a situation as discriminative or not is dependent on the fairness perception of the person who will decide. People first evaluate the fairness of the procedure and compare the allocations that they were given with others. If they

decide that it is unfair they describe the situation as discriminative. Discrimination is also an indicator of interactional unfairness (Houston & Bettencourt, 1999).

Besides the discrimination issue, fairness perception is also important in many other ways. For example, students see fairness as one of the top characteristics for what makes a good teacher (Rodabaugh, 1996; Thompson, Greer & Greer, 2004; Stronge, 2007). If students perceive that teachers are not concerned with fairness they are likely to engage in resistance or verbal aggressiveness, enact revenge, or communicate in a deceptive manner (Chory-Assad, 2002; Chory-Assad & Paulsel, 2004a,b; Paulsel & Chory-Assad, 2005; Paulsel, Chory-Assad, & Dunleavy, 2005). The experience of injustice may have a negative impact on students' personalities and sense of coherence, reduce their motivation, and consequently impair their performance (Gage & Berliner, 1996). Perceived injustice may even shape students' world views regarding a just or unjust society (Dar, Erhard, & Resh, 1998). Rodabaugh (1996) emphasized the same issue as follows:

When the institution upholds fairness in as many ways as possible, students receive the message that the world can be, and should be, a fair place. The world is not always fair, of course, but colleges should be in the business of demonstrating to students that the ideal of fairness can be an organizing principle for social groups and institutions. Given a steady dose of fairness for four years or more, students just might enter society with a heightened commitment to a just social order. (p. 44)

On the other hand, fairness perception enhances student motivation and effort (Chory-Assad, 2002), students' evaluations of the course and the professor (Tata, 1999), the quality of the student-professor relationship (Walsh & Maffei, 1994; Wendorf & Alexander, 2004),

compliance with class rules and satisfaction with one's grade (Colquitt, 2001), and student learning outcomes (Walsh & Maffei 1994). These variables are important qualities of a supportive organizational culture for internationalization as well as an academic atmosphere of a university.

Although fairness expectation can be considered as universal, there are several studies (i.e., Birnbaum-More & Wong, 1995; Itoi, Ohbuchi, & Fukuno, 1996; Steiner & Gilliland, 1996, Leung, 1987; Leung, Bond, Carment, Krishnan, & Liebrand, 1990, Leung & Lind, 1986; Tata, 2005) that showed people may perceive fairness level of practices differently and that they may react to unfairness differently in different countries because of the influence of their cultures. Studying fairness perceptions and experiences of certain cultural groups will increase our understanding of their perspective and experiences. Muslim students are one of the groups who have complaints of being targeted for Islamophobia, discrimination, unfairness etc., due to their collective identity, as mentioned above. To investigate their fairness perception and experiences provides us with a deeper understanding to develop effective policies.

In summary, to have knowledge of Muslim students' fairness perceptions and experiences is likely to be useful in efforts to establish a supportive international and intercultural university wherein students feel they are valued and respected. As stated by the Canadian Federation of Students (2007) there is a gap in this field and it is hoped that this study contributes to the filling of this gap.

1.2 Purpose Statement

The purpose of this study was to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education.

1.3 Research Questions

The following questions were used in the study:

1. How do Muslim students explain the notion of fairness and unfairness?
2. How do Muslim students perceive the fairness level in the various settings and environments, including at their current university?
3. How do Muslim students perceive their personal fairness levels?
4. How do Muslim students describe the unfairness they may have experienced/observed/noticed?
5. How do Muslim students differ on their perceptions and experiences of fairness according to various demographic variables, fairness expectations and level of religious commitment?

1.4 Significance of the Study

Islam is one of the Abrahamic monotheistic faiths (Esposito, Lewis, Fasching & Bowley, 2009). In spite of some differences, all Abrahamic faiths, Judaism, Christianity and Islam share an array of common beliefs: “One God who is the creator, sustainer, and ruler of the universe; angels, Satan, prophets, revelation, moral responsibility and accountability, divine judgment, and eternal reward or punishment”(p. 178). Almost all Muslims agree on essential issues of faith. Disagreements are generally over the details of how people should carry out their daily affairs (O’Neal & Jones, 2007). The Hanafi, the Ja’fari, the Hanbali, the Maliki and Shafi are five major traditions followed by various Muslims. These traditions provide Muslims with guidance in interpreting Qur’an and Sunnah¹.

¹ Sunnah is the way of life seen as normative by Muslims and based on orders, acts of worship, and statements of the Prophet Muhammad.

According to a recent population projection made by the Pew Research Center's Forum on Religion & Public Life (2011), the world's Muslim population is expected to rise from 1.6 billion in 2010 to 2.2 billion by 2030, increasing by about 35%. The estimation for Canada is more remarkable with the number of Muslims in Canada estimated to rise from about 940,000 in 2010 to nearly 2.7 million in 2030. In Canada, Muslims are expected to nearly triple in population in the next 20 years. These persons will constitute 6.6% of Canada's total population in 2030, up from 2.8% today.

In a study by Esposito and Mogahed (2007), which was the largest and most comprehensive World Poll of contemporary Muslims conducted by Gallup Center for Muslim Studies between 2001 and 2007, participants responded to the following question among others: "What can the West do to improve relations with the Muslim world?" The most frequent response given by the participants, representing 90% of the world Muslim population, included "more respect, consideration and understanding of Islam as a religion; not underestimating the status of Arab/Muslim countries; being fair and less prejudiced" (p. 91).

Especially in North America and Europe, the growing Muslim population has been facing problems (Esposito et al., 2009) because of stereotypes generally raised from particular terrorist attacks such as 9/11. Generally, Muslims have difficulties in gaining respect for their faith and its practice even in officially secular North American countries. According to Esposito et al.,

Muslims have had to seek accommodation for their Friday congregational prayer, celebration of holy days, and respect for women who wear the hijab (headscarf).

Some communities have resisted the opening of mosques and Islamic schools, and the introduction of Muslim chaplains into the armed forces and prisons proved

difficult (Canadian forces did not appoint a Muslim chaplain until 2007). Muslims have fought for recognition of their dietary laws. (p. 180)

According to 2006-4 Edition of the FOCUS CANADA Report on trends in Canadian public opinion (Environics Research Group, 2006):

Although Canada's national identity is frequently articulated in terms of diversity, multiculturalism and Canada's history as "a nation of immigrants," most Canadians perceive that the ideal of equality for all, regardless of ethno-cultural background, does not always match the reality of life in Canada. Most Canadians perceive at least occasional discrimination against numerous minority groups. The group seen as being discriminated against the most frequently are Muslims; over four in ten Canadians (44%) believe Muslims are discriminated against often, and an additional 32 percent believe that Canadian Muslims experience discrimination at least sometimes. (pp. 76-77)

The opinions of Muslim Canadians were similar to Canadian general public opinion presented above regarding discrimination Muslims experienced. Thirty-one percent of Muslim-Canadians participants of the same survey stated that they had a kind of discrimination due to their race, ethnicity or religion in the previous two years.

In addition to its domestic Muslim students, Canada is one of the major host countries attracting Muslim students. According to *The National Report on International Students in Canada 2001/02* (Savage, 2005), there were students from every Muslim country in Canada. UNESCO (2010) statistics showed that Canada was among the top five destinations for students from 12 Muslim majority countries. In addition, Canada has its own domestic Muslim students. When the literature was reviewed for this research there were no research reports that provide knowledge about the fairness perception and experiences of Muslim students. By examining the

perceptions and experiences of Muslim students relating to their notions of fairness in their university, it is hoped that this study will contribute to filling this gap in the existing literature regarding the fairness perception and experiences of Muslim students.

The findings produced from this study add more depth and richness to the theories on fairness and unfairness issues and provides a valuable perspective for institutions of higher education for those who seek to address the educational needs of this increasing population of Muslim students. This study provided a voice for Muslim students, an underrepresented group, to present their perceptions of fairness-related experiences. In addition, because of the replicable nature of the study we expect that the study will be useful to investigate the fairness perception and experiences of other groups.

It was also hoped that the data gathered and findings from this study will contribute conceptually, in terms of culture and fairness perception relationships, to the fairness literature. The definition of fairness, preferred fairness rules, reactions to unfairness, fairness and religiosity are other knowledge areas of contribution emanating from this study.

Lastly, this research has provided some level of insight to universities in terms of organizational fairness. No matter what the institution's main motive is, these insights will be helpful to realize needed organizational change. If the institution's main motive is income generation, a fair environment is an important tool for branding and attracting more students. If the main motive is to develop life capabilities of all students, a fair environment creates an excellent climate for the development of students' life capacities. We expect that the findings of this study will be helpful for all university administrators in their internationalization processes.

1.5 Delimitation

The study had the following delimitations:

1. The study was delimited to Muslim students of English speaking Canadian universities. Canadian citizen Muslim students were not excluded from the sample. Thus, I had the opportunity to compare Canadian and international students' perceptions and experiences of fairness. There is theoretical support for this choice, although the internationalization literature in higher education tends to see international students as foreign students coming from outside of national borders. For instance, according to Knight (1999), internationalization is not only a geographically based concept but also includes the relationship with local cultural/ethnic groups within a country. Jiang (2008) also supported this approach and stated that internationalization is not limited to "foreign students" coming from other countries. According to Jiang (2008), there is a sharp rise recently in the number of immigrant students and these students face difficulties integrating into a new culture especially if they are not native speakers of the host country's language. Hence, internationalization policies and strategies should consider the needs and interests of the both groups, the external international students and internal resident international students. Domestic diversity is seen as an important area of study in multicultural education, and the necessity of combining efforts for internationalization and multicultural education (Bennett & Bennett, 1994; Olson, Evans, & Shoenberg, 2007; Olson & Peacock, 2012) provide a strong base for including domestic Muslim students in the sample.

2. The study was delimited to the students invited to participate through student organizations, national and local Muslim organizations and Muslim student groups organized on Facebook to those referred by their peers.
3. Data collection began in September 9, 2012 and concluded in January 31, 2013.
4. Data collected through an online survey included 12 open-ended and 19 closed questions.

1.6 Limitations

The study was subject to the following limitations:

1. The study was limited by the researcher's ability to generalize conclusions from the responds to survey questions.
2. The study was limited by the students' self-disclosure level. Although data were collected through a website to ensure anonymity, participants may not have submitted their perception and experiences with complete transparency.
3. The categories related to demographic variables were based on self-reported data.
4. Because of the voluntary nature of participation, respondents were self-selected to complete the survey, which may have created a non-response bias. Those students who did choose to complete to the survey may have felt more strongly, one way or another, than those who did not. The results regarding fairness experiences of participants showed that the sample not only included participants who had been subjected to unfairness but also Muslim students who had been not faced with any unfairness in their university. However, the percentage of Muslim students who experienced unfairness in the sample may have been higher or lower than in the general Muslim student population.

5. The selection of respondents does not assure representation therefore generalization of finding is problematic. For example, Muslim students from a few Muslim majority countries such as Indonesia, Malaysia or some African countries seem underrepresented in the sample. The Shia Muslims population also does not seem proportionally represented in the sample.
6. The religious commitment level of participants is also a limitation in the study. According to the results of the study, participants may be considered highly religious and to generalize the findings to Muslim students who have lower religious commitment level may be misleading.

1.7 Definitions

The working definitions of the concepts used in this study are presented below:

Fairness Perception: The way students perceive, understand, and interpret allocations, procedures, and interactions in terms of their fairness and their opinions regarding the fairness level of the various settings or environments.

Fairness Experiences: Students' descriptions of negative fairness experiences that they may have encountered observed or noticed in their current university in addition to their opinions regarding the frequency of unfairness, and the perceived personal impact of the unfairness they may have been faced with.

Muslim Students: University students whose religion is Islam² and who are studying in English speaking Canadian Universities.

² Brief information about Islam presented in Appendix D

1.8 Assumptions

1. I assumed that quantitative and qualitative methods are compatible, that is, they can both be used in a single research study. For this study, I assumed that to understand perceptions and experiences of Muslim students, a mixture of approaches would provide the best approach to this study.
2. I assumed that students have ability to describe, identify and remember their fairness perception and experiences.

1.9 Researcher

I am a university professor from Turkey. I have studied and worked in the area of School Counseling for about 30 years and I needed a shift. I came to the University of Saskatchewan four years ago and started to study in the Department of Educational Administration. This study was my second doctoral study. Although I always consider myself a learner, I was happy to officially be a student again.

I have worked in the context of international education in several positions. I was an international graduate student in Canada and I was a domestic student in Turkey. I was a professor who taught international students in Turkey and Kyrgyzstan and I am a professor who currently teaches online cross-border courses in an international partnership university, founded by Turkey and Kazakhstan, with campuses in both countries. I was a counselor in a university counseling center in Turkey, and the director of a university counseling center in Kyrgyzstan. At times I may have been a part of fairness problems, but at other times I hope I have been a part of the solution.

There was no particular personal fairness experience that drove me to do this study. The only motive was scientific curiosity. My first intention was to study fairness issues amongst

international students in general. However, since general international student population was too heterogeneous I decided to narrow the target group. As explained above, I thought it would be reasonable to study Muslim students.

I am a Muslim and I was raised and educated in Turkey, a secular country, where national identity is stronger than religious identity. I believe that this standpoint enabled me to: not be perceived as an outsider by participants and be able to protect my objectivity.

1.10 Organization of the Dissertation

In Chapter 1, I have discuss the background of the study, the purpose of the study, research questions, the study's significance, definitions of language used and the limitations of the study. Also included in this chapter is my background to give some idea about my positionality. Chapter 2 is a review of literature involving internationalization, organizational fairness, and fairness in educational institutes. Chapter 3 describes the research design and the methodology I used to conduct the research. In Chapter 4, I report the research findings. In reporting mixed methods research, the order of presentation of qualitative and quantitative analysis is one of the decisions that should be made carefully (Johnstone, 2004). There are two possible main formats (Creswell & Plano Clark 2007): sequential and integrated formats. The first one, sequential format, is the most common (Bryman 2007). The results and conclusions from two types of data or analysis are presented first sequentially and then a general conclusion is made using both of the components. However, "the separation of the different components in reporting and interpreting those results is likely to lead to a report which is disjointed and potentially repetitive" (Bazeley, 2004, p. 149). In addition, this format may create an impression that quantitative and qualitative components of a study were separate (O'Cathain et al., 2007). With these concerns in mind, in this study the second format was preferred; so that the

qualitative and quantitative components of the study are presented in an integrative or composite way. Finally, Chapter 5 includes discussion and conclusions of the study, as well as recommendations for administrators and also for further research.

CHAPTER 2

LITERATURE REVIEW

If we return to the purpose statement, it can be seen that the ultimate goal for this study was to gain insights for internationalization policy making in post-secondary education. Organizational fairness issues were seen as an element of the culture or climate that supports and facilitates internationalization. In this chapter, first the literature regarding internationalization is presented, followed by selected literature related to organizational fairness.

2.1 Internationalization

The literature regarding internationalization is reviewed by starting with definitions followed by arguments about rationales, approaches and processes of internationalization.

2.1.1 Introducing Internationalization

It is possible to attribute different meanings to internationalization. Van der Wende (1997) defined internationalization in higher education by focusing on economic aspects. He stated that “internationalization is any systematic, sustained effort aimed at making higher education (more) responsive to the requirements and challenges related to the globalization of societies, economy, and labour markets”(p. 19). On the other hand, according to OECD (1994, cited in Dutschke, 2009), “internationalization is a complex processes whose combined effect, whether planned or not, is to enhance the international dimension of the experience of higher education in universities and similar educational institutions” (p. 67). Another definition of internationalization in the context of higher education, which was given in Chapter 1, is as follow: “the process of integrating an international perspective into the teaching/learning, research, and service functions of a higher education institution” (Knight, 2008, p. 4). According to Knight this foundational definition should be considered in conjunction with newly defined

and traditional conceptions of internationalization in education. Table 2.1 summarizes these concepts.

Table 2.1 Evolution of International Education Terminology

<i>Last 10 years</i>	<i>Last 20 years</i>	<i>Last 30 years</i>	<i>Last 50 years</i>
Generic Terms			
Regionalization	Globalization	Internationalization	International education
Planetization	Borderless education	Multicultural education	International development
Glocalization	Cross-border education	Intercultural education	cooperation
Global citizenship	Transnational education	Global education	Comparative education
Knowledge enterprise	Virtual education	Distance education	Correspondence education
Green internationalization	Internationalization “abroad”	Offshore/overseas education	
Global rankings	Internationalization “at home”		
Specific Elements			
Regional education hubs	Education providers	International students	Foreign students
International competencies	Corporate universities	Study abroad	Student exchange
Degree mills	Liberalization of educational services	Institution agreements	Development projects
Visa factories	Networks	Partnership projects	Cultural agreements
Joint, double, combined degrees	Virtual universities	Area studies	Language study
Branding status building	Branch campus	Bi-national cooperation	
	Twinning and franchise programs		

Source: Knight (2012, p. 29)

Today internationalization in higher education represents an important trend, but its roots can be dated to the Middle Ages. During that time, professors and students had to leave home and travel to reach very few universities in Europe and these professors might be seen as the pioneers of international education (de Ridder-Symoens, 1992). Since the Middle Ages, internationalization has taken place in higher education institutions at several levels and in several forms. However; it was only after World War II that higher education institutions began to focus on the importance of internationalization. Some events that served as catalysts for higher education institutions in that period can be summarized as follows:

- the establishment of UNESCO and Fulbright ACT;
- the Cold War (Sputnik incidence);

- institutional study abroad programs;
- the development of area studies, international studies, and foreign language training;
- scientific and cultural agreements between countries and the creation of national agencies such as British Council;
- technical assistance and development cooperation programs;
- the development of the European programs for research and development and for education such as the Framework programs, SOCRATES, LEONARDO; and
- globalization. (Childress, 2010; De Wit, 2002).

The last of these, globalization, may be considered as the most important factor. Yet, frequently this concept is misused as if it were interchangeable with internationalization (Knight 1999). According to Knight, these two concepts (internationalization and globalization) are different, but dynamically linked. She defined *globalization* as “the process that is increasing the flow of people, culture, ideas, values, knowledge, technology, and economy across borders, resulting in a more interconnected and interdependent world” (p. 4). Countries may be affected by globalization positively and/or negatively, because of differences in their histories, traditions, culture, priorities and resources. Being affected by globalization is inevitable for all sectors and education is among them. Knight (2001) considered the *internationalization* of education as a response to globalization. According to Knight, there is an interaction between internationalization and globalization; “internationalization is changing the world of higher education and globalization is changing the world of internationalization” (p. 1).

Similarly, Abdouli (2008) argued that these concepts are not to be used interchangeably. His opinions about the differences are given in the Table 2.2.

Table 2.2 Differences between Internationalization and Globalization

Internationalization	Globalization
Higher education equals interdependent institutions.	Higher education equals integrated institutions without self-governance.
Process of interdependence and inter institutions cooperation	Process of integration performed by actors from other sectors.
Elements of the systems preserve national specific features.	Elements of other systems such as multinational companies preserve their own specific features.
Auto-regulation of the system and self-sufficiency.	Extra-regulation of the system and extra-sufficiency.
In-service of humanity.	In-service of groups of interests.

Source: Abdouli (2008, p. 243)

The efforts to differentiate globalization from internationalization can be seen as a result of seeking to protect higher education institutes from potential negative implications of globalization. The concept preference in this issue may be seen a reflection of internationalization ideologies.

2.1.2 Internationalization Ideologies

Internationalization policies and actions in a higher education institution are structured according to the stakeholders' internationalization ideologies which refer to a set of principles, underpinnings, desired goals, and strategies (Stier, 2004). According to Stier, "ideologies may be, partly or completely, conscious or make up a set of taken-for granted assumptions about internationalization, manifested as an unconscious frame of reference for the individual" (p. 85).

Stier (2004) recommended three internationalization ideologies: idealism, instrumentalism, and educationalism. The main features of these ideologies are presented in Table 2.3.

Table 2.3 Internationalization Ideologies

Ideology	Idealism	Instrumentalism	Educationalism
Vision	Create a better world	Sustainable development	Education (in a broader sense)
Focus	The moral world	The (global) market	The individual's learning process
Goals	Mutual understanding, respect, tolerance among people Social change Redistribution of wealth Personal commitment	Economic growth, profit Competence availability Exchange of know how Cultural transmission	Enrich learning New perspectives and knowledge Personal growth Commitment to learning
Strategies	Provide global knowledge Facilitate insights Stimulate empathy and compassion	Attract international fee paying students Provide relevant professional training Conduct market-relevant research	Stimulate self-awareness and self-reflection Train intercultural competence
Critiques	Arrogance Victimization Ethnocentrism	Brain drain Increased global disparity Exploitation Cultural imperialism	Academicism Chauvinism Individualizing Social and global problems

Source: Stier (2004, p. 94)

As it can be seen in the table the qualities attributed to 'globalization' seem to be reflections of the instrumentalist internationalization ideology. The idealistic ideology seems more humanitarian and collectivist and the educationalist ideology seems more individualistic and learning oriented. It may not be realistic to expect that one ideology is embraced by all people in a university with all of its aspects. Different people may have different ideologies that may not reflect a 'pure' form of that ideology. One ideology may be dominant in a college or in a department but not in another. The same situation can be observed in terms of rationales for internationalization.

2.1.3 Rationales for Internationalization

The rationales behind the need to internationalize higher education are diverse and interrelated, but they can be separated into four categories (Knight, 2008; de Witt, 2002):

political rationales, economic rationales, cultural and social rationales, and academic rationales.

Some examples of these categories are as follows:

- Social/cultural: National cultural identity, intercultural understanding, citizenship development, social, and community development, social/cultural development.
- Economic: Economic growth and competitiveness, labour market, financial incentives for institutions and governments, national educational demand, human resources, development, commercial trade, income generation for institutions.
- Political: Foreign policy, national security, technical assistance, peace and mutual understanding, nation building, national identity, regional identity, strategic alliances.
- Academic: Providing and an international dimension to research and teaching, extension of academic horizon, institution building, profile and status, enhancement of quality, international academic standards, international branding and profile, student and staff development, knowledge production.

It is reasonable to suggest that the importance of each rationale may be different in different contexts and at different levels (i.e., institutional or national). However, according to results presented by the 2005 IAU Global Survey on Internationalization of Higher Education, the most important rationales and their rankings were as follows (Knight, 2006):

- Increase student and faculty international knowledge capacity and production (22%);
- Strengthen research and knowledge capacity and production (21%);
- Create international profile and reputation (18%);
- Contribute academic quality (14%);
- Broaden and diversify source of faculty and students (13%);
- Promote curriculum development and innovation (8%); and

- Diversify income generation (4%).

The results of 2009 survey administered by the same institution regarding top rationales were as follows (Egdon-Polak & Hudson, 2010):

- Improve student preparedness for a globalized internationalized world (30%);
- Internationalize curriculum and improve academic quality (17%);
- Enhance international profile and reputation (15%);
- Strengthen research and knowledge capacity production (14%)
- Increase the number, broaden and diversify source of students (9%);
- Broaden and diversify source of faculty/staff (4%);
- Increase faculty intercultural understanding (3%);
- Diversify sources of income (2%); and
- Respond to public policies (1%).

Similar results were obtained in the AUCC 2006 Survey (AUCC, 2007). The findings showed main rationales placed among the top five by the respondents as follows:

- Prepare internationally knowledgeable graduates (94%);
- Build strategic alliances with institutions abroad (62%).
- Promote innovation in curriculum and diversity of programs (54%);
- Ensure research and scholarship address international issues (35%); and
- Respond to Canada's labour market needs (35%).

Of course, the rationales presented above articulate results from the institutional level and it is to be expected that they might be different from the rationales obtained at the national level.

To this end, according to data presented in the Economic Impact of International Education in Canada Final Report, international students in Canada spent in excess of CAN\$6.5 billion on

tuition, accommodation, and other discretionary spending; created over 83,000 jobs; and generated more than CAN\$291 million in government revenue (Kunin & Associates, 2009, p. III). In the same year, a contribution of US\$17.8 billion to the U.S. economy was made by international students and their families, while the worldwide market for international students was worth roughly US\$35 billion (Siegmond, 2009). These figures cannot be ignored at the national level even if ‘income generation’ might not be considered as an important rationale at the institutional level as seen in the results of surveys given above (Knight, 2006; AUCC, 2007; Egron-Polak & Hudson, 2010). In addition, a rationale such as ‘fostering international peace and solidarity’ might be rated higher than ‘generating income’ because of the political correctness of the choice. As Knight (2011) indicated a well-intentioned rationale may serve “to mask other motivations—such as, revenue generation or desire for improved rankings on global league tables” (p. 14).

Sometimes stakeholders seem like-minded but this impression may be misleading. For example, Knight’s (1997) research findings showed that all sectors (private, government and education) ranked the choice of “to prepare graduates who are internationally knowledgeable and inter-culturally competent” as the most important rationale for internationalization; yet explanations presented for the respective rankings were quite different from each other. The reasons for this choice were as follows:

Education sector: The graduates need to be prepared to live and work in an increasingly interdependent world where there is a global reality and more cooperation, not competition is needed.

Government sector: The graduate must understand the impact of globalization on economy and trade and, obtain skills to work in an information based and highly competitive business environment.

Private sector: Graduates must be prepared to work for corporations that are globalizing and functioning in increasingly competitive and information based economy. (p. 31)

Knight (2004) presented internationalization approaches at the national, sectorial and institutional levels. However, Sanderson (2008) criticized this leveling and recommended new levels: within institution (faculty/department level and individual level) and supranational levels (global level and regional level). It is apparent that at these new levels, new approaches can be observed which were not seen in the previous classifications.

Knight (1999) indicated that the differences among stakeholders were natural. The issue is whether these differences lead to conflict or collaboration among the stakeholder groups and whether it creates a weakened or strengthened position for the international dimension. According to Knight, “it is important for an individual, institution or national body belonging to any of the sector groups to analyze the diversity and/or homogeneity of rationales and assess the potential for conflict of purpose or complementarity of purpose” (p. 19). Green and Olson (2003) also pointed out how the discrepancy in the priorities might result in conflict. For instance, seeing international students as income generators or as learning resources may lead to different kinds of results, actions or strategies, but it is also possible to integrate different goals without any conflict. Knight (1999) advocated that both approaches can be chosen but the more important issue is the need for an institution to be clear and explicit about its rationale for internationalization and to ensure that the objectives, priorities and strategies are consistent with

the stated rationale. Income generated activity may also contribute to the other international dimensions of teaching, research, and service functions of the institution.

2.1.3.1 Benefits and Risks

Some of the potential benefits of internationalization were given above as rationales. Certainly, there are some potential risks of internationalization as well as benefits. Bostrom (2010) listed potential positive and negative consequences that had been stated in the related literature.

Potential Positive Consequences: Intercultural communication skills, education for global citizenship, sources of financing of national education systems, relief of skill shortages, Academic quality improvements, competitiveness, awareness and ability to adjust to different cultures, productivity, incomes, and tax revenues, enhanced diplomatic ties, participation in higher education, transfer of technology, broadened perspectives, wide appreciation for field of study, intercultural understanding of professions, intercultural understanding of relationships, diversity of language and culture, capacity to apply international standards and practices within a discipline, awareness of implications of decisions and actions, opportunities for brain gain greater international solidarity, innovations in curriculum, teaching, and research, fostered national and international citizenship, diversity of education programs and qualifications strengthened research and knowledge production, access to new ideas and cutting edge research professional development, new alliances to enable the offering of specialty programs or courses extended market reach, corporate advocates and reciprocity, companies attracted to the region, alignment with requirements for European Union membership.

Potential Negative Consequences: Threat of brain drain, relaxed immigration laws, conflict between the university as a political organization and the national agenda, academic and personal challenges of international students, competition between faculty and departments for financial and human resources, homogenization of curriculum, loss of cultural or national identity, jeopardized quality of education, growing elitism in access to international education opportunities, overuse of English as a medium of instruction, commercialization of education programs, increased number of foreign degree mills or low quality providers. (pp. 8-9)

‘Potential’ should be seen as the key word in this issue. The actual results of internationalization depend on the strategies and actions utilized in the internationalization process and the effectiveness of the strategies and actions.

2.1.4 Process and Strategies of Internationalization

Process and strategies of internationalization will differ according to the approach chosen. There is no unanimity in approaches to internationalization, neither at national, sector, nor at institutional level. There are different types of approaches to internationalization in higher education. Knight (2008) presented six different approaches at the institutional level:

Activity. Internationalization is described in terms of activities such as study abroad, curriculum, academic programs, international students, institutional linkages and networks, development projects, and branch campuses.

Outcomes. Internationalization is presented in the form of desired results such as student competencies, increased profile, and more international agreements, partners, or projects.

Rationales. Internationalization is described with respect to the primary motivations or rationales driving it. They can include academic standards, income generation, cultural diversity, and student and/or staff development.

Process. Internationalization is considered to be a process in which an international dimension is integrated in a sustainable way into the three primary functions of an institution: teaching/learning, research, and service to society.

Ethos. Internationalization is interpreted as the creation of a culture or climate on campus that promotes and supports international/intercultural understanding and focuses on campus-based or “at home” activities.

Abroad/crossborder. Internationalization is seen as the crossborder delivery of education to other countries through a variety of delivery modes (face to face, distance, e-learning, etc.) and through different administrative arrangements (franchises, twinning, branch campuses, etc.).(p. 33)

Knight (2008) underlined that these approaches are not necessarily exclusive of one another and they are not meant to eliminate other approaches. Yet, it is possible to identify the dominant approach in the institution. The dominant ideology and the dominant approach gives direction to the internationalization process, programs and activities in a certain environment.

There are many internationalization strategies that can be employed in a higher education institution. A comprehensive list of internationalization strategies is depicted in Table 2.4 (Knight, 2004). The type and variety of chosen strategies will vary from one institution to another according to their priorities. In addition the same strategy can be adopted in different levels depending on resources provided.

Table 2.4 Internationalization Strategies

	Academic Strategies		Organization Strategies
Academic Programs	Student exchange programs, foreign language study, internationalized curricula, area or thematic studies, work/study abroad, international students, teaching/learning process, joint/double degree programs, cross-cultural training, faculty/staff mobility programs, visiting lectures and scholars, link between academic programs and other strategies.	Governance	Expressed commitment by senior leaders, active involvement of faculty and staff, articulated rationale and goals for internationalization, recognition of the international dimension in institutional mission/mandate statements, and in planning, management, and evaluation policy documents.
Research and scholarly collaboration	Area and theme centers, joint research projects, international conferences and seminars, published articles and papers, international research agreements, research exchange programs, international research partners in academic and other sectors.	Operations	Integrated into institution-wide and department/ college-level planning, budgeting, and quality review systems; appropriate organizational structures; systems (formal and informal) for communication, liaison, and coordination; balance between centralized and decentralized promotion and management of internationalization; adequate financial support and resource allocation systems.
External relations: domestic and crossborder	<i>Domestic:</i> Community-based partnerships with NGO groups or public/private sector groups, community service and intercultural project work, customized education and training programs for international partners and clients <i>Crossborder:</i> International development assistance projects, crossborder delivery of education programs (commercial and noncommercial). Branch campuses, international linkages, partnerships, and networks Contract-based training and research programs and services, alumni abroad.	Services	Support from institution-wide service units, i.e., student housing, registrariat, fundraising, alumni, information technology; involvement of academic support units, i.e., library, teaching and learning, curriculum development, faculty and staff training, research services; student support services for incoming and outgoing students, i.e., orientation programs, counseling, cross-cultural training, visa advice.
Extra-curricular	Student clubs and associations, international and intercultural campus events, liaison with community-based cultural and ethnic groups, peer support groups and programs.	Human Resources	Recruitment and selection procedures that recognize international expertise; reward and promotion policies to reinforce faculty and staff contributions; faculty and staff professional development activities; support for international assignments and sabbaticals.

Source: Knight (2004, pp.14-15)

Comprehensive models were presented in the literature that attempted to explain the steps of the internationalization process; one of them belongs to Knight (1994). According to her model, the stages of internationalizations are awareness, commitment, planning,

operationalization, review, and reinforcement. These stages require a supportive culture to integrate internationalization and because they have a circular nature, the model was named the internationalization circle (see Figure 2.1).

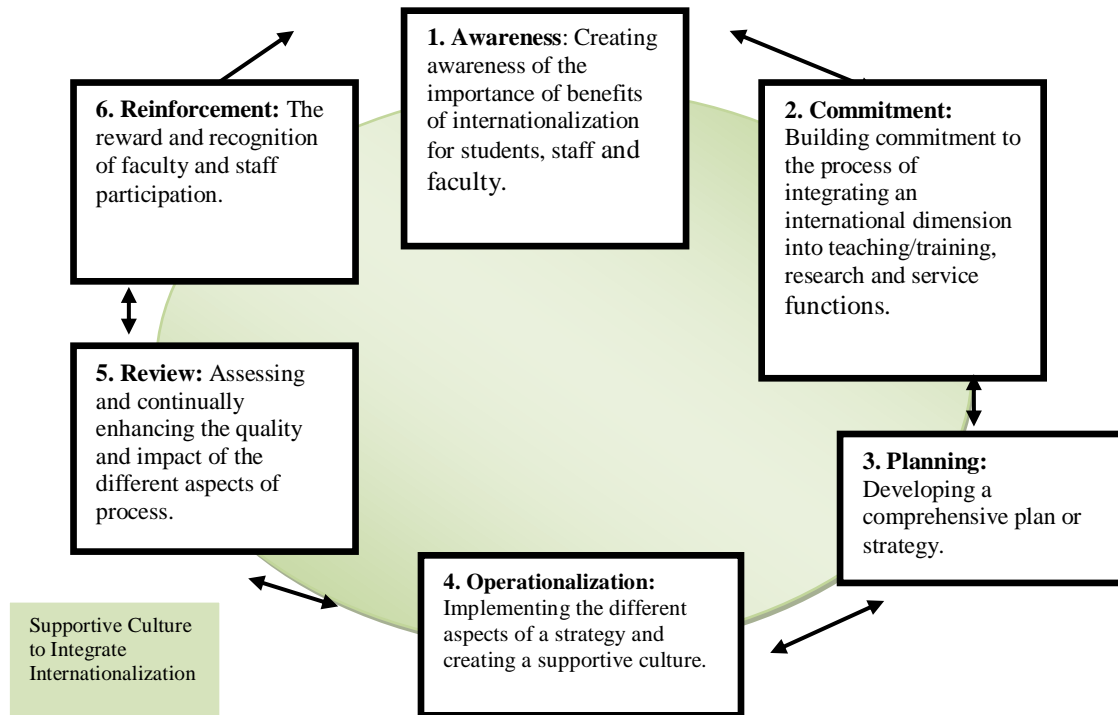


Figure 2.1 Internationalization Circle (Knight, 1994, p.12)

Hoffmann and Jiang’s (2002, cited in Jiang, 2008) model is another example that utilized earlier models and integrated Knight’s (1999) rationales for internationalization. This model has four stages (Jiang, 2008): recognition, reflection, response and integration.

Table 2.5 The Stages of Internationalization Process

Teaching – Research – Administration				
Rationales →	Political	Economical	Academic	Cultural/Social
Analysis ↓	International	International	International	International
	National	National	National	National
Recognition	International relations, international organizations, trade relations	Economic imperatives of education sector and institutions	Need for intercultural skills and understanding of the world	Changing demography of population and student body
Reflection	Impact of above on university	Capacity to recruit international students	Internationalization of the curriculum and teaching	Consideration of cultural diversity and student needs
Response <i>Teaching</i> <i>Research</i> <i>Administration</i>	The way the university responds to challenges and opportunities	Participations in national campaigns and development of own marketing	Policies to internationalize curriculum and review of curriculum	Cultural diversity policy and its implementation
Integration <i>Teaching</i> <i>Research</i> <i>Administration</i>	Development of Strategies and programs	Marketing admissions and support programs	Inclusion of internationalization in departmental reviews	Development of cultural awareness programs

Source: Jiang (2008, p. 355)

The first step in the model, *recognition*, includes identifying the existing political, economic, educational and cultural/social conditions having influence upon the university regarding internationalization. The second analytical stage, *reflection*, contains the efforts of determining the necessity, opportunities and challenges of integrating its teaching and research activities within the international environment. *Response* covers the university's strategic directions including mission statements, goals and operational priorities, as well as in funding and staffing responsibility. The *integration* stage contains plans for future actions and necessary resources, such as people, money, and time for implementation. This process not only aims at creating a multicultural university community environment, but also, to a further extent, orients how the university is altered, or internationalized. In addition, analyzing how university's teaching and research functions, accompanied by analysis of needs/policies for administration,

are other activities that should take places in the *responses* to and the *integration* of strategies or plans.

Green and Olson (2003) considered internationalization as a change process and described four types of change: (a) adjustment, (b) isolated change, (c) far reaching change, and (d) transformational change. The depth and pervasiveness of the change increase from adjustment to transformational change. Adjustments do not bring deep structural, systemic, or attitudinal changes. They only enhance or re-establish existing processes and procedures. On the other hand, transformational change requires broad, deep and multiple interrelated changes. Because the transformational change concept has some negative connotations, Green and Olson suggested ‘comprehensive internationalization’ was considered more neutral and less grandiose and threatening. According to Olson (2005):

comprehensive internationalization is a philosophy rather than a policy, a process rather than a set of activities, a journey rather than a destination. It affects departments, administrative units, curriculum, programs, and co-curriculum and is expressed in institutional culture, values, policies, and practices. (p. 53)

Hudzik (2011) also used the same concept ‘comprehensive internationalization’ and defined this concept as follows:

comprehensive internationalization is a commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research, and service missions of higher education. It shapes institutional ethos and values and touches the entire higher education enterprise. It is essential that it be embraced by institutional leadership, governance, faculty, students, and all academic service and support units. It is an institutional imperative, not just a

desirable possibility. Comprehensive internationalization not only impacts all of campus life but the institution's external frames of reference, partnerships, and relations. The global reconfiguration of economies, systems of trade, research, and communication, and the impact of global forces on local life, dramatically expand the need for comprehensive internationalization and the motivations and purposes driving it. (p. 6)

Hudzik (2011) proposed that an organizational culture supporting internationalization is a vital precondition for successful comprehensive internationalization and this culture provides strength, purpose, adaptability, and sustainability to internationalization. Green and Olson (2003) also indicated that comprehensive internationalization can only be realized with a new mindset, a culture change and a significant curricular reform. In addition, it requires purposeful strategies that aim to make the whole greater than the sum of its parts and establish connections among aspects of internationalization. This change process cannot reach the final destination, as soon as it is implemented. The process is incremental and there may be pace differences among elements of the system. Some elements may resist the change while the others embrace the change. Because one change leads to another, during the change process some unintended consequences may arise. It is very clear that change is an unpredictable and uneven process. Moreover, if change is actualized in a higher education institution, more complexity should be anticipated, because of its distinctive characteristics. Those characteristics listed by Kezar (2001) included: (a) interdependent organization, (b) relatively independent of environment, (c) unique culture of the academy, (d) institutional status, (e) values-driven, (f) multiple power and authority structures, (g) loosely coupled system, (h) organized anarchical decision making, (i) professional and administrative values, (j) shared governance, (k) employee commitment and tenure, (l) goal

ambiguity, and (m) image and success (p. 61). Bartell (2003) also emphasized the distinctive nature of university. According to Bartell:

The complexity, high degree of differentiation, multiplicity of units and standards, autonomy of professors, control and management philosophies and mechanisms, that increasingly do not operate effectively even in business organizations, are likely to be complicating and inhibiting factors vis-à-vis pressures for institutional change, particularly, for internationalization of the university as an identified strategic high priority. Under these circumstances, the culture of the university assumes greater prominence in mediating and regulating the university environment. (p. 55)

Distinctive characteristics can be seen as indicators of distinctive institutional cultures and institutional culture plays a crucial role in the change process. Culture affects the change and is also affected by the change (Green & Olson, 2003). On one side, culture is an important variable that affects the success of institutional change and institutions need to have a culture that supports the change to realize an effective change (Curry, 1992). Alternatively, the results of the change process modify organizational culture (Schein, 2004). Then to figure out the elements of institutional culture in a university is a crucial step for two reasons: (a) it serves to determine whether there is a suitable climate to internationalization or not, and (b) it also serves to determine the starting level of internationalization in the organizational culture. International students may be affected by the organizational culture either positively or negatively.

According to Stier (2003), going abroad to study was not only a transgression of geographical boundaries; it was also an academic, cultural, intellectual and emotional journey. International students experience various academic, cultural, intellectual and emotional

challenges. These challenges can be enriching providing personal growth and international students develop different sets of skills to overcome these challenges. They may broaden their frame of reference. They may reach “a higher degree of self-reflexivity, self-confidence and an increased propensity to strive for an open mind” (p. 80). The new environment may be perceived as exciting, intriguing, and fresh. Every new day may be seen as a learning experience with new things to discover and new people to meet. However, the same challenges may create a completely different portrait. Frustration, xenophobia, strain, confusion, disorientation, or culture shock are some of the problems international students may experience, if the organizational culture is not welcoming or is biased. Indeed, there is enough evidence that the previous statement is valid for some international students.

As was presented in Chapter 1, international students from different cultural backgrounds may experience academic, cultural, social, psychological, and language problems (Adrian–Taylor, Noels & Tischler; 1998; Andrade, 2006-2007; Atebe, 2011, Cheng, Myles, & Curtis, 2004; Constantine, Okazaki, & Utsey, 2004; De Souza, 2012; Dee & Henkin, 1999; Kuttig, 2012; Mori, 2000; Mokuia, 2012; Poyrazli & Grahame, 2007; Yeh & Inose, 2003). Several research findings (Blumenfeld, 2006; Canadian Federation of Students, 2007; Georgetown University, 2004; Hanassah, 2006; Nasir & Al Amin, 2006; Sodowsky & Plake, 1992; Speck, 1997) have indicated that Muslim students also experience various problems including discrimination. According to Sanderson (2008), in order to understand the processes and effects of internationalization, it is important to understand the purposes, practices and experiences of stakeholders and interactions among them. Fairness perception and experiences of international students, the main theme of this research, is one of the elements of the interaction with university faculty and staff. Fairness perception is also a function of the organizational culture of a

university and it may be one of the elements behind some problems that were voiced by Muslim students.

2.1.5 Summary of Internationalization Literature

In the higher education literature internationalization has been discussed as it relates to many aspects. I have attempted to delimit the literature review by including definitions, ideologies, rationales, and processes of internationalization. I excluded abroad/cross-border internationalization in the review, because this was not related to my study. Instead, I focused on “at home internationalization” and the necessary cultural environment for comprehensive internationalization. The literature presented above can be summarized as follows.

Because of various cultural, social, academic, economic, and political rationales, internationalization in higher education has been an increasing trend for three decades. Internationalization efforts have become important agenda items for many university administrators. Although internationalization is supported by all shareholders, results from internationalization processes may be quite different in different settings because of the motivation driving the processes and chosen approaches to internationalization.

Creating an international/intercultural climate or culture is recommended by several authors as the most crucial elements of comprehensive internationalization models. However, the results of several studies indicated that there are problems with the establishments of the culture to protect and support necessary features of internationalization. International students experience many problems. Discrimination is one of these problems and can be seen as a related to fairness perception (Harris, Lievens & Van Hoya, 2004) and also as an indicator of unfair treatment (Houston & Bettencourt, 1999). Muslim students claim that they experience discrimination as well.

2.2 Organizational Fairness

In this part of the literature review, first the dimensions of organizational fairness and their roles in organizations are presented. Next, the fairness issue within educational settings is addressed. Lastly, culture and fairness relationships are discussed.

2.2.1 Introducing Organizational Fairness

Organizational fairness, or in other words organizational justice, can be defined as peoples' perceptions of fairness in an organization (Greenberg, 1987), or "the conditions of employment that lead individuals to believe that they are treated fairly or unfairly" (Folger & Cropanzano, 1998, p. xii). Fairness is a multifaceted concept; it can be concluded from the answers to a series of questions from how much people get paid by the company to how well they are treated by managers (Greenberg & Baron, 2008). Fairness is a subjective sense of what is fair and what is unfair (Van den Bos & Lind 2002) and it is a reflection of past or present experiences of organizational procedures, relations, and/or rewards and benefits (de Jong & Schalk, 2010, p. 176). From this perspective it can be seen that organizational fairness has three dimensions (Colquitt, Greenberg, Zapata-Phelan, 2005):

Distributive fairness: Fairness of resources distributions and outcome of dispute resolutions;

Procedural fairness: Fairness of the decision making processes that lead to those outcomes; and

Interactional fairness: Fairness of the nature of interpersonal treatment received from others especially key organizational authorities. (p. 5)

Various theories have been posited regarding how each of these dimensions works. Some of these are summarized in the next sections.

2.2.2 Distributive Fairness

The first major wave of organizational fairness literature to be considered is termed the *distributive justice* and is related to whether outcomes in the organization are distributed to its members in accordance with a particular fairness-of-distribution rule (McIntyre, Bartle, Landis, & Dansby, 2002). Greenberg and Baron (2008) defined distributive justice as “the form of organizational justice that “focuses on people’s beliefs that they have received fair amounts of valued work-related outcomes such as pay, recognition, etc.” (p. 44). Distributed justice also includes the fairness of dispute resolutions outcomes.

Adams’ (1963, 1965) equity theory was one of the most influential theories in the field. Adams proposed that an individual, firstly, compares the outputs they receive at work such as pay, benefits, office space, recognition, pride and status and their inputs such as education, training, effort, skills, seniority, loyalty, commitment and job difficulty. Later he or she compares his or her inputs and outputs with a referent other in the organization. If any inequality was noticed a tension emerges which forces the individual to reduce his or her efforts. Adams (1965) listed six different types of behaviours that people employ to reduce the tension created by perceived inequity:

1. Altering his or her inputs;
2. Altering his or her outputs;
3. Cognitively distorting his or her inputs and outputs;
4. Leaving the field;

5. Cognitively distorting the inputs and outputs of the referent other or forcing him or her to leave the field; and
6. Changing the object of comparison. (pp. 283 – 294)

The comparison of one's own situation with reference to others is not the only explanation of distributional fairness. Various rules or principles that might be in effect in organizations are recommended for organizational use. For instance Reis (1986) listed 17 possible strategies for allocating rewards. Yet equality, equity, and need or a combination of those principles, are the most common (Leventhal, 1980). Equality means distributing goods equally among all people or it simply means each person will get the same amount. When equity (merit, desert, contribution) is regarded as the criterion of distributing benefits, members who make a greater contribution to the organization receive more benefits. If the goods are distributed according to need, members who need more of a benefit or resource will receive more (Maise, 2003). Efficiency means that a greater amount of overall goods for the same amount of input is preferred, and can also be considered as another rule to justify the fairness of inequalities (Scott, Matland, Michelbach & Bornstein, 2001).

Mushena (1986) added two more norms for allocation of goods or benefits: The "probability of success" focuses on *group* allocations and promotes a testing procedure for allocating benefits to those members of a group who demonstrate a desired attribute or have a capacity to be successful (p. 701). The second new rule added by Mushena was explained as follows: "To operationalize maximizing for the least advantaged rule, a means test is used to establish a benchmark of deficiency, and allocations are skewed to members of the group who fall below a minimum standard of proficiency" (p. 702).

Deutsch (1975) viewed the rules as key values and according to him:

justice has been viewed as consisting in the treatment of all people, so that all receive outcomes proportional to their inputs; as equals; according to their needs; according to their ability; according to their efforts; according to their accomplishments; so that they have equal opportunity to compete without external favoritism or discrimination; according to the supply and demand of the market place; according to the requirements of the common good; according to the principle of reciprocity; and so that none falls below a specified minimum.(p. 139)

As indicated above, Deutsch (1975) pointed out that the different values may conflict with each other. For example “the most needy may not be the most able, those who work the hardest may not accomplish the most, equal opportunity may not lead to equal reward, treating everyone as equals may not maximize the common good” (p. 140). He advocated that justice was intrinsically related to both individual well-being and societal functioning. The distributive values operative in a just world will and should depend upon circumstances; both external circumstances confronting the group and specific circumstances of the individuals in the group. Under some conditions, allocation of outcome according to “need” value will be more fair, while under some other conditions, distribution based on individual performance will be more fair. For instance if economic productivity is a primary goal in a relationship, the equity principle will be more fair. Yet, if fostering or maintenance of enjoyable social relationships is the common goal the equality principle will be preferred, and if fostering personal development and personal welfare is the goal the need principle will be the dominant rule (Deutsch, 1985).

2.2.3 Procedural Fairness

Procedural justice refers to “people’s perceptions of the fairness of the procedures used to determine the outcomes they receive” (Greenberg & Baron, 2008, p. 45) or “the fairness of the decision making processes that lead to the outcomes people receive” (Colquitt, Greenberg, & Zapata-Phelan, 2005, p. 5). The notion of procedural fairness was presented to the field by Thibaut and Walker (1975). While distribution of outcomes continued as a research area, these authors changed the direction of research from fairness of the outcomes to fairness of the procedures. They emphasized the procedures by which decision outcomes are established and suggested that individuals’ perceptions of fairness were based on the amount of influence individuals had over the decisions. They recommended two criteria for procedural justice:

1. Process control: The possibility of voicing one's views and arguments during a procedure and
2. Decision control: The possibility of influencing the actual outcome itself. Employees can tolerate unfavourable outcomes if they believe the procedures are fair.

Because decision control is not very common, people generally seek process control (Blader & Tyler, 2002). If the individuals have neither process control nor decision control, they most probably will evaluate the process as unfair (Hagedoorn, Buunk, & Van de Vliert, 1998).

Leventhal (1980) also advocated that the fairness of procedures used by allocators, in addition to the fairness of allocation, could affect the members of an organization. According to Leventhal, there are seven structural components of procedures and individuals may evaluate the fairness of any of them:

1. Selections of agents: Procedures for choosing decision makers or information collectors in the allocative process;

2. Setting ground rules: Procedures for informing the members about the rewards, performance goals and evaluation criteria;
3. Gathering information: Procedures for gathering and utilizing information about the prospective receivers of rewards;
4. Decision structure: Procedures for the final decision process by which reward or punishment is allocated;
5. Appeals: Grievance or appeal procedures that give dissatisfied individuals and their sympathizer an opportunity to seek redress;
6. Safeguards: Procedures which ensure that agents who administer the allocative process are performing their responsibilities with honesty and integrity; and
7. Change mechanisms: Procedures for changing procedures that regulate allocative process. (pp. 37-38)

Leventhal (1980) suggested six procedural justice rules that show whether procedures are fair or not.

1. Consistency rule: The procedures should be consistent across persons and over time;
2. The bias-suppression rule: Personal self-interest and blind allegiance to narrow preconceptions should be prevented at all points in the allocative process;
3. The accuracy rule: Allocative process should be based on as much good information and informed opinion as possible. Information and opinion must be gathered and processed with a minimum of error;
4. The correctability rule: Opportunities must exist to modify and reverse decisions made at various points in the allocative process;

5. The representativeness rule: All phases of the allocative process must reflect the basic concerns values and outlook of important subgroups in the population of individuals affected by the allocative process; and
6. The ethicality rule: Allocative procedures must be compatible with the fundamental moral and ethical values accepted by that individual. (pp. 40-45)

Thibaut and Walker's (1975) process control concept and Leventhal's (1980) representativeness rules, also conceptualized as 'voice' or 'participatory decision making,' have had more attention than the others. According to the results of Greenberg and Folger's (1983) review of the studies on participatory decision making, individuals who participate in a decision making process may be more willing to accept even unfavourable outcomes because of their belief that their input was considered. According to Van den Bos, Lind, Vermunt and Wilke (1997) since the information about the process is more easily reachable than information about outcomes, general perceptions of fairness are mainly based on knowledge of processes. Yet, if the information about outcomes is readily available, outcomes will have more weight than procedures.

The preceding ideas tend to reflect a self-interest approach which claims that individuals value the procedures, if the procedures lead to desired result that enhances their self-interests (Wherley, 2004). However, there is a social aspect of procedures and the group value model focused on this aspect. The model's proponents suggested that members are motivated by their identification with social groups and they will tend to value the procedures that seem to promote or enhance group cohesion, even at the expense of their self-interests (Lind & Tyler, 1988). The primary expectancy of group members is to have trustworthy leaders or authorities who perform neutral decision making procedures. Thus, in the long term, all members will benefit fairly from

being members of the group. Members also expect to be treated with respect, dignity, and politeness by the group and authorities. In this way, they feel that they are valued members of the group. Although the quality of the treatment members receive is still seen as a part of procedural justice by some researchers, it was also classified as a different form of justice – interactional justice.

2.2.4 Interactional Fairness

Interactional fairness is the human side of organizational practices and this construct was defined as follow: the perception of the fairness of interpersonal interactions and social context in which decisions are enacted in an organization (Bies & Moag, 1986; Tyler & Bies, 1990). Another definition is the fairness of the “nature of interpersonal treatment received from others especially key organizational authorities” (Colquitt, Greenberg, & Zapata-Phelan, 2005, p. 5). According to Bies (2001), “a) people can and do distinguish interactional justice from procedural justice, and b) people possess a view of the self as ‘sacred’ and a violation of that sacred self- arouses the sense of injustice” (p. 90). Bies and Moag (1986) advocated that the allocation process was formed by sequential steps: a procedure, a process of interaction, and allocation of outcomes. Each step of this sequence was subject to fairness consideration. Then, “every aspect of an organizational decision may create a potential justice episode” (p. 46). Procedure is related to procedural fairness, interaction is related to interactional fairness, and outcome is related to distributional fairness.

Bies (1985, cited in Bies & Moag, 1986) identified four rules that were expected by job candidates from authorities. These expectancies are:

- Truthfulness: Openness, honesty, candidness, in communications;
- Justifications: Adequate explanation for outcomes of decisions;

- Respect: Treatment with dignity and sincerity, and not being rude to others; and
- Propriety: Refraining from prejudicial statements and improper questions.

Folger and Bies (1989) increased the numbers of rules to include: Truthfulness, justifications, respect, feedback, consideration of employee views, consistency, and bias suppression.

Greenberg (1993) recommended a split to interactional justice into interpersonal (respect and propriety) and informational justice (truthfulness and justifications). This idea was supported by Colquitt's (2001) findings. According to the confirmatory factor analyses results, there is a 4-factor structure to the measure, with distributive, procedural, interpersonal, and informational justice as distinct dimensions. However many researchers have continued with the three dimensional structure.

As mentioned above, there are different ideas about whether interactional justice is a different construct from procedural justice or not. The same problem can be seen between procedural justice and distributive justice, as well. However, there are several studies that indicate those constructs have a different nature and effect. One of most comprehensive studies may be used as example: the meta-analysis of Cohen-Charash and Spector (2001). In this analysis the correlates of distributive, procedural, and interactional justice were examined using 190 studies samples, totaling 64,757 participants. This study showed that although distributional, procedural, and interactional justice were strongly related, they were distinct constructs.

2.2.5 Situational Context and Fairness

Although certain norms, presented above, may impact perceptions of justice in particular situations, "perceptions of organizational justice are contextual" (Poole, 2007, p. 728). Outcomes are negative or positive depending on whether or not relationships between employer and employee are in a flux or not, the scarcity level of resources; and whether the power structure in

organization is hierarchical or equal (Greenberg, 2001; Van Dijk, Engelen, Van Leeuwen, Monden, & Sluijter, 1999). Fairness expectancy (Cropanzano & Ambrose, 2001), proximity to the situation and entitlement (Beugre, 1998), threat, adversity, biased perceptions on the part of managers (Folger & Skarlicki, 2001), leadership selection method (De Cremer & Alberts, 2004), the length of membership (De Cremer & Stouten, 2005), availability of other information, (Van Den Bos, Wilke, & Lind, 1998), uncertainty, (Diekmann, Barsness & Sondak, 2004; Lind & Van Den Bos, 2002), status (Lee, Pillutla & Law, 2000; Van Prooijen, Van Den Bos, & Wilke, 2002; Van Prooijen, Van Den Bos, & Wilke, 2004), and the level of trust between the parties (Fulk, Brief, & Barr, 1985; Van Den Bos, Wilke, & Lind, 1998) are other factors cited.

In this study, fairness expectancy levels of Muslim students before coming to Canada is one of the independent variables; considered as a contextual variable. According to Cropanzano and Ambrose (2001), individuals' expectancy is one of the widely used standards of comparison to determine whether an allocation or treatment is fair. When the allocation is short of what was anticipated or the treatment is different than what was expected, individuals perceive the situation as unfair. Steiner (2001) also proposed that violations of expectations lead to perception of injustice. Shapiro and Kirkman (2001) used a different concept: anticipatory injustice. They stated that: if employees expect to see injustice in their work situations, unless they have unequivocal, objective evidence to indicate otherwise, they will be likely to see it- or at least more likely than employees who lack of this expectation" (p. 153). They advocate that anticipated injustice not only increases the likelihood of organizational members perceiving injustice but also the likelihood of multiple types of perceived justice, and frequency of counterproductive or self-destructive behaviours of employees which resulted with a new undesirable organizational culture.

2.2.6 The Role of Fairness in Organizations

People expect fairness from others whether they are in an organization or not. There are three main models explaining the reasons for this expectancy. First, in the *instrumental model* people are seen as self-interested. The model defends that individuals take a long-term perspective and they are motivated to maximize the favourability of outcomes (Thibaut & Walker, 1975; Tyler, 1987). They even tolerate temporarily unfavourable current outcomes if they believe that fair procedures may assure more beneficial outcomes in the future (Greenberg, 1990; Shapiro, 1993). Second, according to the *group-value/relational* model (Lind & Tyler, 1988; Tyler, 1990; Tyler & Lind, 1992), fair treatment is important because it promotes within-group relationships. If a procedure provides a positive, full-status relationship with the authority figure, it is evaluated as fair. In this model, fairness matters for employees to obtain acceptance by the group and that provides a sense of self-worth and identity. Third, in the *moral virtues model*, Folger (1994, 1998) proposed that although the types of outcomes differ, both instrumental and relational models emphasize self-interests (economic best interest and social acceptance), but there are times when “virtue [serves] as its own reward” (Folger, 1998, p. 32). According to Folger, people care about justice because, as human beings we have a basic respect for human dignity and worth. Cropanzano, Byrne, Bobocel, and Rupp (2001) proposed a multiple needs model integrating the previous models by connecting them with main psychological needs. Briefly they defend that fairness is driven by the following needs: control (instrumental), belonging (relational), self-esteem (relational), and meaningful existence (moral virtues). As well as the motives behind organizational justice expectancy, the impacts of organizational justice perception have attracted many researchers.

There are many studies in which the impacts of the perception of organizational justice have been studied. For instance, Cohen-Charash and Spector (2001) summarized the effects of justice perception in four groups: work performance, organizational citizenship behaviour, counterproductive work behaviour and withdrawal behaviour, and attitudinal and affective reactions toward specific outcomes, the organization, and the supervisor. Their meta-analysis results showed that:

Procedural justice is the best predictor of work performance and of counterproductive work behaviour, but all justice forms are related to organizational citizenship behaviours. All satisfaction and most trust measures (with the exception of trust in supervisor) are similarly predicted by all justice types. Affective commitment is predicted by all justice types, but best by procedural justice. Procedural and distributive justice will negatively predict continuance commitment. This is an important finding, stressing the need to learn more about continuance and normative commitment. Perceived injustice causes negative emotional reactions in the forms of mood and anger. (pp. 308-309)

Colquitt et al. (2001) presented similar results at the end of the meta-analysis of 183 studies. The data showed that fairness perceptions (distributive, procedural, and interactional) are related to variables such as: outcome satisfaction, job satisfaction, organizational commitment, trust, agent referenced evaluation, withdrawal, system-referenced evaluation of authority, organizational citizenship behaviours directed at the organization, negative reactions, organizational citizenship behaviours directed at individuals, and performance in different levels. The results given above show that organizational justice perception is an important variable which affects employee behaviours and, consequently, effective functioning of organizations.

2.2.7 Fairness in Educational Settings

Justice or fairness perception is a matter relating to educational organizations, as well. However, despite the important role of justice in the daily life of formal educational settings, comparatively less systematic attention has been paid to the fairness issue in educational institutions (Sabbagh et al., 2006, p. 98). Studies related to this subject have mainly focused on student perception of fairness. The main concepts utilized in these studies are generally the same as the concepts given above, such as distributional fairness, procedural fairness, and interactional fairness. However, elements of the concepts are related to educational settings. Some examples are presented in Table 2.6.

Table 2.6 Fairness Elements from Different Settings

	Examples from a commercial or industrial organization	Examples from an educational institution
Outcomes	Salary, Bonus, Promotion, Respect, Affection, Care, Time.	Grades, Instructor attention, Scholarship, Bursary, Acceptance, Degrees, Respect, Affection, Care, Time.
Procedures	Policies, standards, tools, and rules to evaluate the worker's performance (such as work habits, attendance, productivity) to allocate outcomes	Policies, standards, tools, and rules to evaluate the student's performance (such as test grades, class participation, and written works) and to allocate outcomes
Authorities	Employers, Managers, Supervisors	Instructors, Administrators, Committee members, Supervisors, Advisors, Administrative staff

Students' perception of fairness is also affected by outcomes (distributive fairness), voice (procedural fairness) and justification (interactional fairness) (Schmidt, 2001).

2.2.7.1 Distributive Fairness in Educational Settings

It is possible to define distributive fairness in educational settings by adapting the McIntyre et al. (2002) general distributive fairness definition: whether educational goods in an educational institution are distributed to students in accordance with a particular fairness-of-

distribution rule. Fairness of grading is the most studied subject regarding distributive justice. Fairness perception related to grading is a critical determinant of students' decisions about an instructor's ethics (Kurher, 2003). If the students have concerns about grading fairness, they will be less satisfied with assessment outcomes (Nesbit & Burton 2006).

Some rules were recommended for fair grade distribution. For instance, according to Nisan's (1985, cited in Sabbagh et al., 2006) findings, both students and teachers in junior high schools believed that three main distribution rules should guide grading: exhibition of knowledge, learning effort, and class participation. However, in the same study when evaluating the actual use of distribution rules, students felt that the student-teacher relationship and the student's personality, talent and class behaviour had too great an impact on grades in reality. Gordon and Fay's (2010) findings suggested that perceived grading fairness was affected by instructors' efforts to assist students to perform well on examinations, rather than particular solutions, such as simply converting unacceptable test scores into more acceptable ones.

Along with grade distribution, other elements of educational process can be a subject in distributive justice. For example, Thorkildsen (1989) examined students' perceptions of justice related to five classroom practices used by teachers:

Scenario 1: In this class, the teacher told those who worked fast and knew all the answers that they could work on the next page. And she told the slow workers that they should finish the page they hadn't finished. This happens day after day so that pretty soon the people who work fast have a whole pile of work finished and the people who work slow have a small pile of work that's done. The teacher keeps everyone busy so that, say, the fast workers finish third-grade work, the teacher gives them fourth-grade work, and so on.

Scenario 2: In this class, the teacher tells the fast workers that when they finish they should sit quietly and wait for the slow workers to finish-not talk, read books or do anything, but just sit quietly and wait.

Scenario 3: In this class, the teacher tells the fast workers that when they finish, they should go over and help the people who work slowly-not cheat or tell them the answers, but help them figure things out so that by the end of the work time everyone has finished all the work.

Scenario 4: In this class, the teacher tells the fast workers that they can do things like work on the computer and read library books when they finish. And she tells the slow workers that they should finish their work.

Scenario 5: In this class, as soon as the fast workers finish the teacher tells everyone to put their papers aside and go on to the next page so that the fast workers always finish the work, and the slow workers never finish any of the work. This happens day after day so that pretty soon the fast workers have a whole pile of work that is finished and the slow workers have a whole pile of work and none of it is finished. (p. 325)

Findings showed that students valued the third and the fourth practices as the most fair, and the fifth as the least fair. However, according to students' responses their teachers mostly used the fourth practice.

The results, above, indicate that equity is a widespread rule for allocation of educational goods. The allocation based on effort, ability and achievement of students is seen as more just than the distribution based on in born characteristics (ascription) such as race, gender, and ethnicity. However, if the point in question is the right of education, or selection for 'learning

place' some policies, such as affirmative action based on the principle of need or even equality, are also defended, especially in higher education, to close educational gaps between disadvantaged groups and the dominant group.

Beyond the fairness in allocation of educational goods, the rules and procedures which guide allocation decisions are important elements of fairness perception in educational settings.

2.2.7.2 Procedural Fairness in Educational Settings

Procedural fairness focuses on the fairness of the rules and procedures utilized in making a decision for allocation of outcomes such as grading procedures (Wendorf & Alexander, 2004). Students rate procedural fairness higher in importance than distributive fairness, but contrary to general organization fairness studies' results lower than interactional fairness (Rodabaugh, 1996; Schimdt, 2001).

Rodabaugh (1996) recommended several teaching practices that promote procedural fairness, including: a) promptly and effective feedback related to test results; b) establishment and enforcement of a policy regarding attendance; c) policy making and implementation for preventing cheating and plagiarism; and d) providing opportunity to express students' opinion concerning rules and procedures for utilized allocation of outcomes.

Chapnick (2004) focused on establishing workable policies for deadlines and extensions. He advocated the establishment and implementation of strict rules regarding this issue. This author indicated that:

Fairness is crucial to good and effective teaching. Students who feel that it is necessary to hand in an assignment slightly late can do so in my courses without having to feel like they are being judged, nor are they ever forced to reveal the details of their personal lives in an attempt to gain my sympathy. Moreover, the

more litigious in the class have no need to fear that another student has been given an unfair advantage on an assignment because of an overly lenient decision on a request for an extension. (p. 1)

Another example can be given from university acceptance procedures. Furnham and Chamorro-Premuzic (2010) investigated student's perception of the accuracy and fairness of 17 different assessment methods to measure traits/characteristics seen to be desirable in a student. According to their results, general knowledge and intelligence tests were thought of as the least accurate and fair; while panel interviews and references were thought of as among the fairest selection methods.

In addition to the examples given above many procedures which effects allocation or outcomes, such as policies regarding scholarship, bursary, housing etc. in an educational institution, may also be perceived as fair or unfair.

2.2.7.3 Interactional Fairness in Educational Settings

The human side of fairness perception, interactional fairness, is an important aspect of justice within educational settings for both students (Schimdt, 2001) and instructors (Horan & Myers, 2009). Student perceptions about whether treatment directed towards them is fair or not, is affected by many relational rewards (and/or punishments). Some examples are: attention, time allocated to help students and respond to their needs, reactions to disciplinary problems, practices of encouragement or disapproval, and the degree of respect and affection awarded. (Sabbagh et al., 2006).

The rules utilized to provide fairness in allocation of relational rewards and grades seem different from one another. For grades mainly the equity principle, granting high grades to the

most talented, successful, or motivated students, is utilized. But for the relational rewards such as attention and care, equality or need principle is preferred (Resh & Sabbagh, 2009). As above, the expectancies related to interactional fairness can be repeated for educational settings: truthfulness, justifications, respect, feedback, consideration of employee (student) views, consistency, and bias suppression (Folger & Bies 1989).

Chory's (2007) study indicated that the perceptions of instructor credibility and perceptions of instructor interactional justice have a strong relationship. This finding was not seen as surprising, by Chory, because both judgments on these qualities were mainly based on instructors' communication behaviours. In addition, the aspects of interactional justice may also define teacher credibility components such as effective communication, high character, politeness, dignity, respect, and care.

Houston and Bettencourt (1999) found that students see professors as more fair if professors go above and beyond the mandatory roles of their duty to help students, seem interested in students' learning and exhibit individual respect and impartiality. In terms of other interpersonal behaviours that directly affected students' grades, impartiality was again important. Another issue in this category gives regard to mistakes. Although mistakes are seen as procedurally unfair, it was seen more fair when a professor accepts responsibility for mistakes rather than blaming students. Houston and Bettencourt also determined interpersonal factors that made students think their professor was unfair. The unfair incidents that were reported by students included "professors' biases against an individual (e.g., a friend who was rude in an early class session) or a type of student (e.g., international students, students with outside jobs, females, males)" (p. 92). If a professor did not evaluate a student's performance objectively,

applying higher standards or grading more harshly than for others, from personal revenge or a discriminatory attitude, he or she was evaluated as unfair.

Discrimination is an important concept that can be used to indicate unfair treatment. Many types of discrimination were mentioned in the related literature. For example age, gender, disability, marital status, religion, political opinion, race, sexual orientation, ethnic background etc. may be cause to be discriminated against. Discrimination can be seen carried out in negative or positive forms. While negative discrimination is seen as an attitude that should be wiped out, positive discrimination can be a policy that receives strong support. This situation can be thought of as the application of the need principle. In many cases the different aspects of fairness (distributive, procedural and interactional fairness) are nested within each other. A professor's discriminative action may be seen as an element of interactional justice because it is related to the treatment directed towards staff and students. But it is also possible to consider it as a reflection of procedural fairness because the discrimination may be influenced by or based on a policy taken from an official procedure. If the behaviour leads to a result, such as grading, it may be considered an element of distributive justice, as well. This complexity may be seen as the reflection of strong interrelations among the aspects of fairness perception. Another issue is that a particular behaviour may be valued as fair from one aspect of fairness but may not be seen as fair in terms of other aspects of fairness. Findings from Gordon and Fay's (2010) study provided an example of this situation. They found that particular grading practices were related to interactional fairness, but that these practices were unrelated to distributive and procedural fairness. According the authors, this situation was not unexpected. Students viewed these practices as a reflection of teacher's sensitivity to special circumstances of students and this affected the perceived quality of interpersonal treatment students received. However, these

practices are also violations of the consistency rule underlying procedural fairness and because the distribution of grades will not be seen as fair if they are based on unfair procedures.

Fairness perception is a complex and important subject that should not be neglected in educational settings. There are both ethical and instrumental reasons to attend to the fairness of actions for educators (Kravitz, Stone-Romero & Ryer, 1997). Treating students fairly is a fundamental norm that we should follow. In addition, fair actions of professors or university administrators provide models to their students; the students can learn to treat others fairly. As mentioned in Chapter 1, there are instrumental reasons for treating students fairly, as well. Student motivation and effort, students' evaluations of the course and the professor, the quality of the student-professor relationship, compliance with class rules, satisfaction with one's grade and student learning outcomes, and students performance are some of the variables which affected students' fairness experiences. All stakeholders in an educational institution have some responsibility to ensure fairness. Faculty members have a crucial role in creating and enhancing a fair institutional climate. Administrators have to understand, support, and reward faculty members who make fairness a priority and institutionalize fairness (Rodabaugh, 1996).

2.2.8 Culture and Fairness

Individuals decide whether or not an allocation, procedure, or interaction is fair or unfair based on a complex perception process. Their information processors have a collection of cognitive structures that are used to comprehend and to adapt to the complexities of the social environment (Hamilton, 2005). People perceive, categorize, and interpret the events and the individuals, they encounter, according to the concepts which they have developed through their past experiences. Current experiences with people or events are represented in memory with their

recently gained meanings and developed associations. The knowledge reached by cognitive processes includes not only what individuals learn directly but also comes via inferences.

Culture is one of the major factors that influences people's perceptions by significantly impacting interpretations of both past and current experiences and many psychological processes previously seen as universal are actually quite culturally specific (Maddox & Yuki, 2006). Culture can be defined as "a socially created system with learned standards for perception and behaviour shared by members of a certain group" (Tata, 2000, p. 440).

There are models for the dimensions that create cultural differences. Hofstede's (1994) model is a popular one because of a huge body of literature that has been based on this model and there is general support for the model's validity and utility (Taras & Roney, 2008). In addition, most of the alternative dimensions are empirically related to Hofstede's (2012a) dimensions. The dimensions of his model are given below.

Power Distance Index (PDI) that is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. (para.3)

Individualism (IDV) on the one side versus its opposite, collectivism, that is the degree to which individuals are integrated into groups. (para.4)

Masculinity (MAS) versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. (para.5)

Uncertainty Avoidance Index (UAI) deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It

indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. (para.6)

Long-Term Orientation (LTO) versus short-term orientation: Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. (para.7)

According to Hofstede's (2012b) study, a cultural comparison can be made between Canada and the Arab World, including the countries of Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, and the United Arab Emirates. The results demonstrate that the Muslim faith plays a significant role in people's lives. Briefly, Canada is a society with a more individualistic attitude and relatively loose bonds with others privacy is considered a cultural norm, although Canadians tend to be self-confident and open to discussions on general topics. Because of lower rankings on Long Term Orientation it can be said that Canadians believe in meeting their obligations and tend to show an appreciation for cultural traditions. Canada's Power Distance (PDI) is also relatively low which indicates a greater equality between societal levels. On the other hand, the same analysis (Hofstede, 2012b) draws a different picture for the Arab world: The High Power Distance (PDI) ranks reflect a high level of power and wealth differences within the society. The high Uncertainty Avoidance Index (UAI) ranking of 68, is indicative of their low level of tolerance for uncertainty. Strict rules, laws, policies, and regulations are major efforts for minimizing or reducing uncertainty and are adopted and implemented. Because of low ranking on Individualism (IDV) the Arab world can be seen as a collectivist society where loyalty is paramount, and over-rides most other societal rules. As it can be seen, cultural

descriptions of Canada and the Arab world, which may be considered as an example for Muslim population, are quite different.

Culture influences fairness perception in two ways. Culture affects general fair treatment expectations and the organizational justice rules one anticipates to be applied (Steiner, 2001). Violation of these expectations will be perceived as unfairness as mentioned earlier. Beugre (2007) suggested four types of cultural syndromes. The characteristics of these syndromes and their potential fairness implications can be seen in Table 2.7.

Table 2.7 Cultural Syndromes Relevant to the Study of Organizational Justice

Cultural Syndromes	Cultural Characteristics	Distributive Justice Concerns	Procedural Justice Concerns	Interactional Justice Concerns
Relation Centered Cultures	Collectivism Confucianism Communitarianism Horizontal collectivism Communal sharing Egalitarian commitment	Preference for equality in reward allocations Preference for need in reward allocations In-group bias in reward allocations	Preference for procedures that benefit group	Preference for interpersonal relations Importance of harmony in interpersonal relations
Self-Centered Cultures	Individualism Market pricing Self-enhancement, self-transcendence Horizontal individualism Individualism	Preference for equity in reward allocations Egocentric bias	Preference for procedures that benefit the self	Treatment of respect and dignity as symbols of self-worth
Status-Centered Cultures	Power distance Authority ranking Hierarchy Vertical individualism	Preference for status-based criteria in reward allocations	Preference for procedures that benefit those in power	Respect and deference to authority Tolerance of injustice emanating from authority
Risk-prone cultures	Tolerance to ambiguity Tolerance for ambiguity Achievement	Preference for equity in reward allocations	Preference for procedures that allow innovation and creativity	Interpersonal relations that foster change and creativity

Source: Beugre (2007, p. 75)

Culture also has influence on how people react to fairness and unfairness (Beugre, 2007). For example, in some cultures blame for unjust incidents may be assigned to the actors; whereas

in other cultures context or conditions may be blamed and considered unfair, rather than the actor. Also, people in some cultures may tend to forgive violators or leave the responsibility of penalizing offenders to supernatural forces, whereas people in other cultures may prefer to punish offenders. Emotional and behavioural reactions may also be impacted by culture.

The influence of religion on justice perception has been an interest area, as well. According to Stone and Stone-Romero (2002), “religious beliefs influence cultural values, and the same values affect the extent to which allocation system are viewed as fair” (p. 37). They defended that multinational and multicultural organizations should consider cultural value differences instead of only focusing on Western equity based systems that may result in many negative consequences such as chronic dissatisfaction, withdrawal behaviours, distrust, and conflict.

According to Eaton (2006), justice is one of the most important pillars of Islam. He explained the importance of justice in Islam as follows:

Those who enquire about the basics of Islam are usually told about the “Five Pillars” of the religion. These relate to faith and to practice, but at a deeper level it might be said that there are two great pillars which support the whole edifice. These are Peace and Justice. They are clearly connected since there can be no enduring peace without justice. The very word Islām comes from the same verbal root as salām meaning “peace” and, since the religion is based upon total submission to the will of God, Muslims believe that real peace is out of reach unless it is based upon this submission within the universal order. They believe equally that there can be no real justice except as an aspect of submission to the source of all that is just and well ordered. Although God in Himself is beyond comprehension or analysis, the Qur’an gives us hints as to His true nature through what

are sometimes called “the 99 names” and one of these is al-^aAdl, “the Just.” Another of these names is al-Muqsiö, “the Dispenser of Justice” or “He who gives to each thing its due.” (para.1)

Justice is strongly emphasized in the Qur'an with more than 50 verses on justice and a much larger number of verses that condemn injustice (Kamali, 2009). According to Mir (2009) verses from the Qur'an visualize justice expectancy in three domains: Justice to oneself, justice to one's relationship with God, and justice to one's fellow humans. Some example of verses, chosen by Mir, that reflect the substance of the Qur'anic perspective on justice are as follows:

God commands you to render the trusts to whom they are due, and when you rule between people, to rule with justice (al-Nisa 4:58).

When you speak, speak with justice, even if it is against someone close to you (al-An'am, 6:152).

"O you who believe! Stand out firmly for justice as witnesses to God even if be against yourselves, your parents and your relatives, and whether it be (against) rich or poor. For God can best protect both. And follow not the desire (of your hearts) be upright lest your swerve. If you distort or decline to do justice, God is well aware of all that you do (al-Nisa, 4:135.)

Let not the hatred of a people make you swerve away from justice. Be just, for it is closest to righteousness, and fear God, for God well aware of all that you do (al-Mai`da 5:8).

God forbids you not from dealing kindly and justly with those who have not fought you over faith nor evicted you from your homes. For God, loves those are just (al-Mumtahana 60:8).

And the words of thy Lord find fulfillment in truth and justice. None can change His words (al-Anam 6:115).

God commands justice and beneficence, and giving (of your wealth) to kith and kin, and He forbids indecency, lawlessness and evil (al-Nahl 16:90).

We sent Our Messengers with clear signs and sent down with them the book and the balance in order to establish justice among people (al-Hadid 57:25).

In the Islamic worldview, justice means placing everything in the rightful place and giving people equal treatment or establishing a balance in relationships with them and in the distribution of rights and duties (Kamali, 2002). However justice and equality are not identical in Islam. Sometimes, justice can be carried out unequal distribution of goods. Need, merit and contribution are important factors taken consideration. Not only the current situation of individuals, but also their past behaviour, their future happiness, and social good play an important role on just distribution.

Cole (2010) summarized the implications of Islam for justice as follows: “a strong concern for justice; use of the equity criterion for distributive justice, tempered by need; strong concern for formal procedural justice based on neutral, unbiased decision makers; strong concern for informational justice and low concern for interpersonal justice” (p. 8).

A comparison of justice implications in four religions summarized by Cole (2010) are presented in Table 2.8.

Table 2.8 Justice Implications in Four Religions

	Distributive Justice	Procedural Justice	Informational Justice	Interpersonal Justice
Catholicism	Equity	Limited importance	Limited importance	High importance
Islam	Equity/Need	Highly important, group focus	Highly important	Low importance
Confucianism	Equality/Need	Low importance, group focus	Unimportant	Harmony, benevolence
Buddhism	Equality/Need	Unimportant	Unimportant	Loving kindness

Source: Cole (2010, p.9)

It was not clear in the text how Cole reached the conclusion that interpersonal justice has low importance in Islam. As mentioned, many verses in Qur`an emphasize interpersonal justice as well. Rokhman and Hassan`s (2012) research findings also do not support Cole`s opinion. They found that the Islamic work ethic positively contributes to all three dimensions of the perception of justice including interactional justice.

Several cross cultural studies (i.e., Au, Hui, & Leung, 2001; Brockner, Chen, Mannix, Leung & Skarlicki, 2000; Brockner, Ackerman, Greenberg, Gelfand, Francesco, Chen, Leung, Bierbrauer, Gomez, Kirkman & Shapiro, 2001; Hui & Au, 2001; Itoi, Obhuchi, & Fukuno, 1996; Leung, 1987; Leung, Bond, Carment, Krishnan, & Liebrand, 1990; Tata, 2005) indicated that fairness perception can be influenced by cultural beliefs and values. Taras & Roney (2008) reviewed 98 empirical studies that explored the relationship between culture and fairness issues. The summary of findings can be seen in Table 2.9.

Table 2.9 Summary of Findings of 98 Empirical Studies that Explored Relationships between Culture and Issues of Justice

	Individualism			Power Distance			Masculinity Avoidance			Uncertainty		
	+	Ns	-	+	ns	-	+	ns	-	+	ns	-
<u>Distributive Justice</u>												
Preference for equity rule	35	5	3	3	4	5	8	4	1	1	4	2
Preference for equality rule	3	4	15	2	4	6	1	1	4	-	-	-
Preference for need/generosity rule	1	0	9	3	0	0	0	0	2	-	-	-
Preference for seniority rule	1	1	4	3	1	0	2	1	1	1	0	0
<u>Procedural Justice</u>												
Sensitivity to fairness of decision making procedures	0	1	0	0	0	3	1	0	0	-	-	-
Preference for more involvement in decision making/ participative management	8	1	1	2	1	15	4	1	0	0	0	
Preference for less involvement/ directive management	0	0	22	18	1	0	0	0	11	8	1	0
Conflict avoidance	1	2	16	4	0	0	1	0	3	0	0	1
Tendency to compromise	0	4	14	1	1	1	1	1	2	-	-	-
Preference for third party involvement	1	1	8	4	1	0	1	3	2	-	-	-
Likelihood of confrontational conflict resolution style	3	1	0	0	0	3	3	0	0	-	-	-
Concern for maintaining good interpersonal relationships	1	2	13	1	3	1	0	0	4	-	-	-
<u>Retributive Justice</u>												
Support for more severe punishment overall	1	4	1	-	-	-	-	-	-	-	-	-
Support for more severe punishment for in groups	0	0	3	-	-	-	-	-	-	-	-	-
Ethical sensitivity	11	2	1	2	2	6	1	1	2	6	3	3
Internal failure attribution bias (as opposed to external)	12	2	1	0	1	5	4	0	0	-	-	-
Preference for universal applications of rules/punishment	3	0	0	1	1	0	2	1	0	-	-	-
<u>Reaction to injustice</u>												
Loyalty/Acceptance	0	2	0	0	0	0	0	1	1	-	-	-
Neglect	0	0	2	0	1	2	0	0	2	-	-	-
Voice	2	0	0	0	0	5	2	0	0	-	-	-
Exit	1	1	0	0	2	0	2	0	0	-	-	-
+ :Number of studies that found statistically significant positive relationship; - :Number of studies that found statistically significant negative relationship; ns: number of studies that found no statistically significant relationship.												

Source: Taras and Rowney (2008, p. 106)

The results presented in the table showed that 80% of all relationships between fairness issues and cultural dimension tested in these studies were statistically significant. From this we can easily claim that the influence of culture forms different fairness perceptions. It also should be expected that these differences may be observed in educational settings.

Taras and Roney (2008) presented some predictions for academia regarding cultural differences on fairness perception. Some of these are as follows: students from an individualist society where rewards are distributed according to the equity rule, support a grading system based on individuals' performance even if it leads to high level grade differences. Evaluations provided by students are based on individual contribution. These students favour merit-based allocation of scholarships, research grants, assistantship, summer internships or jobs provided through the university. These students are willing to have leadership positions in student organizations, project teams, or informal groups, to increase their opportunities to affect the decision-making process. Students perceive a low grade as unfair. They argue with the professor if they prepared for a test with a considerable effort. On the other hand, students from collectivist countries where everyone's reward is identical regardless of individual contributions, generally use some external factors as excuses. Collectivist students may claim that some material in the test content was not adequately delivered in the class or they misunderstood the expectations and requirements because of ambiguity. Regardless of work quality they expect little variation in grades among individuals. Students from collectivist - feminine culture where the generosity rule is favoured may feel guilt if their grades are considerably higher than those of the others. They are more likely to expect a slight grade increase, if the final mark fails between grades. These students generally provide positive and similar feedback in peer evaluations regardless of variations in individual contribution. They also expect favourable evaluations from their peers in

peer evaluation or from professors if there is a need for a letters of recommendation. If they do not do well on a test, they generally expect to be given a make-up test. These students favour need-based allocation of scholarships, research grants, assistantship, summer internships or jobs provided through the university.

Although the predictions (as above) provide some information regarding cultural differences and fairness perception, it is necessary to support or prove those predictions with empirical studies. As it was mentioned before, because of internationalization, the student population in higher education institutions has been becoming more diverse. As Taras and Rowney (2008) indicated because of cultural background, students may have radically different opinions about various subjects that have huge potential to create fairness problems. The answers to the following sample questions may differ according to culture; “what constitutes a fair grade, who should receive a scholarship, how one should be punished for cheating on an exam, or how a conflict between a student and a professor should be resolved” (p. 105). Since we did not have any research regarding fairness perception and experiences of Muslim students, it was the aim of this study to provide that knowledge.

2.2.9 Summary of Organizational Fairness Literature

For the last five decades, the fairness perception of members in organizations has been an important subject in organizational studies. Student perceptions of fairness are considered to be significant consideration within educational organizations, as well. Higher education institutions have many elements that may be subjected to fairness consideration, including: grades, instructor behaviours, scholarship, bursary, admission decisions, and policies, standards, tools, and rules to allocate outcomes. Students’ judgments regarding fairness level of these elements can be considered an important feature of university culture.

There are findings that show that the culture to which people belong may form different fairness perceptions. Given their different cultural background international students may have different fairness understanding and as a result of these differences students may feel that their campuses are not fair places. According to The Group Value Model (Lind & Tyler, 1988; Tyler, 1990; Tyler & Lind, 1992) perceived unfairness is interpreted as a clue that shows they are not valuable members of the university community. This negative perception about their worth to the group will lead to lower self-esteem. If they attribute the unfairness to the external factors instead of internal ones students may protect their self-esteem (van den Bos, Bruins, Wilke, & Dronkert, 1999), but there are other problems that the students may experience. Lower motivation, indirect aggression, hostility, revenge, deception, and teacher-owned resistance are some examples derived from various research (Horan, Chory & Goodboy, 2010). We also know that fairness perception predict organizational commitment and trust levels, as well (Cohen-Charash & Spector, 2001). Thus, if a campus is seen as an unfair place we cannot claim that it is a place that protects and supports international and intercultural understanding. It is important to have knowledge about fairness perception from international students' perspective to reach a desired organizational culture. Muslim students are one of the groups who claim that they have been subjected to great discrimination. Although there are various studies that supports this claim, to reach deeper understanding we need to have knowledge on their fairness perception and experiences.

2.3 Conceptual Framework

Although importance has been given to internationalization by many university administrators, governments, and international organizations the results of internationalization processes and activities may be quite different in different settings depending on the values behind the decisions giving direction to the processes. By reviewing the literature we can say that the instrumentalist approach seems more dominant which means that for the sake of profit making, international students may be isolated and discriminated against, as mentioned above. Development of the life capacities of international students, which should be the main goal of education, does not seem to be a priority for stakeholders. My preference is to prioritize the development of life capacities for internationalization; yet the fairness issue is crucial from both perspectives.

From the instrumentalist perspective, the main problem is simple. If you do not provide a fair climate to international students you will lose potential “customers” and “propagandists.” You will have a bad reputation, which, in turn, will waste or tarnish your branding efforts. As a result, you will make less profit. To prevent this “failure” we should establish a fair climate for all stakeholders.

From the idealist perspective, the picture is quite different. In an organization where the vision is focused on creating a better world, people care about ‘others.’ If we care for others, we have to provide a fair climate in which to develop our students’ capabilities.

Mere intention is not enough to establish a fair climate. We need knowledge, as well. Since we know that different cultures impose different fairness understanding, it is important to learn different subgroups of international students’ fairness understanding. Muslim students are

an important population among international students. As a nation of immigrants, Canada has its own Muslim minority group, as well.

I visualize the conceptual framework of this study in Figure 2.2.

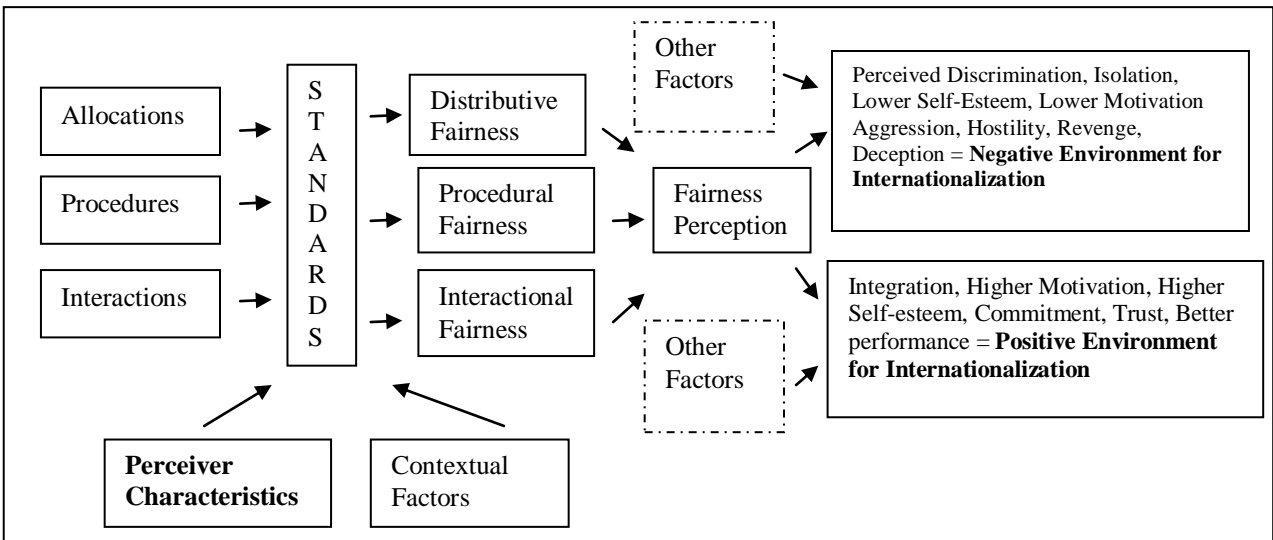


Figure 2.2 Conceptual Framework for the Study of Muslim Students' Perceptions and Experience of Fairness

In reviewing Figure 2.2 we can say that we need the knowledge regarding Muslim students' perception and experiences of fairness to understand the background of their discrimination perceptions because the culture is one of the perceiver characteristics that have influence on fairness perception. Other perceiver characteristics, such as age, gender, level of study, nationality, and religious commitment level were employed as variables in this study. A contextual variable, the level of fairness expectancy was another variable examined in the study. Since prior to this study we did not have data regarding this subject, the data produced by this study contributes not only to fill the gap in the field, but also to fulfill ethical responsibility of professors and educational administrators, in terms of providing a fair climate to all students. This is also a requirement for policy making for creating a positive environment for internationalization in higher education.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

The purpose of this study was to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education. In this chapter the research design and the methodology are presented including the research rationale and design, data collection and data analysis procedures, and ethical considerations.

3.1 Research Rationale and Design

Since I was educated and worked for almost 30 years in an academic climate in which quantitative methods were dominant, qualitative methods were not at all in my study agenda until I started my second academic journey at the University of Saskatchewan. It was there that I met with qualitative approaches and it was not “love at first sight.” However in time I noticed that it has incredible power to explore socially constructed phenomenon. We have enough data to support the idea that fairness is a social construction. For example, research indicates that people use others as social referents to decide on the fairness of an allocation (Adams 1965; Lind & Lissak, 1985; Folger, Rosenfield, Grove & Corkran, 1979; Folger, 1987, 1993). Another set of researchers have shown that social influence is an important factor on fairness perception (DeGoey, 2000; Johanson, 2000; Meyer, 1994; Folger & Kass 2000, van den Bos & Lind 2001; Wesolowski and Mossholder, 1997; Lind, Kray & Thompson, 1998; Duffy, Ganster, Shaw, Johnson, & Pagon, 2006; Jones & Skarlicki, 2005). Employing a qualitative perspective provides a better fit than does the quantitative perspective when a researcher wishes to explore participants’ perception and experiences of fairness more deeply. On the other hand, features that are more valued in quantitative perspectives, such as objectivity and generalizability, still matter

to me and I still need quantify. Quantitative methods provide me with more flexibility to make comparisons and to generate further interpretations. Since I wanted to have the advantages provided in both perspectives, I decided to conduct this research using “mixed methods research.”

Creswell and Plano Clark (2007) defined mixed methods research as:

a research design with philosophical assumptions as well as methods of inquiry.

As a methodology, it involves the philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. (p. 5)

Another definition was offered by Johnson, Onwuegbuzie and Turner (2007):

Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration. (p. 23)

In the second definition we can see the purpose of choosing the method: “breadth and depth of understanding and corroboration.” This general rationale may be further detailed. For instance, Greene, Caracelli, & Graham (1989) listed the main rationales to conduct mixed research as follows:

Triangulation seeks convergence, corroboration, correspondence of results from different methods;

Complementarity seeks elaboration, enhancement, illustration, clarification of the results from one method with the results from the other method;

Development seeks to use the results from one method to help develop or inform the other method, where development is broadly construed to include sampling and implementation, as well as measurement decisions;

Initiation seeks discovery of paradox and contradiction, new perspectives of frameworks, the recasting of questions of results from one method with questions or results from the other method; and

Expansion seeks to extend the breadth and range of inquiry by using different methods for different inquiry components. (p. 259)

I believe that, expansion, complementarity, development, and triangulation, are valid rationale for this study as well.

In terms of the worldview behind mixed methods choice there are different ideas:

(a) worldviews cannot be mixed and therefore researchers cannot conduct mixed methods research (i.e., Sale, Lohfeld, & Brazil, 2002); (b) multiple worldviews can be used in a study and those views should be honoured and made explicit (i.e., Greene & Caracelli, 1997); and (c) there is no need to integrate worldviews, we can use pragmatism as worldview or paradigm (i.e., Tashakkori & Teddlie, 1998). I identify most with the third idea of pragmatism and if I need to situate this study within a paradigm, the study fits within pragmatism. Tashakkori and Teddlie (1998) summarized the main features of the pragmatic paradigm as exemplified in Table 3.1.

Table 3.1 The Main Features of the Pragmatic Paradigm

Aspects	Features
Methods	Quantitative + Qualitative
Logic	Deductive + Inductive
Epistemology	Both objective and subjective point of view.
Axiology	Values play a large role in interpreting results.
Ontology	Accept external reality. Choose explanation that produces desired outcomes.
Casual linkages	There may be casual relationships, but we will never be able to pin them down.

Source: Teddlie & Tashakkori (1998, p. 23)

Creswell (2003) proposed the knowledge claims of pragmatism. He indicated that pragmatists are not dedicated to any one system of philosophy and reality, researchers can choose freely from both quantitative and qualitative assumptions for their research. They have freedom to select the methods, techniques, and procedures that best fulfill their needs and purposes. Since pragmatists do not view the world as an absolute they can employ different approaches to collecting and analyzing data rather than engaging in only quantitative or qualitative approaches. Pragmatists believe that truth is what works at the time and since they try to provide the best understanding of a research problem they use both quantitative and qualitative data. They accept the existence of social, historical, political, and other contexts of research. Hence, their research may include a theoretical lens that is reflexive of social justice and political aims. They need to have a purpose which functions as a rationale for mixing quantitative and qualitative data at the beginning. Asking questions about reality and the laws of nature is seen as an attempt to change the subject.

According to Johnson and Onwuegbuzie (2004), the goal of pragmatism is not to solve the metaphysical, epistemological, axiological (e.g., ethical, normative), and methodological differences between the purist qualitative and quantitative positions. These authors advocated that pragmatism not only provides an immediate and useful middle position philosophically and methodologically but also helps improve communication among researchers from different paradigms. According Johnson and Onwuegbuzie, both qualitative and quantitative research

approaches have both many benefits and many costs. Depending on the needs or situation, the qualitative approach or the quantitative approach may be more appropriate. There are also many situations in which researchers should employ mixed methods approach by utilizing insights and procedures of both approaches to produce a more workable solution and a superior product. With consideration to these pragmatist ideas, we can say that pragmatism and mixed methods research is the best choice to gain the knowledge sought in this study, since the quantitative approach is appropriate for some research problems while qualitative approach is more appropriate for others.

In the field of mixed methods research, various typologies of mixed research design have been developed. One of them is presented below in Table 3.2. As Teddlie and Tashakkori (2009) indicated the typologies of mixed methods design are not exhaustive and it is not realistic to expect a complete menu of design. However, mixed methods are valuable for several reasons such as providing a common language, organizational structure, steps to follow for accomplishing research goals, and helping to legitimize mixed methods research by providing design examples distinct from quantitative and qualitative designs.

Table 3.2 The Major Mixed Methods Design Types

Design Type	Variants	Timing	Weighting	Mixing	Notation
Triangulation	-Convergence of data -Data transformation -Validating quantitative data -Multilevel	Concurrent: quantitative and qualitative at the same time	Usually Equal	Merge data during interpretation or analysis	QUAN + QUAL
Embedded	-Embedded Correlational -Embedded Experimental	Concurrent or sequential	Unequal	Embed one type of data within a larger design using the other type of data	QUAN (qual) or QUAL (quan)
Explanatory	-Follow-up explanations -Participant selection	Sequential: Quantitative followed by qualitative	Usually quantitative	Connect the data between the two phases	QUAN → qual
Exploratory	-Instrument development -Taxonomy development	Sequential: Qualitative followed by quantitative	Usually qualitative	Connect the data between the two phases	QUAL → quan

Source: Creswell and Plano Clark (2007, p. 85)

If I use this typology, the design of the study fits into the triangulation design category. Teddlie and Tashakkori (2009) termed the same design “parallel mixed design.” They described the design as a “design with at least two parallel and relatively independent strands; one with qualitative questions, data collection, and analysis techniques and the other quantitative questions data collection, and analysis techniques” (p. 152). Both qualitative and quantitative strands are developed and employed to answer related aspects of the same research question. The inferences are reached after qualitative and quantitative analyses are integrated in the last stage of the design and a meta-inference or conclusion is generated (Figure 3.1).

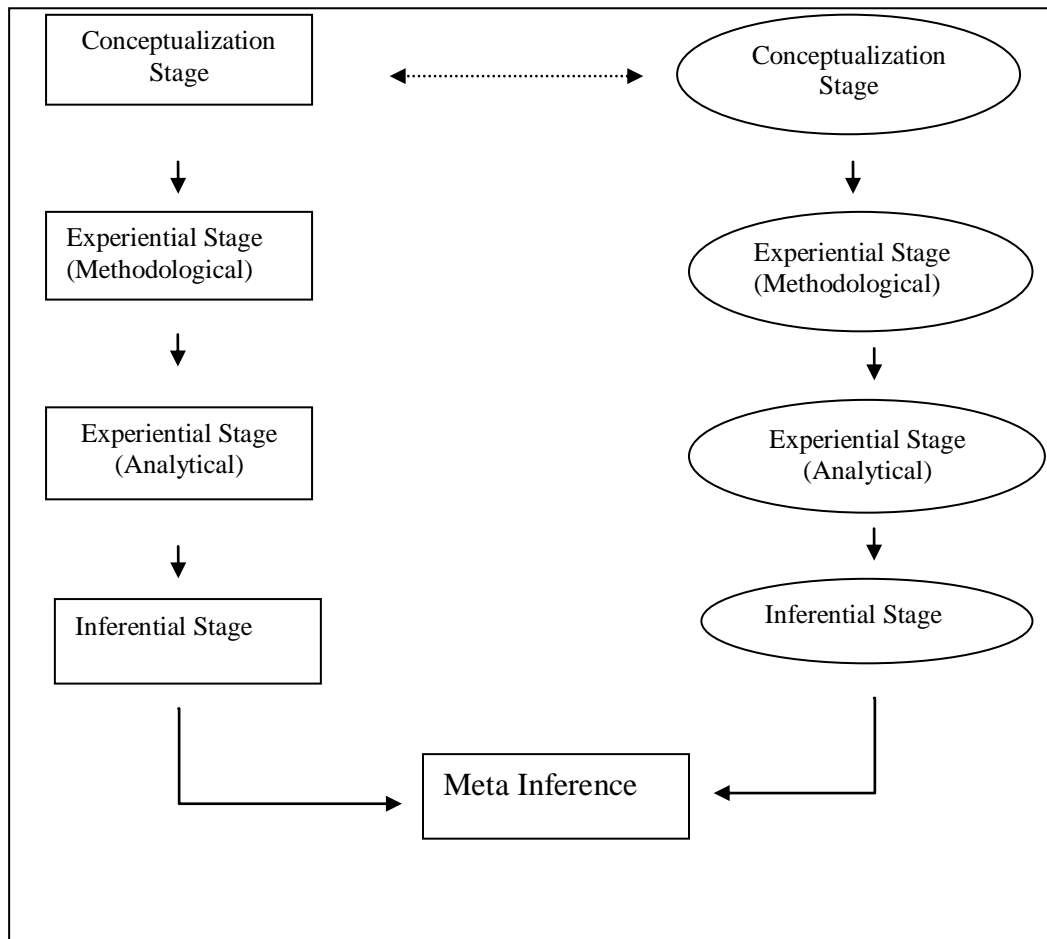


Figure 3.1 Parallel Mixed Design (Teddlie and Tashakkori, 2009, p. 152)

In this study, the qualitative and quantitative data were gathered simultaneously by using open ended and closed questions together in a web survey. Both types of data were weighted equally. After each type of data, qualitative and quantitative, was analyzed independently, the findings were integrated to reach a more comprehensive understanding of Muslim students' perceptions and experiences of fairness.

3.2 Quality of the Study

Quality issues are more complex in mixed methods research than in mono-method research. Many related concepts from both sides – quantitative and qualitative, such as external validity, internal validity, reliability, legitimization, trustworthiness, credibility, dependability,

plausibility, applicability, consistency, neutrality, reliability, objectivity, confirmability, and transferability may create a kind of ‘hodge-podge.’ The standards and concepts suggested by Teddlie and Tashakkorri (2009) for mixed methods research provide a well-ordered framework to evaluate the methodological and interpretive rigor of mixed methods research.

Teddlie and Tashakkorri (2009) defined inferences as “conclusions and interpretations that are made on the basis of collected data in a study” (p. 287). According to these authors, making inferences not only requires creativity, intuition and meaning making, but also the ability to analyze the components or aspects of a phenomenon, understand each, and later reconstruct them.

The main concepts suggested by Teddlie and Tashakkorri (2009) were ‘inference quality’ and ‘inference transferability.’ The first of these corresponds to internal validity and statistical conclusion validity, which are used in the quantitative tradition, and relate to the qualitative terms credibility and trustworthiness. Inference quality includes standards to evaluate the quality of the conclusion reached by using the research findings. The second term, inference transferability also refers to terms from both traditions: generalizability and external validity, and transferability. Teddlie and Tashakkorri emphasized the necessity of two groups of quality standards to reach strong inference: design quality and interpretive rigor. The criteria and indicators of these quality aspects are given in Table 3.3.

Table 3.3 Quality Issues in Mixed Methods Studies

Aspects of Quality	Research Criterion	Indicator
Design quality	Design Suitability (Appropriateness)	-Are the methods of study appropriate for answering the research questions? -Does the mixed methods design match the research questions? -Do the strands of the mixed methods study address the same questions (or closely related aspects of questions)?
	Design fidelity (Adequacy)	-Are the qualitative, quantitative and mixed methods procedures or design components (e.g., sampling, data collection procedures, data analysis procedures) implemented with the quality and rigor necessary for (and capable of) capturing the meaning, effects, or relationship?
	Within-design Consistency	-Do the components of the design fit together in a seamless manner? Is there within-design consistency across all aspect of study? -Do the strands of the mixed methods study follow each other (or are they linked) in a logical and seamless manner?
	Analytic adequacy	-Are the data analysis procedures/strategies appropriate and adequate to provide possible answers to research questions? -Are the MM analytic strategies implemented effectively?
Interpretive Rigor	Interpretive consistency	-Do the inferences closely follow the relevant findings in terms of type, scope, and intensity? -Are multiple inferences made on the basis of the same findings consistent with each other?
	Theoretical consistency	-Are the inferences consistent with the theory and state of knowledge in the field?
	Interpretive agreement	-Are other scholars likely to reach the same conclusions on the basis of the same results? -Do the inferences match participants' constructions?
	Interpretive distinctiveness	-Is each distinctively more credible/plausible than other conclusions that might be made on the basis of the same result?
	Integrative efficacy (mixed and multiple methods)	-Do the meta-inferences adequately incorporate the inferences that are made in each strand of the study? -If there are credible inconsistencies between the inferences made within/across strands are the theoretical explanations for these inconsistencies explored, and possible explanations offered?
Interpretive correspondence	-Do the inferences correspond to the stated purposes/questions of the study? Do the inferences made in each strand address the purposes of the study in that strand? -Do the meta-inferences meet the stated need for using multi methods design? (i.e., is the stated purpose for using MM met?)	

Source: Teddlie and Tashakkorri (2009, pp. 301-302)

In this study, I believe that the answers are 'yes' to the questions regarding the design quality and interpretive rigor. The criteria suggested for interpretive rigor were utilized to serve as guidelines to make inferences in the study. I believe that these two groups of criteria provided inference quality. In terms of 'transferability of inferences,' as Teddlie and Tashakkorri (2009)

stated “inferences and the recommendations are always transferable in varying degrees to other settings, people, organizations, time periods or ways of defining the construct” (p. 311). We can expect that the inferences made in this study are transferable to other Muslim students in similar settings. Some inferences may be transferable to other similar minority groups, as well. However, I should recall the delimitations and limitations of the research that will affect both inference quality and transferability on some level.

3.3 Data Collection for This Study

Participants of the study, instruments, and data collection procedures are described below.

3.3.1 The Participants

The participants were volunteer Muslim students recruited from within the network of 134 student organizations, from 32 Canadian University, local and national Islamic organizations, and from members of Muslim student groups on social media. The organizations were religious or cultural associations, clubs or societies. Some examples of these organizations are as follows: Muslim Student Association, Iranian Student Association, Pakistani Student Association, Indonesian Student Association, Turkish Student Association, Malaysian-Singaporean Students Club, etc. The web pages of all English speaking universities, listed on AUCC web page, were reviewed, one by one, and all universities that had any related student organization were considered as possible sources for student recruitment.

For recruitment, the students’ organizations were contacted via e-mail in September 2012. The contact information of each organization on campuses was located through each student group pages of university websites. An email was sent to the contact person (administrator) informing him or her of the study and seeking their willingness to assist with

recruitment (see Appendix A). After responses were received from 17 student organizations (nine of them MSA's) at 12 Canadian universities, the administrator(s) of the organization was sent an e-mail with a brief description of the study and the link to the survey, which the administrator(s) then forwarded to their members and students in their network using their e-mail list to assist in recruitment. Lastly, snowball sampling was also utilized by soliciting referrals from initial subjects to reach additional research subjects. Research participants were asked to forward the survey link to other known Muslim students. Since a satisfactory number of participants could not be recruited in the first round, I repeated the process in November, 2012. In addition, I sent the invitation letters to some local and national Islamic organizations and Muslim student groups organized on Facebook to reach Muslim university students in their networks. At the end of January 2013, the participant number reached 189 and I closed the web-survey. Detailed information about participants is presented in the Chapter 4.

3.3.2 Instrument Design

A web survey was used for data collection. The survey included 19 closed and 12 open-ended questions (see Appendix C). In the first part of the survey there were nine questions that were aimed at collecting demographic data necessary for comparisons and one question to measure participants' fairness expectancy levels before they came to Canada. There were 12 questions in the second part of the survey. Eleven items were aimed at gathering quantitative data regarding students' experiences and perceptions of fairness. The other open-ended question was related to the definition of fairness. The last part of the survey contained five questions aimed at exploring fairness perception and experiences. To provide expert opinion three doctoral candidates from the Department of Educational Administration reviewed the survey. After receiving their feedback, some parts of the survey were reworded. The survey was then

administered to five Muslim university students. Three of the participants were undergraduate students and two of them were graduate students. The average time to answer the questions was 20 minutes. No survey design or use issues were observed during the pilot administration of the survey.

In the third part of survey the ‘Salience in Religious Commitment Scale’ developed by Roof and Perkins (1975) was used. The alpha reliability coefficient of the scale was computed as .72 in the original study. In a more recent study (Fife, Adegoke, McCoy & Brewé, 2011) the alpha coefficient for the scale was 0.84. In the original study, the correlation coefficient of .58 between scores in the survey and religious orthodoxy focusing on doctrinal commitment were seen as evidence of the validity of the scale. The scale was also used on Muslim university students (Aziz, 2010). The alpha coefficient for the scale in this study was 0.73. However, I ignored the last study’s findings since, upon examination, there the possibility of a serious statistical error in the research report. Cronbach’s Alfa value was calculated by using the data gathered in this study was 0.66. Since the reliability is not assured in a higher level, it was considered best to approach the data gathered with this scale in this study with some caution.

3.3.3 Summary of Procedures for Data Collection

The procedures for data collection included following steps:

1. Committee approval for the dissertation proposal;
2. Ethics approval;
3. Peer reviewing of web-survey;
4. Pilot administration of web-survey;
5. Contacting to student organization to seek their cooperation by e-mail (Appendix A);

6. Contacting to potential participants via the organizations whose administrators were willing to forward another e-mail with a brief description of the study and the link to the survey to their members and students in their network by their e-mail list (e-mail in Appendix B), and research participants who are asked to forward the survey link to other known Muslim post-secondary students;
7. Gathering the data from volunteers among the contacted potential participants by web-survey; and
8. To increase response rate, repeating 5th, 6th, and 7th steps by adding local and national organizations and Muslim student groups organized on Facebook to university student organizations.

3.4 Mixed Methods Data Analysis

The parallel mixed data analysis (Teddlie & Tashakkorri, 2009) was utilized for the analysis of the data. This analysis method contains both quantitative and qualitative data analysis techniques. While descriptive and inferential statistics are used for quantitative analysis, thematic analysis was used for qualitative analysis. Later the results from each analysis were integrated or synthesized to form meta-inferences. In accordance with the description of parallel mixed data analyses, the data were analyzed using a variety of techniques to answer the research questions in this study as well.

First, descriptive statistics were used to analyze the demographic characteristics of the survey respondents and their perceptions regarding the fairness level of various environments. Second, to compare their perception and experiences some statistical analysis techniques, such as t-test, One-Way ANOVA test and Pearson correlation coefficients, were utilized by using responses to closed questions. Since sample sizes were different, Hochberg's GT2 test was

conducted as post-hoc test following Field's (2011) recommendation. SPSS 21 program was used for all statistical processes. Later, for the open-ended questions, the responses were coded by employing initial coding, provisional coding and axial coding to determine themes (Saldana, 2013).

Since some qualitative data were converted into numbers, the conversion mixed data analysis (Teddlie & Tashakkorri, 2009) was partially used in this study, as well. The data regarding types of unfairness experienced/noticed/ observed (distributive, procedural; interactional) by Muslim students, the violated fairness rules reported by them, their causal attributions of unfairness (people, conditions), their feelings/emotions experienced at the time of unfairness, and their response types to unfairness (recessive, assertive, aggressive), were converted into numbers, frequencies, and percentages.

To increase the credibility of the study a debriefing session was conducted after the qualitative coding process. According to Lincoln and Guba (1985), peer reviewers who are familiar with the research or the subject being explored, provide support, and challenge the assumptions or biases the researcher may have. The reviewer asks hard questions about methods and interpretations and forces the researchers to the next step methodologically by playing devil's advocate. In this study, one Ph.D. and two Ph.D. candidates in Educational Administration who had coding experience attended this half-day session and debriefed the researcher. They were female, Canadian and non-Muslims. It is expected that these qualities eliminated my possible biases originated from being a male, non-Canadian, Muslim researcher. After discussions, negotiations and reconciliations on the discrepancies, the coding process was ended.

Lastly, at the end of all the analysis, the results were linked, combined and integrated to reach a deeper understanding of the phenomenon.

3.5 Ethical Considerations

Application for ethical approval was made to the University of Saskatchewan Advisory Committee on Ethics in Behavioural Science Research following acceptance of the dissertation proposal. After receiving feedback from the committee, necessary adjustments were made and data collection process started. First student organizations were informed of the nature of the study, the data collection methods, the data analysis techniques, and the dissemination of the information. Later, participants were informed in the same way as at the beginning of the web survey and individual consent was requested on the same page. Participants' answers were confidential and anonymous and their participation was voluntary. Participants were also informed that if they needed more information before they decide to participate the researcher would provide it to them. Ethic Approval Application Form can be seen in Appendix E.

3.6 Summary of Chapter 3

Perceptions and Experiences of Fairness amongst Muslim Post-Secondary Students in Canada was a mixed methods study. A triangulation design was employed to collect data. The participants were reached via student organizations, local and national Islamic association and Muslim student groups organized on Facebook. Later snowball sampling was utilized. The quantitative and qualitative data were gathered simultaneously by using a web survey. The survey included both open-ended and closed questions. The quantitative data were analyzed by using statistical analyze techniques. The qualitative data were analyzed by employing thematic analysis and conversion mixed data analysis. The quality of the study was established on the criteria for design quality and interpretation rigor. All ethical responsibilities were fulfilled for the study.

CHAPTER 4

PRESENTATION OF THE FINDINGS

The purpose of this study is to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education. The purpose of this chapter is to present the findings of the quantitative and qualitative methodologies in an integrative way as described in Chapter One. First demographic data describe the participants and then quantitative and qualitative data are presented in accordance with research questions.

4.1 Demographic Data

One hundred eighty-nine Muslim Students participated in the survey, developed for both qualitative and quantitative data collection in this study. Table 4.1 provides the summary of the demographic data regarding the respondents.

Table 4.1 Demographic Data Regarding Nominal Variables

Variable	Groups	Frequency	Percent	Valid Percent
<u>Gender</u>	Male	81	42.9	43.8
	Female	104	55.0	56.2
	Missing	4	2.1	100.0
	Total	189	100.0	
<u>Field of Study</u>	Health and Human Sciences	45	23.8	24.2
	Natural Sciences and Engineering	54	28.6	29.0
	Social Studies, Humanities and Fine Arts	52	27.5	28.0
	Other	35	18.5	18.8
	Missing	3	1.6	100.0
	Total	189	100.0	
<u>Level of Study</u>	Undergraduate	123	65.1	65.8
	Graduate	58	30.7	31.0
	Other	6	3.2	3.2
	Missing	2	1.1	100.0
	Total	189	100.0	
<u>Legal Status</u>	International Student	41	21.7	21.9
	Canadian Citizen	120	63.5	64.2
	Permanent resident	26	13.8	13.9
	Missing	2	1.1	100.0
	Total	189	100.0	
<u>Country Spent Majority of Life</u>	Out of Canada	96	50.8	51.6
	Canada	90	47.6	48.4
	Missing	3	1.6	100.0
	Total	189	100.0	
<u>Nationality</u>	Non-Canadian	121	64.0	65.4
	Canadian	36	19.0	19.5
	Mixed (Canadian and another nationality)	28	14.8	15.1
	Missing	4	2.1	100.0
	Total	189	100.0	
<u>Country Culturally Identified with</u>	Other Countries	126	66.7	68.5
	Canada	28	14.8	15.2
	Mixed with Canada or Unsure	30	15.9	16.3
	Missing	5	2.6	100.0
Total	189	100.0		

Eighty-one (43.8%) of the respondents were male, and 104 (56.2%) respondents were female. A similar percentage of the respondents were studying in the fields of Natural Sciences and Engineering (28.6%) and Social Studies, Humanities and Fine Arts (27.5%). One hundred and twenty-three (65.8%) of the respondents were undergraduate students, whereas 58 (31.0%)

of them were graduate students. One hundred twenty (65.2%) of the participants were Canadian citizen, but only 28 (15.2%) students reported that they culturally identified with Canada and 30 (16.3%) participants stated that they identified with two countries, including Canada (or they were not sure). Similarly, 121 (65.4%) students reported their nationality as one of the non-Canadian nationalities. The number of students who spent the majority of their lives in Canada and out of Canada were close to the same: 96 (51.6%) and 90 (48.4%), respectively. The nationalities and countries participants culturally identified with are given in Table 4.2.

Table 4.2 Nationalities and Countries Culturally Identified with

Stated Nationalities	Stated Countries Culturally Identified with
Afghan 7, Arab 5, Albanian 1, Algerian 1, Bangladeshi 5, Canadian 36 , East African 1, Egyptian 17, Eritrean 1, French 1, Iraqi 1, Iranian 11, Indian 6, Indonesian 1, Jordanian 1, Libyan 2, Malaysian 1, Mauritian 1, Mexican 1, Moroccan 1, Nigerian 2, Pakistani 24, Palestinian 3, Saudi 5, Singaporean 1, Sri Lankan 1, Slovak 1, Somalian 4, Sudanese 1, Syrian 1, Tunisian 1, Turkish 9, Turkmen 1, USA 1, Yemeni 1, Mixed (one of them is Canadian) 28.	Afghanistan 4, Algeria 1, America 1, Azerbaijan 1, Bangladesh 5, Canada 28 , Egypt 19, Eritrea 1, Germany 1, India 9, Indonesia 1, Iraq 2, Iran 9, Islam 1, Islamic Arabic 1, Jordan 1, Kosova/Albania 1, Lebanon 1, Libya 1, Malaysia 2, Mauritius 3, Morocco 1, Nigeria 2, Palestine 3, Pakistan 25, Saudi Arabia 7, Singapore 1, Slovakia 1, Sri Lanka 1, Syria 4, Somalia 4, Sweden 1, Tanzania 2, Turkey 8, USA 1, Mixed (one of them is Canada), non or unsure 30.

These data show that 34 different nationalities were claimed by the participants. Similarly, 35 different cultures were declared by the participants. Mixed answers also had diversity. Canadian identity was stated, together with various other countries' identities, in participants' responses.

Descriptive statistics regarding ordinal variables of the study are given in Table 4.3.

Table 4.3 Descriptive Statistics Regarding Ordinal Variables

	N	Minimum	Maximum	Mean	Std. Deviation
Age (years)	184	17.00	46.00	24.13	5.96
The time spent in Canada (years)	184	1.00	34.00	10.82	7.34
Age at arrived in Canada (years)	183	.00	42.00	13.31	10.32
Fairness expectations for Muslims before coming Canada	121	2	7	5.52	1.43
Religious Commitment Scale Scores	184	4	11	9.69	1.64

As it can be seen in the table, the average age of the participants was 24.1, average time spent in Canada was 10.8 years and average arrival age in Canada was age 13.3. The mean of expected fairness level on a seven point scale was 5.5. Average religious commitment score was 9.7 out of the maximum score 11. According to the results, participants seem heterogeneous in terms of age, the time spent in Canada and age of arrived in Canada. The data show that Muslim students' fairness expectations for Muslims were quite positive before they came to Canada. The findings also indicate that participants' religious commitment level is high.

4.2 Muslim Students' Fairness Explanations and Decision References

The data regarding the first research question of this study (*How do Muslim students explain the notion of fairness?*) were gathered by an open-ended question in the survey: *How do you decide whether something you have encountered, observed, or experienced is fair or unfair?* With this question it was expected participants give some explanation which would be suitable to extract their definition of fairness. However the participants understood the question in two different ways that had not been observed in the pilot study. The largest group, 90 of 135 participants' answers were suitable, but 45 five participants' answers did not include enough information to extract their definition. These participants only provided the references or tools they use when they decide on the fairness of something. The answers from the 17 participants in

the first group also included the sources they utilize when they decide, in addition to clues about their definitions. Since I found the second type of data beneficial to understand the fairness notion of Muslim students, two separate analyses were conducted regarding this research question. The responses that included clues for definitions (73 +17 answers), and the responses that include the resources were used by participants for making their decision (45+17 answers) were analyzed separately. The results of these analyses are given below respectively.

4.2.1 Explanation of Fairness

After initial, provisional and axial coding executed on the responses of 90 participant responses, three categories emerged: social comparison, contextuality, and rules. The order of these categories also reflects the frequency with the most frequent codes listed first. The frequencies of the codes are given in the Table 4.4.

Table 4.4 Frequencies of Codes Regarding Fairness Definitions*

Categories	Codes	Total Frequency
Social Comparison	Others 32	61
	Discrimination 29	
Contextuality	Situational 7	20
	Results 7	
	Intention 3	
	Deviation 2	
	Rationale 1	
Rules	Karma 1	18
	Equality 6	
	Equity 5	
	Golden rule 4	
	Greater good 2	
	Proportionality 1	

* Some responses were assigned more than one code.

As seen in Table 4.4, most of the participants explained fairness mainly based on social comparison. *Others* (32) and *discrimination* (29) were the most frequent codes under the social

comparison category. Some sample participant quotes, coded as others and discrimination, are presented below.

If any individual, with all factors equal, in the current position would be treated in the same manner I consider that fair. If a certain individual, with all factors equal, in the current position is treated in a different manner (more favorably or less favorably) then I would consider that unfair.

I pay attention whether all parties in the situation are treated with the same criteria.

I compare it with how others have been dealt with. Fairness to me is the equal treatment of people, groups, etc. regardless of their sex, color, ethnicity, etc. I try to be as open minded as possible when looking at the situation objectively.

I analyze if this action would have occurred had I not been a Muslim, had I not been a woman, had I not been a person who wears a hijab, had I not been a native speaker of French/English/Arabic. I analyze if this action would occur to a non-Muslim or to someone who is not a 'visible Muslim'.

When the actions or words are discriminatory based on age, race, gender, skin colour, etc.. I consider this unfair.

If I am prevented from participating or accomplishing something as a result of a person's words or actions that are directed at me because of my religion, dress code, etc., then I classify it as unfair. As for fair, once I have the same opportunity as the average person, it is fair.

The second category of responses contains some concepts reflecting the idea that fairness depends on the context. *Situational* (7) *Results* (7) and *Intention* (3) were prominent codes under this category. Some quotes that carried contextuality concepts are given below.

I believe fairness depends on the circumstances of the situation. There is no set fair/unfair rule. I tend to first find out more details about the particular situation and then define fairness, can't judge if I don't know anything about what happened.

By weighing the pros and cons of it.

Based on whether it is deliberately done to cause harm (physical, emotional, mental, etc.)

There are multiple factors to take into account. First, it depends on the environment I am in, which means that my perspectives in Egypt differ from in Canada, differ from in Saudi Arabia, differ from in Spain. I also decide based on what is classified as unfair or fair within the society and environment I live in and their laws.

In the third group answers, some rules became prominent, although some of them includes notion of others. Under rules category *Equality* (6), *Equity* (5) and *Golden rule* (4) were the most frequent codes. Participant quotes coded in this category are given below.

If everybody receives what she or he deserves it is a fair situation.

I would put myself in the other person's shoes.

If I have an equal chance and the outcome depends on my actions, the result is fair.

I consider "fairness" to be equitable treatment of parties involved in a specific situation.

When I get the same treatment or the same amount of rewards with others I decide that it is fair.

If someone is wrongfully accused of something, or the end result doesn't match up to the effort of someone.

In summary, Muslim students compared themselves with others when they decide about fairness. They did not want to be discriminated against because of their religion, sex, color, ethnicity, dress etc. They emphasized contextual factors in their answers and they also considered some rules when they decided on the issue. By using these statements, derived from the content of the all codes and categories, the following definition can be extracted from Muslim students' answers to capture the participants' main concerns and concepts: *Fairness is using one standard for everybody in the same context.*

In addition to the findings given above, some unexpected data were derived from participants' answers, as mentioned above. These data reflect the references or tools which were utilized by participants for making their decision on whether something they noticed, observed, or experienced was fair or unfair. The data are presented below.

4.2.2 Decision References

The data regarding the references Muslim students used when they decide on fairness were taken from the responses to the same open-ended question above. Sixty-two responses had content including references used by participants. The codes, the categories, and their frequencies are shown in Table 4.5.

Table 4.5 Frequencies of Codes Regarding Decision References*

Categories	Codes	Total Frequency
External	Religion 20, Moral 7, Norms 6, Rules 6, Rights 6, Laws 5, Ethics 4, Consulting 4, Logic 3, Accepted standards 1 Circumstances 1	63
Internal	Experiences 10, Feelings 9, Knowledge 8, Common sense 5, Gut feeling 2, Intuition 1, Natural ability 1 Self-conscience 1, Values 1, World view 1, Reasoning 1	40

* A number of responses were assigned more than one code.

The codes in the first category include external references participants reported they used when they decided. *Religion* (20), *Moral* (7), *Norms* (6), *Rules* (6), and *Rights* (6) were the most frequently assigned codes. The second group of codes included internal references such as *Experiences* (10), *Feelings* (9), *Knowledge* (8), and *Common sense* (5). Some sample responses are given below. As it may be seen, the resources belonging to different categories may be mentioned together in the same answer by the participants.

I look at it through many different perspectives. I also am strongly spiritual and believe that anything that happens (good or bad) taken from me or given to be is for the best of me from Allah (swt). I believe that everything happens for a

reason through Allah (swt) wisdom and sometimes we might not understand it but having trust in Allah is all I can do.

I take a step back, examine the situation, go over any dialogue, relate to previous experiences, also any education or reading I've done, and evaluate. Also, usually telling a trusted friend of the experience helps since it's a new person who may see or notice different things that I did myself.

I feel embarrassed or angry. My mind and body tell me that something incorrect is happening.

By using logic, understanding of human rights, ethics and religious background.

Based on comparison of another person's experience, my past personal experiences and most importantly, any rules or regulations which dictate a boundary between right and wrong. For example, no talking in library would be a rule.

I decide that something is unfair if it is against my Islamic principles.

I judge by my personal knowledge of the matter, but also taking into account the thoughts of others who've experienced such event. Although, I would usually use common sense or do a little research on the subject matter, to make my decision.

I usually use rationality, ethics and moral sense as my measures to judge about anything happens to me. If it was ethical, rational and moral then it would be fair, otherwise, it's unfair even if I get benefited from it.

In summary it is possible to say Muslim students reported that they utilize various internal and/or external references when they decided on whether something they observed, noticed or experienced was fair or not. The most prominent references were related to religion, experiences, feelings, knowledge, and moral.

To sum up the results related to first research question of the study, we can make the following inferences from Muslim students' explanations. Muslim students compared themselves with others when they decided if something was fair or not. Contextuality and application of some rules are underlined in their responses, although they were not as prominent as social

comparison. The students employed several references as their bases for adjudicating the fairness of decisions. Some of these references were external such as religion, moral, and norms. The other references were internal such as experiences, feelings, and knowledge.

4.3 Fairness Perception of Muslim Students in Various Settings

The data regarding the second research question (*How do Muslim students perceive the fairness level in the various settings and environments, including at their current university?*) were gathered by using eight closed ended questions. Each item was associated with a seven point Likert scale. On these scales, 1 showed that the setting is a fair place whereas 7 showed that the setting is an unfair place. To determine the fairness levels of the settings, scoring was made reversely. That is, if a participant marked 1 on a scale, it was scored as 7. Participants were asked to evaluate fairness levels of four settings: the university in which the participant was studying, Canada, the country the participant culturally identified with, and the World. Perceived fairness levels of these settings for Muslims and for non-Muslims questions were asked separately. Descriptive statistics regarding these data are presented in Table 4.6.

Table 4.6 Descriptive Statistics for Perceived Fairness Levels of Various Settings

	N	Minimum	Maximum	Mean	Std. Deviation
Fairness level of their university (for Muslims)	183	1	7	6.26	1.189
Fairness level of Canada (for Muslims)	183	1	7	5.33	1.335
Fairness level of the country culturally identified with (for Muslims)	183	1	7	5.27	1.825
Fairness level of the world (for Muslims)	183	1	7	3.17	1.537
Fairness level of their university (for non-Muslims)	183	3	7	6.56	.795
Fairness level of Canada (for non-Muslim)	184	2	7	6.33	.948
Fairness level of the country culturally identified with (for non-Muslims)	180	1	7	5.08	1.885
Fairness level of the world for (non-Muslims)	183	1	7	5.27	1.631

According to the data, Muslim students perceived their university as fairest setting for both Muslims (M=6.26) and non-Muslims (M=6.56) while the World was perceived as the least fair setting for Muslim (M=3.17). A bar graph based on the data in the Table 4.6 is given below.

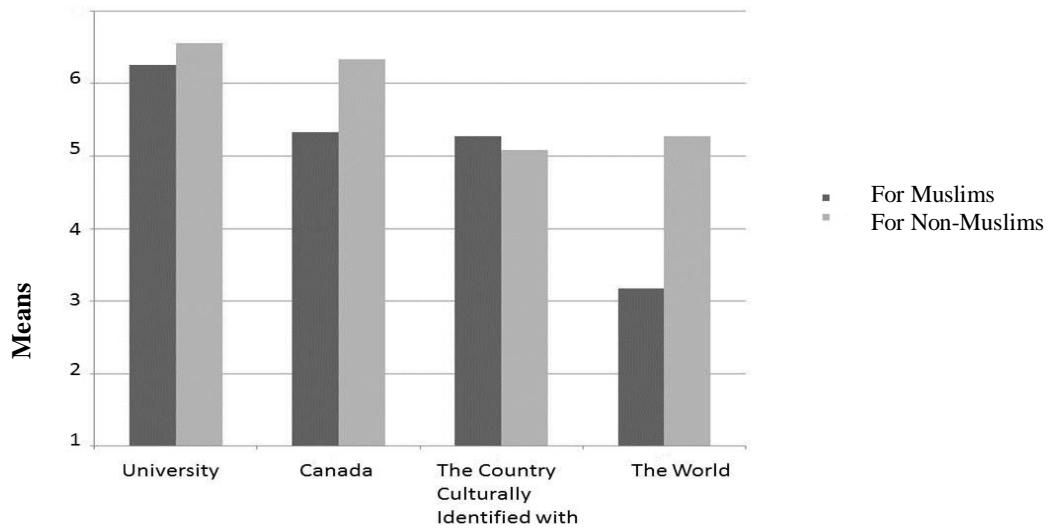


Figure 4.1 Perceived Fairness Levels Of Various Settings

To determine whether the differences in means observed in descriptive statistics and the bar graph is significant or not, paired-sample t test was employed and means compared by one by. The results are given in Table 4.7.

Table 4.7 Paired Sample t-Test Results (Setting Comparisons)

Pairs	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
				Lower	Upper			
University - Canada (for Muslims)	.93	1.35	.100	.737	1.131	9.344	181	.000
University - Country Culturally Identified with (for Muslims)	1.01	1.90	.141	.727	1.284	7.131	181	.000
University-The World (for Muslims)	3.09	1.87	.139	2.820	3.367	22.308	181	.000
Canada - Country Culturally Identified with (for Muslims)	.07	1.89	.140	-.210	.342	.472	181	.638
Canada- The World (for Muslims)	2.17	1.80	.133	1.902	2.428	16.244	181	.000
Country Culturally Identified with - The World (for Muslims)	2.10	2.20	.163	1.782	2.427	12.883	181	.000
University - Canada (for non-Muslims)	.24	.91	.067	.107	.373	3.566	182	.000
University - Country Culturally Identified with (for non-Muslims)	1.50	1.97	.148	1.206	1.789	10.139	178	.000
University-The World (for non- Muslims)	1.29	1.61	.119	1.050	1.521	10.774	181	.000
Canada - Country Culturally Identified with (for non-Muslims)	1.25	1.95	.145	.963	1.537	8.593	179	.000
Canada- The World (for non-Muslims)	1.06	1.60	.118	.821	1.288	8.921	182	.000
Country Culturally Identified with – The World (for non-Muslims)	-.20	2.32	.173	-.542	.142	-1.153	179	.250

As it is seen in the table almost all differences between perceived fairness levels of various setting were significant except two of them. According to Muslim students their universities fairness level is significantly higher than fairness levels of other settings for Muslims and non-Muslims. They perceived Canada as a fair place for Muslims and non-Muslims if it was compared to the World. They did not see any difference between fairness levels of Canada and the country they culturally identified with for Muslims. Muslim students also did not perceive any significant difference between fairness levels of the country they identified with and the World for non-Muslims.

Another group of paired-sample t test employed to compare Muslim students' perception regarding fairness levels of the settings for Muslims and non-Muslims. The results are given in Table 4.8.

Table 4.8 Paired Sample t-Test Results (for Muslims-Non-Muslims Comparisons)

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	Df	Sig. (2-tailed)
				Lower	Upper			
University for Muslims – for Non-Muslims	-.302	1.162	.086	-.472	-.132	-3.509	181	.001
Canada for Muslims – for Non-Muslims	-.995	1.256	.093	-1.178	-.811	-10.714	182	.000
The Country Culturally Identified with for Muslims – for Non-Muslims	.189	2.244	.167	-.141	.519	1.129	179	.260
The World for Muslims – for Non-Muslims	-2.115	1.965	.146	-2.403	-1.828	-14.526	181	.000

Since three of the four t tests results were found statistically significant, it may be said that Muslim students perceived their university, Canada and the World as more fair for non-Muslims. They do not perceive any difference between the fairness levels of the country they had culturally identified with for either Muslims or non-Muslims.

The results regarding fairness perception of Muslim students in various settings can be summarized by listing the settings according to their perceived fairness levels, from the highest to lowest: (1) Their university, (2) Canada and the country Muslim students culturally identified with, and (3) The World. For non-Muslims, the respondents perceived this with slight differences: (1) Their university, (2) Canada, (3) The World and the country Muslim students culturally identified with. According to this result Muslim students perceptions related to the fairness levels of their university, Canada, and the World were more optimistic those held for non-Muslims. They perceived these settings as more fair for non-Muslims than for Muslims.

4.4 Muslim Students Perception on Their Personal Fairness Levels

The third research question of this study was stated as follows: *How do Muslim students perceive their personal fairness levels?* The necessary data to find an answer to this research question were gathered by a closed-ended question which used a seven point Likert scale. On these scale 1 showed that the person was perceived as a fair person whereas 7 showed that the person was perceived as an unfair person. This question also scored reversely. If the scale was marked by the participant as 1 it was scored as 7. The descriptive statistics regarding this research question are shown in Table 4.9.

Table 4.9 Descriptive Statistics Regarding Muslim Students` Perceived Personal Fairness Level

	N	Minimum	Maximum	Mean	Std. Deviation
Perceived Personal Fairness Level	184	4	7	6.24	.801

According to the data presented in the table it is obvious that Muslim students perceived themselves as fair people. On a seven point scale Mean=6.24 indicates the existence of a high level perceived personal fairness.

4.5 Unfairness Experiences of Muslim Students

The descriptions of unfairness Muslim students may have experienced, observed, or noticed were also investigated in this study. Two closed ended questions and five open-ended questions were used for this purpose. Closed ended questions were “*On the following scale, please choose a number to indicate the frequency of unfair situation you have encountered, observed, or experienced in the past academic year in your current university or college.*” and “*On the following scale, please choose a number to best indicate the overall personal impact of*

the unfairness you have encountered, observed, or experienced in the past academic year in your current university or college.” Again, each question had a seven point Likert scale. For the first question: 1, on the scale, was to indicate that they had not encountered, observed or experienced any unfairness in their university at all, while 7 on the scale was to indicate that they had encountered, observed or experienced unfairness very frequently. For the second question, 1 on the scale was to show that participant had not been impacted at all from the unfairness they may have encountered, observed, or experienced in their university, while 7 on the scale was to indicate that he or she had been impacted extremely from the unfairness he or she may have encountered, observed or experienced unfairness very frequently. Five open-ended questions directed to participants were as follows.

If in the past academic year you have encountered, observed, or experienced any unfairness in your current university or college, please respond to the following. If there is more than one incident, choose the one of most significance or importance to you. If you did not encounter, observe, or experience any unfairness proceed to the next page.

- Describe the unfairness. Please do not to use specific names, locations, programs, or events in an attempt to protect the confidentiality and anonymity of both yourself and third parties. If helpful to your description, you may use pseudonyms or abbreviations.

- What made the situation unfair?

- What do you think might have been the most likely reason for the unfairness?

- What feeling/emotion did you experience at the time?

- How did you respond to the unfairness?

The data derived from the answers to these questions presented below respectively.

4.5.1 Unfairness Experiences and Their Impact

The descriptive statistics regarding the frequency of unfair situations Muslim students experienced or faced within their university and the impact level of these situations on them is presented in Table 4.10, Table 4.11 and Table 4.12.

Table 4.10 Frequency Distribution of Encountered Unfairness

		Frequency	Percent	Valid Percent	Cumulative Percent
Not at all	1	55	29.1	30.4	30.4
	2	52	27.5	28.7	59.1
	3	43	22.8	23.8	82.9
	4	15	7.9	8.3	91.2
	5	13	6.9	7.2	98.3
	6	3	1.6	1.7	100.0
Very Frequent	7	0	0	0	
	Total	181	95.8	100.0	
	Missing	8	4.2		
	Total	189	100.0		

According to the data given in Table 4.10, 69.6 % of respondents reported that they had encountered, observed or experienced unfairness at least once in their university in the previous academic year. The results also show that these incidents were not very frequent. Only about 10% percent of participants responded with 5 and 6 on the seven point scale. In Table 4.11 the personal impact level of these unfairness incidents is presented.

Table 4.11 Frequency Distribution of Perceived Impact Level of Encountered Fairness

		Frequency	Percent	Valid Percent	Cumulative Percent
Not impacted at all	1	74	39.2	40.9	40.9
	2	44	23.3	24.3	65.2
	3	25	13.2	13.8	79.0
	4	16	8.5	8.8	87.8
	5	15	7.9	8.3	96.1
	6	4	2.1	2.2	98.3
Extremely impacted	7	3	1.6	1.7	100.0
	Total	181	95.8	100.0	
Missing	System	8	4.2		
Total		189	100.0		

When the frequency distribution reviewed, it can be seen that in addition to participants who had not been encountered, observed or experienced any unfairness around 10% of participants reported that they had not been impacted from the unfairness they had faced. However, 59.1% of the participants stated that they had been impacted from the unfairness at some level. The impact level for 12% of the participants was high.

After scoring the responses given to these two questions, obtained distributive statistics are given in the Table 4.12.

Table 4.12 Descriptive Statistics Regarding Encountered Unfairness and Their Impact Level

	N	Minimum	Maximum	Mean	Std. Deviation
Frequency of Encountered Unfairness	181	1	6	2.38	1.284
Impact Level of Encountered Unfairness	181	1	7	2.33	1.523

In addition to the descriptive statistics the correlation between the frequency of encountered unfairness and the impact level of encountered unfairness was also counted. The obtained Pearson correlation coefficient value (.74) was significant at the 0.01 level (two tailed). This positive correlation means that participants who encountered unfairness more frequently in their university were impacted from the unfairness more, as well.

4.5.2 Types of Unfairness

The data regarding the type of unfairness Muslim students might have experienced at their university are derived from their description of their unfairness experiences in response to the open-ended question given above. Fifty-one of participants' responses contained a description of unfairness. Predetermined categories were used for coding process: Distributive Fairness, Procedural Fairness and Interactional Fairness. The results of categorization process are shown in Table 4.13.

Table 4.13 Types of Experienced Unfairness*

Type of Unfairness	Frequency	Percent
Distributive	17	29.31
Procedural	2	3.44
Interactional	39	67.24
Total	58	100

*Some descriptions included more than one type of unfairness.

According to the data given in the table most of the experienced unfairness described by Muslim students was interactional unfairness. Some examples of this type of unfairness experienced by participants presented below.

Professor gave case study in class that portrayed Muslims in a stereotypical negative light. Muslim women were described as helpless and victims and Muslim men as violent, abusive and controlling. The case study suggested all Muslim families had domestic violence problems while ignoring that domestic violence occurs in all communities and cultures.

In one of my classes last semester, I would regularly put up my hand for questions or comments but my professor would not pick on me despite the fact that my hand would be the first one up. He would pick on everyone else and I can't say that maybe he didn't see me because every time he would make eye contact with me so I know he acknowledges that I have something to say. He just wouldn't give me the chance to say it.

I, along with a 3 other Muslim girls, were randomly verbally attacked by a Caucasian lady in a wheelchair. As the lady was leaving she yelled "Islam is a joke" and it occurred so quickly that I didn't believe I'd heard correctly. After a few seconds she returned and started yelling racial slurs. The main reason for her anger was that "Muslims" are the reason our university washrooms are unclean.

I approached an educational faculty advisor for information regarding my program of study. She was extremely rude to me. She was literally screaming. However, when she spoke to a non-Muslim sitting next to me she was extremely polite and nice. The striking difference in her behaviour towards me (an obvious Muslim woman dressed in Islamic attire and from an Eastern background) and the non-Muslim (white Canadian male) opened my eyes on her open discrimination and hatred. She could not contain her dislike for me whilst I had done nothing to instigate it.

A religious group on campus is able to make a controversial and offensive event that affected the perception of Islam. The poster has a picture of the twin towers in the background and a very controversial speaker. When the issue was presented to our Student Council over a week in advance, they said there was nothing to do about it but remove the twin towers and the event proceeded. However, when our group was going to do an event related to a Palestinian issue, it was shut down by the Student Council two days before the event.

Verbal harassment by colleagues for refusing to drink alcoholic beverages, including making fun of and questioning my choice and constantly trying to convince me to drink. Also, remarks and comments that anyone who has any religious belief is "stupid," "crazy" and "has no place in modern society."

The data show that the second most experienced unfairness type was distributive fairness.

Some examples are given below.

I was taking one of my clinicals and I believe the mark that I got, did not reflect my success/afford in that class. The mark was way below than my average in other clinicals.

Very limited/ no special hours in the swimming pool/gym for ladies only.

Reservation of the multi-faith chapel at the university is not made possible for the Muslim community but made for others.

I was given bad evaluation by the students I taught because I was wearing a hijab.

Some experienced unfairness descriptions contained elements from different types of unfairness together. Some examples are presented below. The first and the second examples were the only descriptions that were coded as “procedural” in addition to distributive and/or interactional.

1) On my door in the university residence, I found "terrorists live here." I left the residence. And the security of the university replied to my email that was sent to her two weeks before that incident, after only one hour. She is Jewish. 2) The university president did not fulfill her promises to fund week of anti-racism awareness among the campus students and employees nor the Islamic awareness week. 3) The security of the university was not able to find out who published verses out of context all over the campus in 200 spot, while they have camera and security persons around the campus. 4) On a class, the majority of students were Muslims, after the prof announced the final grades. The faculty of grad studies re-assessed the grades and the class was given the worst grades ever. This was not normal at all. Till today we did not get fair grades. 5) The sisters book the swimming pool for private hour and half. That was not taken seriously by the university and males were able to take photos of the sisters. The employees find themselves not guilty and the sisters and Muslims are acting very weird. 6) A Muslim group used to book the gym for soccer games. It happened more than once that the employee cancelled that booking without a prior notice of enough time. 7) The same Muslim group booked gym was given to Chinese group as the gym the Chinese group booked is closed for renovation (at a sudden) and the employee was threatening the Muslim group members that he was going to call the university security for them. He said that he cannot do anything for them (in fact he was the one who allowed the Chinese to take the Muslims booked gym). 8) There was no Halal food on campus for years and years. Now it is served only one day per week as if Muslims are not allowed to eat for more than a day per week on campus.

Holidays that are celebrated which I don't celebrate-- It's fine for them to celebrate it and getting days off is great, but I would also like them to include or minimum acknowledge Muslim celebrations. Most people have never even heard of them so it's very hard to explain. The concept of homosexuality is being taught extensively in my Education program-- it goes against my beliefs yet

there is no safe platform for me to voice this or present another point of view. I am not "scared" of homosexuality. I just do not agree with it. Yet, I could not voice this in my educational environment which is supposed to be so accepting of all kinds of ideas and opinions and I feel this fact that I couldn't voice this is exacerbated by the fact that I am Muslim. If someone from a majority group said it (Christian/caucasian), it wouldn't be considered as "bad". The literature taught in schools with regards to Muslims always suffer the same old orientalist themes... Muslims are helpless/oppressed, westerners/western ideas "liberate" them and now they are so much happier. It's the single story phenomenon across various literature for kids and young adults.

My previous supervisor abandoned his promise to me to pursue MSc under his Research funding because I could not fit in his research crew: no party, no alcohol, no girlfriend.. I was considered as a weirdo and social retard no matter how friendly I tried to be.. My very presence was bothering them.

I approached by an email a potential supervisor with a request to supervise my graduate program. He indicated that my CV is impressive and invited me for a meeting to show me his labs. When I showed up to our appointment he could not hide a shock in his face over my appearance (a scarf) since he could not know from my name that I am a Muslim. I am a convert. After discussing my credentials and program expectations he indicated that he did not find my English good enough for Canadian academic circles! Just for your information, my TOEFL score which I obtained one week after our meeting was 630 - way above the required 580. I was admitted at a different university and ranked among the top 5 students during both my Master's and PhD.

In summary, the findings indicated that Muslim students who described their unfairness experiences mainly complained about their interaction with authority figures and other students.

The fairness level of allocations was second problem area for them.

4.5.3 Violated Fairness Rules

The data regarding the violated fairness rules making the experienced situation unfair were derived from participants' answers to the following question: *What made the situation unfair?* The responses coded according to the pre-determined fairness rules. These rules were as follows:

- Distributive Fairness: Equity, Equality, Need and Efficiency.
- Procedural Fairness: Consistency, bias-suppression, accuracy, correctability, representativeness and ethicality.
- Interactional Fairness: Truthfulness, Justifications, Respect, Propriety, and Consistency.

The results of this process summarized in the Table 4.14.

Table 4.14 Violated Fairness Rules*

Type of Unfairness	Violated Fairness Rules	Frequency	Percent
Interactional	Respect	21	40.38
	Propriety	22	42.31
	Consistency	8	15.38
	Truthfulness	1	1.92
	Total	52	100
Distributive	Equity	7	38.89
	Equality	6	33.33
	Need	5	27.78
	Total	18	100
Procedural	Representativeness	1	33.33
	Bias-suppression	1	33.33
	Accuracy	1	33.33
	Total	3	100

*Some explanations included more than one violated fairness rule

The above data indicate that the survey respondents' most preferred rules to decide on fairness of an interaction were respect, propriety and consistency. Some examples that these results yielded are presented below.

The professor expressed strong beliefs that Muslims were backwards and separate from everyone else. There was no discussion or opportunity to discuss since the example was so blatant. It was strongly stated that these are defects in Muslim communities.

Muslim Voices are not heard. Muslim ideas are not heard. Muslims are stereotyped again and again. Ignorance about Islam prevails whenever any Prof even speaks about it and Muslim students are sitting helpless in classes being taught that their beliefs are "extremism" "fundamentalism" "terrorism" and that

"Islamists believe...". Lack of knowledge on non-Muslims part (especially if they are in a position of authority as in professors) and lack of being able to speak out, being given a voice in terms of Muslim students in the class.

The advisor was openly and blatantly discriminating against me whilst I had done nothing to deserve such mistreatment. I had gone to her for genuine help whilst she offered none but hurt me instead.

What the most unfair is that my colleagues think its ok for them to choose to drink/have no religious belief, but it's not ok for someone to disagree or choose otherwise. It's the hypocrisy and double standard of wanting to force their own ideas and life style onto others while at the same time preaching freedom of choice. Even if others do not understand why I make these choices...they should respect it.

The data show that for deciding on the fairness of distributions participants' preferred rules were equity, equality and need rules. They generally preferred using equity rule for academic allocations. For non-academic allocations equality and need were more preferred rules. Some examples are presented below.

I think I was at least over average. However I start to feel that class mark distribution was already decided way before the last presentations.

It was nothing against my skills or abilities, it was all about who I was.

I believe I was not marked fairly. I had the most difficult client loads during the clinical and I successfully completed all my client assignments within the given period of time. However, the marked that I received was not even comparable to my work load and success.

We accommodate people with allergies, similarly those ladies who would prefer working out in area free of men, should also be accommodated.

It is not the Muslim's fault that they pray every day. They should have the right to reserve as equally as any other religious group. The better solution would have been that no reservation is allowed for the Chapel and let it be on first come first use basis.

The management cancelled our days for female only swim without adequate notice which they would have given to other groups on campus; and even than they made it sound like it was not their fault as they had overbooked.... well who told them to overbook? When initially we were promised swim times for the whole 2 semesters but then only got 4-trial times for term 1 to see if enough people show up than they will continue it for term 2. This was not fair --- other programs get their bookings regularly and it's not like we want it for free; we pay our fees so we deserve to get our needs meet just as much as everyone else.

Since there is not enough data, it would be over generalization to make inferences about Muslim students preferred rules regarding the fairness of procedures for decisions.

4.5.4 Reasons for Unfairness Experiences

The answers of participants regarding the most likely reason for the unfairness they experienced used to find out their opinion in terms of responsibility of the unfairness incidents. The codes and their frequency distribution are given in Table 4.15.

Table 4.15 Reasons for Unfairness Experiences

Codes	Frequency	Percent
Actors	31	57.41
Differences	9	16.67
Media	6	11.11
Self-Criticism	3	5.56
Culture	3	5.56
Conditions	2	3.70
Total	54	100

*Some responses included more than one reason for unfairness.

According to the data displayed in Table 4.15, Muslim students who completed the survey generally held violators to account for the unfairness. The majority of participants

accused actors such as administrative staff, professors or other students for the unfairness they had described in their responses. Some examples of these results are given below.

I believe the instructor was a racist person. I was also told by my other student friends who previously had the same instructor that the specific instructor was hard on the immigrant students and gave them the lowest marks in the group.

Personal bias by the professor.

Ignorance and lack of respect for other religions. Some of the incidents targeted towards Muslims also negatively impacted other religious groups (ie. urinating in a room used by numerous other faiths).

His ignorance, his background (ie. the way he was raised), the university for allowing such things to happen with virtually no consequence to the non-muslim (aka Israeli group).

The second most commonly stated reason for unfairness incidents, may be considered as an accusation of actors as well. To say that “I am subjected to unfairness because I am different” may mean that “They do not accept me as who I am and they discriminate me because I am different.”

My Islamic faith, my Islamic attire, my Eastern ethnic features.

Perhaps because I wear the hijab so I'm easily distinguished as a Muslim, and other non-Muslim students were treated with better service.

I do not see any other reason except my religious background.

The third prominent reason for unfairness according to the participants was the media. Some examples which include the media, in addition to other reasons, are given below.

Sometimes Canadians build their perceptions of Muslims based on what they see in the mass media which might not be the whole part of reality. The reality might be different from what the media says.

People's uneasiness about something they find to be strange. As well as the media's negative stereotyping of all Muslims to be "extremists".

Lack of knowledge first and foremost, perpetuated media biases and stereotypes since at least the 1993 Gulf War, actual Islamophobia/hatred-- which prevents people from learning about Islam/Muslims. And people fear what they don't know. It's a cycle.

In summary, participants mainly blamed other people who involved in the incidents for unfairness. Bias, ignorance and intolerance to differences were more frequently cited explanations for these people's behaviours. Media depictions were another stated reason for unfairness against Muslims by the study participants.

4.5.5 Feelings/Emotions Experienced Because of Unfairness

The open-ended question: *What feeling/emotion did you experience at the time?* was used to gauge participants' feelings/emotions during the experience of unfairness. The feelings/emotions in participants' answers were taken out directly without any additional coding process. The frequencies and percentages of feelings/emotions stated by participants are given in Table 4.16.

Table 4.16 Feelings/Emotions Experienced Because of Unfairness*

Codes	Frequency	Percent
Disappointment (7), Sadness (3), Upset (2), Helplessness (2), Extreme sadness (1), Minor depression (1), Depression (1) Hurt 1 Discomfort (1), Discontent (1), Pity (1).	21	28.77
Frustration (13), Annoyance (4).	17	23.29
Anger (9), Resentment (2), Extremely angry (1), Mad (1) Offended (1).	14	19.18
Shame (2), Humiliation (1), Isolated (1), Left out (1), Silenced (1), Victimized (1).	7	9.59
Shocked (2) , Slight shock (1), Extremely shocked (1), Extreme fear (1), Bewilderment (1), Overwhelming (1).	7	9.59
Pride (1), Strength (1), Determination (1), Motivation for illuminating Canadians (1).	4	5.48
Feeling Blank (1) Denial (1)	2	2.74
Humor (1)	1	1.37
Total	73	100

*Some responses included more than one feeling or emotions.

As might be expected, more than 90% of participants stated negative feelings/emotions when they describe their unfairness experiences. Some examples of these expressions are presented below.

I felt frustrated because someone would not be willing to make a slight adjustment in their schedule and had clearly stated their desire not to comply with my request.

I was shocked to see that there are Canadians out there who would feel so aggressive towards members of our community. The questions started out simple and got more and more controversial. Had they been uttered in a calmer and less angry tone, these questions would probably have been answered by the speaker. But the fact that the speaker uttered these questions in a rude tone made me reflect on what kind of feelings/views exist out there regarding the religion of Islam, especially in those communities where Muslims aren't present.

Annoyance by the ignorance, unwillingness to listen. Isolated, hurt and left out. But my most common instant reaction: I get more stubborn. The more someone pushes me to do something that's against my religion and/or principles, the more I tend to hold on to them. that said,

Overwhelming- "where should I start with this guy?" Annoyed- "Wow! This guys quoting word for word every single negative and inherently false statement that is on the internet and News Channel" Humour- "He's deriving his world view from a cartoon he saw."

Extreme fear, shaking, and victimized.

Depression. I lost 15 kg in 4 months. One of my friends in my country did not recognize me when I came back. I will never forget the look in my parents face when they saw me at the airport.

Initially I was extremely shocked and was basically standing there dumbstruck staring at the lady and constantly asking my (Muslim) friend if "this was really happening." I was also shocked as in all my years living in Canada I'd never experienced anything like that. I was pretty upset afterwards as I'd just begun taking the head scarf (hijab); in fact it was my first day.

Frustration, anger, and felt that the experiences Muslims go through everyday need to be made aware of in public.

I was disappointed, upset, and mad at the same time. It was difficult to accept the unfairness.

Extreme sadness.

I don't let these things phase me, I may be in denial who knows, I just laugh it off and think perhaps this person was not as blessed as I was to be born into the truth.

In summary it may be said that, participants generally experienced negative emotions and frustration, disappointment, sadness and anger. Some participants appeared to have experienced extreme emotions while others experienced lighter forms of affection.

4.5.6 Responses to Unfairness

The last question was asked in the survey to investigate their response to unfairness described by the participants. The question was as follows: *How did you respond to the unfairness?* The responses were coded according to the predetermined categories: passive, assertive and aggressive behaviours. The frequencies and percentages regarding response styles are presented in the Table 4.17.

Table 4.17 Response Styles to Unfairness

Response Styles	Frequency	Percent
Passive	30	62.50
Assertive	17	35.42
Aggressive	1	2.08
Total	48	100

As indicated on Table 4.17, 62.5% of participants reacted to the unfairness they had experienced in a passive way. Some passive response examples are below.

I did nothing. There is no way for a student to proof that his or her instructor's decision based on some sort of bias. Especially, if the over 70 percent course evaluation based on presentations and projects.

I kept it inside. It's not just a university level unfairness... it comes from the people of the world that come and then study at this university, they bring their world views/biased stereotypes with them. I will remain patient, keep trying to educate the few people I encounter throughout my university experience, participate in the Islam Awareness Week at my university. and Perhaps, over time, I hope to see some changes.

Could not respond to that particular student but I did learn that people in front of you may not seem as they are. They may stab you in the back when they get a chance because of your religious believes. The most important thing is to have ALLAH in your side and HE will avenge you.

No response at all.

Trying to ignore such encounters, and stay focused on my work.

Was going to report him but got too busy with school so I let it go.

Some other responses reflected assertiveness of the participants. Examples of this kind of response are given below.

By trying to explain that I'm making these choices of my own free will, explaining that conflict between science and religion is a misconception and that Islam actually encourages seeking education, bettering oneself and positively contributing to society. But most of the time discussion did not go anywhere and I simply resort to continuously refusing to drink, regardless of how many times people try to push me.

Contacted university officials.

I didn't respond until a few days later, after evaluating the situation. I replied calmly and have not been in close contact with this individual since.

Calmly explained to them that they are not allowed to take pictures and that we do not give them permission. Campus security was then called to sort out the situation.

With kindness, and also reported unfair treatment to higher authorities.

Only one answer was coded as aggressive. It was against a non-practicing Muslim student:

I stopped that girl and I was a little rude but I told her the reason she may have met so many Muslim jerks was because she attracted them herself in the places she chose to go to and the people she chose to hang with. I told everyone that the Muslims I know are the kindest and most patient people I have ever met. Way better than I will ever be. And that although there were riots, it was not correct or Islamic - however, it was overblown in the media as well. Saying something bad about Jews is being anti-semitic, but why is saying something bad about Muslims free speech? Also, the Tent we wear on our heads is a form of modesty, not limited to just covering, we have to behave decently as well...meaning we don't go clubbing, but that's a good thing because we also don't meet losers and jerks like some people keep running into but don't know why.... She was like "o yea, I didn't mean they were all like that" and then the people around me started nodding and agreeing with me.

According to the results, when they faced with unfairness Muslim students preferred passive behaviours such as: saying nothing in a response, keeping feelings inside, letting other people violate their personal right. The second most preferred reaction type was assertive behaviours such as describing feelings, thoughts, or opinions, directly to the involved person honestly and comfortably, standing up for themselves without denying the rights of others.

4.6 Differences in Muslim Students' Fairness Perceptions and Experiences

The third research question was as follows: *How do Muslim students differ on their perceptions and experiences of fairness according to various demographic variables and level of religious commitment?* To investigate this question the means of the frequency of encountered unfairness, impact level of encountered unfairness, perceived fairness level of their university for Muslims, perceived fairness level of Canada for Muslims, perceived fairness level of the country culturally identified with for Muslim, perceived fairness level of the World for Muslim and perceived personal fairness level were compared in terms of participant gender, level of study, field of study, nationality, country culturally identified with, and the country wherein the participants had spent the majority of their lives. In addition, correlations were calculated between the same dependent variables and age, time spent in Canada, age of arrival in Canada, religious commitment level and level of fairness expectancy before coming Canada. The data are presented below.

4.6.1 Gender

The means of the frequency of encountered unfairness, impact level of encountered unfairness, perceived fairness level of their university for Muslims, perceived fairness level of Canada for Muslims, perceived fairness level of the country culturally identified with for Muslim, perceived fairness level of the World for Muslim and perceived personal fairness level

were calculated comparing male and female participants using t test for independent samples. Group statistics by gender are presented in Table 4.18.

Table 4.18 Group Statistics by Gender

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Frequency of Encountered Unfairness	Male	79	2.42	1.32	.148
	Female	101	2.36	1.27	.126
Impact of Encountered Unfairness	Male	79	2.46	1.62	.182
	Female	101	2.23	1.46	.145
Fairness Level of University for Muslims	Male	80	6.25	1.34	.149
	Female	102	6.26	1.07	.106
Fairness Level of Canada for Muslims	Male	79	5.51	1.35	.152
	Female	103	5.19	1.32	.130
Fairness Level of Country Culturally Identified with for Muslims	Male	79	5.46	1.85	.208
	Female	103	5.12	1.81	.178
Fairness Level of the World for Muslims	Male	80	3.50	1.66	.186
	Female	102	2.91	1.39	.138
Fairness Level of Person	Male	80	6.18	.79	.089
	Female	103	6.28	.81	.080

The data showed that female participants generally seem more pessimistic about the fairness level of various settings. The t-test results regarding the above data are shown in Table 4.19.

Table 4.19 t-Test Results by Gender

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tail.)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Frequency of Encountered Unfairness	.373	.542	.316	178	.752	.061	.194	-.321	.444
Impact of Encountered Unfairness	2.022	.157	.994	178	.322	.228	.229	-.225	.681
Fairness Level of University for Muslims	.384	.536	-.082	180	.934	-.015	.178	-.367	.337
Fairness Level of Canada for Muslims	.005	.942	1.576	180	.119	.312	.199	-.081	.706
Fairness Level of Country Culturally identified with for Muslims	.270	.604	1.242	180	.216	.339	.273	-.200	.878
Fairness Level of the World for Muslims	2.893	.091	2.597	180	.010	.588	.227	.141	1.035
Personal Fairness Level	.268	.605	-.892	181	.374	-.107	.120	-.342	.129

Results show that there is only one statistically significant difference between the means of male and female participants' scores. This significant difference is observed in the perceived fairness level of the World for Muslims. According to the t-test result female participants perceived the world as more unfair than did their male counterparts.

4.6.2 Level of Study

The frequency of encountered unfairness, impact level of encountered unfairness, perceived fairness level of various settings and perceived personal fairness level scores of graduate and undergraduate students were compared by using t test. Group statistics by level of study are presented in Table 4.20.

Table 4.20 Group Statistics by Level of Study

	Level of Study	N	Mean	Std. Deviation	Std. Error Mean
Frequency of Encountered Unfairness	Undergraduate	120	2.27	1.21	.111
	Graduate	55	2.44	1.29	.174
Impact of Encountered Unfairness	Undergraduate	119	2.16	1.38	.127
	Graduate	56	2.52	1.71	.228
Fairness Level of University for Muslim	Undergraduate	121	6.28	1.13	.103
	Graduate	56	6.32	1.25	.167
Fairness Level of Canada for Muslim	Undergraduate	122	5.26	1.33	.120
	Graduate	55	5.42	1.38	.187
Fairness Level of Country Culturally Identified with for Muslim	Undergraduate	121	5.37	1.78	.161
	Graduate	56	5.21	1.80	.240
Fairness Level of the World for Muslim	Undergraduate	121	3.09	1.49	.136
	Graduate	56	3.43	1.64	.219
Fairness Level of Person	Undergraduate	122	6.25	.83	.075
	Graduate	56	6.32	.66	.089

The t test results regarding the above data are shown in Table 4.21.

Table 4.21 t-tests Results by Level of Study

	Levene's Test for		t-test for Equality of Means						
	Equality of Variances		T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
	F	Sig.						Lower	Upper
Frequency of Encountered Unfairness	.160	.690	-.842	173	.401	-.170	.202	-.567	.228
Impact of Encountered Unfairness	3.063	.082	-1.480	173	.141	-.358	.242	-.836	.120
Fairness Level of University for Muslim	.105	.746	-.213	175	.831	-.040	.190	-.415	.334
Fairness Level of Canada for Muslim	.141	.707	-.713	175	.477	-.156	.219	-.587	.276
Fairness Level of Country Culturally Identified with for Muslim	.008	.929	.547	175	.585	.158	.288	-.411	.726
Fairness Level of World for Muslim	.810	.369	-1.356	175	.177	-.338	.249	-.829	.154
Fairness Level of Person	1.488	.224	-.601	176	.549	-.076	.126	-.324	.173

According to the results provided in the Table 4.21 there are no statistically significant differences between the means of graduate and undergraduate students' scores. No statistical significance indicates that Muslim students do not differ on their perceptions and experiences of fairness according to their level of study.

4.6.3 Field of Study

To determine whether Muslim students' perceptions and experiences of fairness differ according to their fields of study, a one-way variance analysis test was conducted for each dependent variable. The group statistics by fields of study are shown in Table 4.22.

Table 4.22 Group Statistics by Fields of Study

		N	Mean	Std. Deviation	Std. Error
Frequency of Encountered Unfairness	Health and Human Sciences	45	2.27	1.45	.216
	Natural Sciences and Engineering	53	2.17	.98	.134
	Social Studies, Humanities and Fine Arts	50	2.80	1.37	.194
	Other	32	2.22	1.26	.223
	Total	180	2.38	1.29	.096
Impact of Encountered Unfairness	Health and Human Sciences	45	2.40	1.70	.253
	Natural Sciences and Engineering	53	2.47	1.66	.228
	Social Studies, Humanities and Fine Arts	50	2.42	1.44	.204
	Other	32	1.88	1.07	.189
	Total	180	2.33	1.52	.114
Fairness Level of University for Muslims	Health and Human Sciences	45	6.00	1.38	.206
	Natural Sciences and Engineering	54	6.50	1.06	.144
	Social Studies, Humanities and Fine Arts	50	6.08	1.21	.171
	Other	33	6.48	1.00	.175
	Total	182	6.26	1.19	.088
Fairness Level of Canada for Muslims	Health and Human Sciences	45	5.29	1.16	.173
	Natural Sciences and Engineering	54	5.46	1.40	.190
	Social Studies, Humanities and Fine Arts	50	5.00	1.44	.204
	Other	33	5.61	1.22	.213
	Total	182	5.32	1.33	.099
Fairness Level of Country Culturally Identified with for Muslims	Health and Human Sciences	45	5.42	1.82	.271
	Natural Sciences and Engineering	53	5.43	1.74	.239
	Social Studies, Humanities and Fine Arts	51	4.94	1.71	.240
	Other	33	5.42	2.02	.351
	Total	182	5.29	1.80	.134
Fairness Level of the World for Muslims	Health and Human Sciences	45	3.27	1.51	.226
	Natural Sciences and Engineering	54	3.19	1.65	.224
	Social Studies, Humanities and Fine Arts	50	3.20	1.53	.216
	Other	33	2.94	1.46	.254
	Total	182	3.16	1.54	.114
Fairness Level of Person	Health and Human Sciences	45	6.27	.84	.125
	Natural Sciences and Engineering	54	6.20	.81	.110
	Social Studies, Humanities and Fine Arts	51	6.29	.70	.098
	Other	33	6.21	.89	.155
	Total	183	6.25	.80	.059

According to the data given in Table 4.22 Natural Sciences and Engineering and Other groups slightly seems more positive about fairness level of various settings and unfairness experiences they had. One-Way ANOVA results were conducted to compare means calculated for each field of study. These are presented in Table 4.23.

Table 4.23 One-Way ANOVA Results by Field of Study

		Sum of Squares	df	Mean Square	F	Sig.
Frequency of Encountered Unfairness	Between Groups	12.571	3	4.190	2.599	.054
	Within Groups	283.740	176	1.612		
	Total	296.311	179			
Impact of Encountered Unfairness	Between Groups	8.312	3	2.771	1.196	.313
	Within Groups	407.688	176	2.316		
	Total	416.000	179			
Fairness Level of University for Muslims	Between Groups	9.440	3	3.147	2.264	.083
	Within Groups	247.422	178	1.390		
	Total	256.863	181			
Fairness Level of Canada for Muslims	Between Groups	8.967	3	2.989	1.702	.168
	Within Groups	312.549	178	1.756		
	Total	321.516	181			
Fairness Level of Country Culturally Identified with for Muslims	Between Groups	8.685	3	2.895	.890	.447
	Within Groups	578.881	178	3.252		
	Total	587.566	181			
Fairness Level of the World for Muslims	Between Groups	2.228	3	.743	.310	.818
	Within Groups	426.827	178	2.398		
	Total	429.055	181			
Fairness Level of Person	Between Groups	.272	3	.091	.140	.936
	Within Groups	115.663	179	.646		
	Total	115.934	182			

The results from this analysis show that none of the F values are statistically significant. That means the fairness perception and experiences of Muslim students do not differ according to the student's field of study.

4.6.4 Legal Status

The participants were grouped according to legal status as International student, Canadian citizen, and permanent resident. One refugee was added to permanent residents. Group statistics of these groups are presented in Table 4.24.

Table 4.24 Groups Statistics by Legal Status

		N	Mean	Std. Deviation	Std. Error
Frequency of Encountered Unfairness	International Student	39	2.13	1.24	.198
	Canadian Citizen	117	2.60	1.34	.124
	Permanent resident	25	1.76	.72	.145
	Total	181	2.38	1.28	.095
Impact of Encountered Unfairness	International Student	39	2.05	1.52	.244
	Canadian Citizen	117	2.50	1.59	.146
	Permanent resident	25	1.96	1.10	.220
	Total	181	2.33	1.52	.113
Fairness Level of University for Muslim	International Student	39	6.38	1.27	.203
	Canadian Citizen	119	6.13	1.23	.112
	Permanent resident	25	6.72	.68	.136
	Total	183	6.26	1.19	.088
Fairness Level of Canada for Muslim	International Student	38	5.76	1.32	.215
	Canadian Citizen	119	5.11	1.38	.126
	Permanent resident	26	5.69	.88	.173
	Total	183	5.33	1.34	.099
Fairness Level of Country Culturally Identified with for Muslim	International Student	39	5.67	1.80	.288
	Canadian Citizen	118	5.10	1.81	.167
	Permanent resident	26	5.42	1.88	.369
	Total	183	5.27	1.83	.135
Fairness Level of the World for Muslim	International Student	39	3.44	1.74	.279
	Canadian Citizen	118	3.19	1.47	.135
	Permanent resident	26	2.65	1.44	.283
	Total	183	3.17	1.54	.114
Fairness Level of Person	International Student	39	6.28	.69	.110
	Canadian Citizen	119	6.21	.85	.078
	Permanent resident	26	6.31	.74	.144
	Total	184	6.24	.80	.059

The data given in the table indicate that Canadian citizen participants generally perceived fairness levels of various settings as more unfair than did international students and permanent residents. Canadian citizens also reported more frequent encounters with unfairness and higher levels of impact from unfairness. According to the results permanent residents seem more optimistic than do international students, in terms of fairness perceptions and experiences. To investigate whether these differences are statistically significant a One-Way ANOVA test was conducted. The results are presented in Table 4.25.

Table 4.25 One-Way ANOVA Results by Legal Status

		Sum of Squares	df	Mean Square	F	Sig.
Frequency of Encountered Unfairness	Between Groups	17.658	2	8.829	5.632	.004
	Within Groups	279.039	178	1.568		
	Total	296.696	180			
Impact of Encountered Unfairness	Between Groups	9.663	2	4.831	2.107	.125
	Within Groups	408.105	178	2.293		
	Total	417.768	180			
Fairness Level of University for Muslims	Between Groups	8.030	2	4.015	2.898	.058
	Within Groups	249.380	180	1.385		
	Total	257.410	182			
Fairness Level of Canada for Muslims	Between Groups	16.341	2	8.171	4.775	.010
	Within Groups	307.987	180	1.711		
	Total	324.328	182			
Fairness Level of Country Culturally Identified with for Muslims	Between Groups	10.087	2	5.044	1.524	.221
	Within Groups	595.792	180	3.310		
	Total	605.880	182			
Fairness Level of the World for Muslims	Between Groups	9.757	2	4.879	2.091	.127
	Within Groups	419.991	180	2.333		
	Total	429.749	182			
Fairness Level of Person	Between Groups	.294	2	.147	.227	.797
	Within Groups	117.184	181	.647		
	Total	117.478	183			

The results show that the significant F values were those calculated for Frequency of Encountered Unfairness and Fairness Level of Canada for Muslims. Post-Hoc test results are presented in Table 4.26.

Table 4.26 Multiple Comparisons by Legal Status

Hochberg

Dependent Variable	(I) LegalStatus	(J) LegalStatus	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Frequency of Encountered Unfairness	International Student	Canadian Citizen	-.470	.232	.125	-1.03	.09
		Permanent resident	.368	.321	.581	-.40	1.14
	Canadian Citizen	International Student	.470	.232	.125	-.09	1.03
		Permanent resident	.838*	.276	.008	.17	1.50
	Permanent resident	International Student	-.368	.321	.581	-1.14	.40
		Canadian Citizen	-.838*	.276	.008	-1.50	-.17
Fairness Level of Canada for Muslims	International Student	Canadian Citizen	.654*	.244	.024	.07	1.24
		Permanent resident	.071	.333	.995	-.73	.87
	Canadian Citizen	International Student	-.654*	.244	.024	-1.24	-.07
		Permanent resident	-.583	.283	.118	-1.27	.10
	Permanent resident	International Student	-.071	.333	.995	-.87	.73
		Canadian Citizen	.583	.283	.118	-.10	1.27

* The mean difference is significant at the 0.05 level.

As it can be seen in the Table 4.26, Canadian citizen Muslim students declared significantly more frequently that they had encountered unfairness in their university in the previous year compared to permanent residents. Canadian citizen Muslim students perceive Canada as significantly more unfair than international Muslims students.

4.6.5 The Country Majority of Life Spent

To determine whether Muslim students differ on their perceptions and experiences of fairness, according to the country where they had spent the majority of their life, the responses were grouped as “Canada” and “out of Canada.” The frequency of encountered unfairness, impact level of encountered unfairness, perceived fairness level of various settings and perceived personal fairness level scores of students who spent their majority of life in Canada and outside of Canada were compared by using t tests. Group statistics relating to the country in which the students spent the majority of their lives are presented in Table 4.27.

Table 4.27 Group Statistics by Country Spent Majority of Life

	Country Spent Majority of Life	N	Mean	Std. Deviation	Std. Error Mean
Frequency of Encountered Unfairness	Out of Canada	93	2.08	1.13	.117
	Canada	88	2.70	1.37	.146
Impact of Encountered Unfairness	Out of Canada	93	2.15	1.53	.159
	Canada	88	2.51	1.50	.160
Fairness Level of University for Muslim	Out of Canada	93	6.46	1.05	.109
	Canada	90	6.06	1.29	.136
Fairness Level of Canada for Muslim	Out of Canada	93	5.54	1.24	.128
	Canada	90	5.11	1.40	.148
Fairness Level of Country Culturally Identified with for Muslim	Out of Canada	94	5.50	1.83	.189
	Canada	89	5.02	1.80	.190
Fairness Level of the World for Muslim	Out of Canada	94	3.19	1.71	.176
	Canada	89	3.15	1.35	.143
Fairness Level of Person	Out of Canada	94	6.24	.76	.078
	Canada	90	6.23	.85	.089

The means provided in the Table 4.27 shows that the students who spent the majority of their life in Canada were generally more pessimistic about the fairness level of various settings than were the students who had spent the majority of their lives outside of Canada. Additionally, these students reported more encounters with unfairness and higher levels of impact because of encountered unfairness. The results of t-tests conducted to determine these differences, and whether they are statistically significant or not, are presented in the Table 4.28.

Table 4.28 t-Tests Results by Country Spent Majority of Life

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Frequency of Encountered Unfairness	6.062	.015	-3.373	168.786	.001	-.629	.187	-.998	-.261
Impact of Encountered Unfairness	1.375	.243	-1.599	179	.111	-.361	.226	-.806	.084
Fairness Level of University for Muslim	4.516	.035	2.334	171.242	.021	.407	.174	.063	.751
Fairness Level of Canada for Muslim	.368	.545	2.183	181	.030	.427	.195	.041	.812
Fairness Level of Country Culturally Identified with for Muslim	.152	.697	1.780	181	.077	.478	.268	-.052	1.007
Fairness Level of the World for Muslim	4.116	.044	.201	175.326	.841	.045	.226	-.401	.492
Fairness Level of Person	1.033	.311	.096	182	.924	.011	.118	-.222	.245

According to the results shown in the table, the participants who had spent the majority of their life in Canada encountered unfairness significantly more frequently in their university in the previous year. Results also show that Muslim students who had spent the majority of their life in

Canada perceived their university and Canada as significantly more unfair than did Muslim students who had spent the majority of their life outside of Canada.

4.6.6. Nationality

Declared nationality is another variable used in this study. The participants' answers were grouped as Canadians, non-Canadians, and mixed. Mixed nationality refers to the declaration of two nationalities together, such as Pakistani-Canadian or Canadian-Arab. The group statistics relating to nationality are shown in Table 4.29.

Table 4.29 Group Statistics by Nationality

		N	Mean	Std. Deviation	Std. Error
Frequency of Encountered Unfairness	Non-Canadian	117	2.26	1.30	.120
	Canadian	35	2.77	1.29	.217
	Mixed	28	2.36	1.16	.220
	Total	180	2.38	1.29	.096
Impact of Encountered Unfairness	Non-Canadian	117	2.21	1.47	.136
	Canadian	35	2.80	1.78	.301
	Mixed	28	2.21	1.37	.259
	Total	180	2.33	1.53	.114
Fairness Level of University for Muslim	Non-Canadian	118	6.41	1.10	.101
	Canadian	36	5.78	1.62	.271
	Mixed	28	6.32	.67	.127
	Total	182	6.27	1.19	.088
Fairness Level of Canada for Muslim	Non-Canadian	118	5.54	1.25	.115
	Canadian	36	4.58	1.57	.262
	Mixed	28	5.43	1.00	.188
	Total	182	5.34	1.34	.099
Fairness Level of Country Culturally Identified with for Muslim	Non-Canadian	119	5.39	1.87	.171
	Canadian	35	4.89	1.80	.303
	Mixed	28	5.18	1.66	.313
	Total	182	5.26	1.83	.135
Fairness Level of the World for Muslim	Non-Canadian	119	3.13	1.53	.141
	Canadian	36	3.11	1.53	.254
	Mixed	27	3.37	1.62	.312
	Total	182	3.16	1.54	.114
Fairness Level of Person	Non-Canadian	119	6.27	.79	.072
	Canadian	36	6.11	.92	.153
	Mixed	28	6.25	.70	.132
	Total	183	6.23	.80	.059

The means presented in Table 4.29 indicate that Canadian participants were more pessimistic than the other groups. The One-Way ANOVA test was conducted to determine whether the differences observed between groups statistically significant are presented in Table 4.30.

Table 4.30 One-Way ANOVA Results by Nationality

		Sum of Squares	df	Mean Square	F	Sig.
Frequency of Encountered Unfairness	Between Groups	6.925	2	3.462	2.118	.123
	Within Groups	289.386	177	1.635		
	Total	296.311	179			
Impact of Encountered Unfairness	Between Groups	9.689	2	4.844	2.102	.125
	Within Groups	407.972	177	2.305		
	Total	417.661	179			
Fairness Level of University for Muslims	Between Groups	11.004	2	5.502	4.023	.020
	Within Groups	244.804	179	1.368		
	Total	255.808	181			
Fairness Level of Canada for Muslims	Between Groups	25.660	2	12.830	7.735	.001
	Within Groups	296.895	179	1.659		
	Total	322.555	181			
Fairness Level of Country Culturally Identified with for Muslims	Between Groups	6.994	2	3.497	1.051	.352
	Within Groups	595.868	179	3.329		
	Total	602.863	181			
Fairness Level of the World for Muslims	Between Groups	1.354	2	.677	.283	.754
	Within Groups	427.701	179	2.389		
	Total	429.055	181			
Fairness Level of Person	Between Groups	.696	2	.348	.539	.584
	Within Groups	116.201	180	.646		
	Total	116.896	182			

The results show that two F values are significant: Fairness Level of University for Muslims, and Fairness Level of Canada for Muslims. The results from post-hoc tests conducted are presented in Table 4.31.

Table 1.31 Multiple Comparisons by Nationality

Hochberg

Dependent Variable	(I) Nationality	(J) Nationality	Mean Difference (I- J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Fairness Level of University for Muslims	Non-Canadian	Canadian	.629*	.223	.016	.09	1.17
		Mixed (Canadian and another nationality)	.085	.246	.980	-.51	.68
	Canadian	Non-Canadian	-.629*	.223	.016	-1.17	-.09
		Mixed (Canadian and another nationality)	-.544	.295	.186	-1.25	.17
	Mixed (Canadian and another nationality)	Non-Canadian	-.085	.246	.980	-.68	.51
		Canadian	.544	.295	.186	-.17	1.25
Fairness Level of Canada for Muslims	Non-Canadian	Canadian	.959*	.245	.000	.37	1.55
		Mixed (Canadian and another nationality)	.114	.271	.965	-.54	.77
	Canadian	Non-Canadian	-.959*	.245	.000	-1.55	-.37
		Mixed (Canadian and another nationality)	-.845*	.325	.030	-1.63	-.06
	Mixed (Canadian and another nationality)	Non-Canadian	-.114	.271	.965	-.77	.54
		Canadian	.845*	.325	.030	.06	1.63

* The mean difference is significant at the 0.05 level.

These test results show that Canadian Muslim students perceive Canada as significantly more unfair than non-Canadians and mixed Canadians. Canadian Muslim students perceived their university as significantly more unfair than non-Canadians.

4.6.7 Country of Cultural Identification

The last nominal variable used in this study for comparisons was the country in which Muslim students culturally identified themselves. The answers were grouped as follows: Other countries, Canada and Mixed with Canada or unsure. The group statistics are presented in Table 4.32.

Table 4.32 Group Statistics by Country Culturally Identified with

		N	Mean	Std. Deviation	Std. Error
Frequency of Encountered Unfairness	Other Countries	123	2.21	1.30	.117
	Canada	28	2.75	1.11	.210
	Mixed with Canada or Unsure	29	2.72	1.28	.237
	Total	180	2.38	1.29	.096
Impact of Encountered Unfairness	Other Countries	123	2.23	1.53	.137
	Canada	28	2.79	1.37	.259
	Mixed with Canada or Unsure	29	2.31	1.65	.306
	Total	180	2.33	1.53	.114
Fairness Level of University for Muslims	Other Countries	125	6.34	1.17	.105
	Canada	28	6.00	1.41	.267
	Mixed with Canada or Unsure	29	6.21	1.05	.195
	Total	182	6.26	1.19	.088
Fairness Level of Canada for Muslims	Other Countries	125	5.50	1.25	.112
	Canada	28	4.79	1.64	.310
	Mixed with Canada or Unsure	29	5.07	1.25	.232
	Total	182	5.32	1.34	.099
Fairness Level of Country Culturally Identified with for Muslims	Other Countries	126	5.48	1.87	.166
	Canada	28	4.89	1.40	.264
	Mixed with Canada or Unsure	29	4.69	1.87	.348
	Total	183	5.27	1.83	.135
Fairness Level of the World for Muslims	Other Countries	126	3.29	1.64	.146
	Canada	28	3.07	1.33	.252
	Mixed with Canada or Unsure	28	2.75	1.21	.228
	Total	182	3.17	1.54	.114
Fairness Level of Person	Other Countries	126	6.25	.79	.070
	Canada	28	6.32	.77	.146
	Mixed with Canada or Unsure	29	6.14	.88	.163
	Total	183	6.25	.80	.059

According to the data in Table 4.32, Muslim students who culturally identified with other countries seemed more optimistic than did the other groups in terms of their fairness perception and experiences in various settings. A One-Way ANOVA test was conducted to determine the statistical significance of these differences. The results are presented in Table 4.33.

Table 4.33 ANOVA Results by Country Identified with

		Sum of Squares	df	Mean Square	F	Sig.
Frequency of Encountered Unfairness	Between Groups	10.764	2	5.382	3.336	.038
	Within Groups	285.547	177	1.613		
	Total	296.311	179			
Impact of Encountered Unfairness	Between Groups	7.114	2	3.557	1.534	.219
	Within Groups	410.547	177	2.319		
	Total	417.661	179			
Fairness Level of University for Muslims	Between Groups	2.694	2	1.347	.947	.390
	Within Groups	254.647	179	1.423		
	Total	257.341	181			
Fairness Level of Canada for Muslims	Between Groups	14.049	2	7.025	4.058	.019
	Within Groups	309.824	179	1.731		
	Total	323.874	181			
Fairness Level of Country Culturally Identified with for Muslims	Between Groups	19.526	2	9.763	2.997	.052
	Within Groups	586.354	180	3.258		
	Total	605.880	182			
Fairness Level of the World for Muslims	Between Groups	6.898	2	3.449	1.460	.235
	Within Groups	422.821	179	2.362		
	Total	429.720	181			
Fairness Level of Person	Between Groups	.506	2	.253	.395	.675
	Within Groups	115.428	180	.641		
	Total	115.934	182			

The F values which were calculated for Frequency of Encountered Unfairness and Fairness Level of Canada for Muslims are statistically significant, as can be seen in Table 4.33. The Hochberg test results conducted for these ANOVA results are presented in Table 4.34.

Table 4.34 Multiple Comparisons (Country Culturally Identified with)

Hochberg

Dependent Variable	(I) Country Culturally Identified with	(J) Country Culturally Identified with	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Frequency of Encountered Unfairness	Other Countries	Canada	-.539	.266	.127	-1.18	.10
		Mixed with Canada or Unsure	-.513	.262	.148	-1.14	.12
	Canada	Other Countries	.539	.266	.127	-.10	1.18
		Mixed with Canada or Unsure	.026	.337	1.000	-.79	.84
	Mixed with Canada or Unsure	Other Countries	.513	.262	.148	-.12	1.14
		Canada	-.026	.337	1.000	-.84	.79
Fairness Level of Canada	Other Countries	Canada	.718*	.275	.029	.06	1.38
		Mixed with Canada or Unsure	.435	.271	.295	-.22	1.09
	Canada	Other Countries	-.718*	.275	.029	-1.38	-.06
		Mixed with Canada or Unsure	-.283	.349	.801	-1.12	.56
	Mixed with Canada or Unsure	Other Countries	-.435	.271	.295	-1.09	.22
		Canada	.283	.349	.801	-.56	1.12

*. The mean difference is significant at the 0.05 level.

These results show that the only statistically significant difference observed in the perceived fairness level of Canada. Muslim students who culturally identified with Canada were more pessimistic than Muslim students who had culturally identified with another country. In other words, Muslim students who had culturally identified with Canada perceived Canada as more unfair than did Muslim students who had culturally identified with another country.

4.6.8 Regional Comparisons

Since there were not enough participants from each country, a group of regional comparison was conducted to investigate whether there are differences in the fairness perceptions and experiences. The region groupings are: Arabic speaking Middle East and North Africa countries (Algeria 1, Egypt 19, Saudi Arabia 7, Syria 4, Palestine 3, Iraq 2, Jordan 1, Lebanon 1, Libya 1, Morocco 1, Arabic 1) and Indian subcontinent countries (Bangladesh 5,

Pakistan 25, India 9). Countries shown are those the students declared they culturally identified with. The group statistics by region are shown in Table 4.35.

Table 4.35 Group Statistics by Region

	Region	N	Mean	Std. Deviation	Std. Error Mean
Frequency of Encountered Unfairness	Middle East and North Africa	41	2.39	1.34	.209
	Indian subcontinent	37	2.05	1.22	.201
Impact of Encountered Unfairness	Middle East and North Africa	40	2.53	1.63	.258
	Indian subcontinent	38	2.00	1.27	.207
Fairness Level of University for Muslims	Middle East and North Africa	41	6.00	1.43	.224
	Indian subcontinent	39	6.56	.91	.146
Fairness Level of Canada for Muslims	Middle East and North Africa	40	5.50	1.13	.179
	Indian subcontinent	39	5.54	1.21	.194
Fairness Level of Country Culturally Identified with for Muslims M	Middle East and North Africa	41	6.07	1.37	.214
	Indian subcontinent	39	5.23	2.05	.327
Fairness Level of the World for Muslims	Middle East and North Africa	41	3.54	1.91	.299
	Indian subcontinent	39	3.08	1.46	.233
Fairness Level of Person	Middle East and North Africa	41	6.29	.87	.136
	Indian subcontinent	39	6.10	.82	.131

The group statistics by region show that Muslim students from the Middle East and North Africa seemed to encounter unfairness in their university in the previous year more frequently, and that these students were impacted more from these experiences than were other students. The students from Indian subcontinent perceive their current university as more fair than the students from the Middle East and North Africa. The results also show that Asian students perceive the countries they had culturally identified with, and the world, as more unfair than did the students from the Middle East and North Africa. A t-test was conducted to test the significance of these differences and the results are presented in Table 4.36.

Table 4.36 t-Test Results by Region

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Frequency of Encountered Unfairness	.262	.610	1.153	76	.252	.336	.292	-.244	.917
Impact of Encountered Unfairness	1.598	.210	1.578	76	.119	.525	.333	-.138	1.188
Fairness Level of University for Muslim	3.680	.059	-2.09	78	.040	-.564	.270	-1.101	-.027
Fairness Level of Canada for Muslim	.183	.670	-.146	77	.884	-.038	.264	-.563	.487
Fairness Level of Country Culturally Identified with for Muslim	9.039	.004	2.155	65.872	.035	.842	.391	.062	1.623
Fairness Level of the World for Muslim	5.561	.021	1.213	74.535	.229	.460	.379	-.295	1.215
Fairness Level of Person	2.043	.157	1.002	78	.319	.190	.190	-.187	.568

The results show that Muslim students from the Middle East and North Africa perceived their university significantly more unfair, and the countries with whom they had culturally identified with more unfair, than did Muslim students from the Indian subcontinent.

4.6.9 Age, Age of Arrival in Canada, and Time Spent in Canada

The ages of participants, their age of arrival in Canada, and the amount of time they spent in Canada are another group of independent variables included in this study. Their relationships with the dependent variables were analyzed by counting Pearson correlation coefficients. The results are shown in Table 4.37.

Table 4.37 Correlation Coefficients (Time Spent in Canada, Age, Age at Arrival in Canada)

	Frequency of Encountered Unfairness	Impact of Encountered Unfairness	Fairness Level of University for Muslims	Fairness Level of Canada for Muslims	Fairness Level of Country Culturally Identified with for Muslims	Fairness Level of World for Muslims	Fairness Level of Person
Time Spent in Canada	.269**	.178*	-.204**	-.239**	-.212**	-.041	.015
Age	.167*	.237**	-.130	-.152*	-.159*	.096	.045
Age at Arrival in Canada	-.095	.010	.070	.078	.053	.081	.014

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

c. Listwise N=174

According to the results, there are statistically significant positive correlations between the amount of time Muslim students have spent in Canada and frequency of encountered unfairness by Muslim students in their university in the previous year and perceived impact level of encountered unfairness. There are statistically significant negative correlations in the amount of time Muslim students have spent in Canada and perceived fairness level of their university for Muslims, perceived fairness level of Canada for Muslims, and perceived fairness level of the Country Muslim students had culturally identified with. Except for one correlation (fairness level of their university for Muslims), all other correlations with the ages of participants are also significant. Lastly, the age of arrival in Canada does not have any statistically significant correlation with the dependent variables.

4.6.10 Fairness Expectation

Muslim Students' fairness expectation before coming Canada was also investigated in this study. A seven point Likert scale was used to determine participants' expectations. Pearson

correlation coefficients reflect relationships between fairness expectations of participants and dependents variables are shown in the Table 4.38.

Table 4.38 Correlation Coefficients (Fairness Expectation)

	Frequency of Encountered Unfairness	Impact of Encountered Unfairness	Fairness Level of University for Muslims	Fairness Level of Canada for Muslims	Fairness Level of Country Culturally Identified with for Muslims	Fairness Level of World for Muslims	Fairness Level of Person
Fairness Expectation for Muslims	-.191*	-.075	.188*	.173	.026	.095	.185*

*Correlation is significant at the 0.05 level (2-tailed).
Listwise N=117

Results show that fairness expectation level of Muslim students before they came to Canada had a statistically significant negative relationship with the frequency of unfairness Muslim students encountered in their university in the previous year. Fairness expectation level had positive correlations with perceived fairness level of the university Muslim students are studying and perceived personal fairness levels of them.

4.6.11 Religious Commitment

Muslim students' religious commitment level was the last variable investigated in this study. Pearson correlation coefficients reflect relationships between religious commitment levels of Muslim students and dependents variables. These correlations are shown in Table 4.39.

Table 4.39 Correlation Coefficients (Religious Commitment)

	Frequency of Encountered Unfairness	Impact of Encountered Unfairness	Fairness Level of University for Muslims	Fairness Level of Canada for Muslims	Fairness Level of Country Culturally Identified with for Muslims	Fairness Level of World for Muslims	Fairness Level of Person
Religious commitment	.243**	.239**	-.106	-.102	-.122	-.139	.175*

Correlation is significant at the 0.01 level (2-tailed).**
Correlation is significant at the 0.05 level (2-tailed).*
Listwise N=175

According to the results, the level of religious commitment of Muslim students had a statistically significant positive correlation with the frequency of unfairness Muslim students encountered in their university in the previous year, the impact level of encountered unfairness on participants, and perceived personal fairness level.

4.7 Summary of the Findings

The quantitative and qualitative data herein analyzed puts forward a portrait describing the perceptions and experiences of fairness among Canadian Muslim university students. The highlights from this chapter include:

- Muslim students compared themselves with others when they decided if something was fair or not. They also took into consideration the contextual conditions. Their definition of fairness, extracted from the qualitative data, was *“using one standard for everybody in the same context.”*
- Muslim students employed external references such as religion, moral, and norms, as well as internal references such as experiences, feelings, and knowledge, as the bases for their fairness decisions.
- For Muslim students the most fair setting were their universities, followed by Canada, and the country the Muslim students had culturally identified with. The World was the most unfair setting for Muslims. The order of settings in terms of perceived fairness level for non-Muslims is slightly different: the most fair setting was again their university, followed by Canada, while the World and the country students had culturally identified with was the most unfair settings. According to the results, Muslim students perceived all settings more fair for non-Muslims than they did for Muslims.

- Muslim students perceived themselves as fair people.
- About 70 % of participants reported that they had encountered, observed, or experienced unfairness at least once in their university in the previous academic year.
- About 60% of participants reported that they had been impacted on some level from the unfairness they had encountered, observed, or experienced at least once in their university in the previous academic year.
- The most reported type of unfairness was interactional unfairness (67.24%), followed by distributive unfairness (29.31%).
- Prominent rules preferred by the participants for interactional fairness were: Respect, Propriety, and Consistency. For distributive fairness the prominent preferred rules were Equity, Equality, and Need.
- Participants generally blame actors for unfairness by criticizing them for being biased, ignorant, and intolerant to differences. The media was seen by the responding participants as another factor causing unfairness.
- More than 90% of participants reported that they had experienced negative feelings because of the unfairness they experienced.
- More than 60% of participants' reactions to the unfairness they had described were passive. Around 35% of participants' responses can be considered assertive.
- Female participants perceived the world as more unfair than did the male participants.
- Muslim students did not differ in their perceptions and experiences of fairness according to their level of study, or field of study.

- Canadian citizen Muslim students perceived Canada as significantly more unfair than did the international Muslims students, and they declared significantly more frequent encounters with unfairness than did permanent residents in their university in the previous year.
- Muslim students who spent the majority of their life in Canada encountered unfairness more frequently in their university in the previous year, and they perceived their university and Canada as significantly more unfair than did Muslim students who had spent the majority of their lives outside of Canada.
- Canadian Muslim students perceived Canada as significantly more unfair than did non-Canadians and mixed Canadians. Canadian Muslim students perceive their university as significantly more unfair than did non-Canadians, as well.
- Muslim students who had culturally identified with Canada perceived Canada as more unfair than did Muslim students who had culturally identified with another country.
- Muslim students from the Middle East and North Africa perceived their university as significantly more unfair and the countries they had culturally identified with as more fair than did Muslim students from the Indian subcontinent.
- There are positive correlations between the amount of time Muslim students had spent in Canada and the frequency of encountered unfairness by Muslim students in their university in the previous year, perceived impact level of encountered unfairness.

- There are negative correlations between the amount of time Muslim students had spent in Canada and perceived fairness level of their university, perceived fairness level of Canada, and perceived fairness level of the country that Muslim students had culturally identified with.
- Age has positive relationships with frequency of encountered unfairness by Muslim students in their university in the previous year, perceived impact level of encountered unfairness, and negative relationships with perceived fairness level of Canada and perceived fairness level of the country that the Muslim students had culturally identified with.
- Fairness expectation level of Muslim students before they came to Canada had a negative relationship with the frequency of unfairness Muslim students had encountered in their university in the previous year and a positive relationship with perceived fairness level of the university where the Muslim students had studied and the perceived personal fairness levels.
- Muslim students' religious commitment level has positive relationships with the frequency of unfairness Muslim students encountered in their university in the previous year, the impact level of encountered unfairness on participants, and perceived personal fairness level.

These results indicate that Muslim students perceived Canadian universities and Canada as fair places but there was room for improvement. They experienced mostly interactional and distributive unfairness in their university. The most important element of Muslim students' explanation of fairness was social comparison, followed by contextuality and rules. They employed *respect*, *propriety*, and *consistency* rules for interactional fairness and *equity*, *equality*,

and *need* rules for distributive fairness. Muslim students experienced negative feelings when they encountered unfairness and generally blamed violators for unfairness. Participants' reactions to the unfairness involved passive behaviours, followed by assertive behaviours. Gender, age, the amount of time Muslim students spent in Canada, legal status, the country where Muslim students had spent the majority of their lives, nationality, the country that the Muslim students had culturally identified with, and their religious commitment level created difference in some dependent variables reflecting the participants fairness perceptions or experiences.

CHAPTER 5

SUMMARY, DISCUSSION, AND IMPLICATIONS

In this chapter, first the study is summarized by presenting an overview of the purpose, the methodology, and the research findings. Later, a discussion of the findings is provided along with the related literature. Lastly, the chapter concludes with the implications of the study for theory, policy, practice, and research.

5.1 Summary of the Study

Because of various political, economic, cultural, social, and academic rationales internationalization has become an important agenda item for many university administrators. A supportive organizational culture for internationalization is one of the most important requirements for successful internationalization. Awareness and attention to students' judgments regarding fairness level may be considered an important feature of a supportive university culture. Of course, there are problems with the development of post-secondary culture that seeks to protect and support the required features of internationalization. Studies report that international students experience many problems. One of these problems is discrimination. Discrimination is highly related to fairness perception and it is also an indicator of unfair treatment (Harris, Lievens & Van Hove, 2004). Higher education institutions have many elements that may be subjected to fairness considerations, other than the discrimination issue, such as grades, instructor behaviours, scholarship, bursary, admission decisions, and policies, standards, tools, and rules to allocate outcomes. Muslim post-secondary students are one of the groups where attention should be paid because these students claim that they have been subjected to great discrimination (i.e., AAI, 2007; Abukhattala, 2004; Canadian Federation of Students, 2007; Hanassah, 2006; Sadowsky & Plake, 1992; Speck, 1997). Again, the purpose of this study

was to examine the perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education.

To reiterate, this study is a mixed methods study, with a triangulation design employed to collect data. Triangulation design refers to collecting qualitative and quantitative data simultaneously, weighting both types of data equally, and merging qualitative and quantitative data during analysis or interpretation (Creswell and Plano Clark, 2007). The participants, 189 Muslim students, were reached via student organizations, national and local Muslim organizations and Muslim student groups organized on Facebook. Later, snowball sampling was also utilized. The quantitative and qualitative data were gathered simultaneously by using a web survey. The survey included 12 open-ended and 19 closed questions. The quantitative data were analyzed by using statistical analyze techniques such as t-tests, One-Way ANOVAs, and correlations. Thematic analysis was employed for the qualitative data by conducting initial coding, provisional coding, and axial coding. The quality of the study was established on the criteria for design quality and interpretation rigor. These two groups of criteria were suggested by Teddlie and Tashakkori (2003). Design quality criteria included standards for the evaluation of the methodological rigor of mixed methods research; whereas interpretation rigor criteria included standards for evaluating the validity of conclusions. All ethical responsibilities were fulfilled for the study.

The summary of the findings from the study, along with the research questions, follow:

Research Question 1: How do Muslim students explain the notion of fairness?

The qualitative analysis showed that Muslim students explained fairness mainly by comparing themselves with others. Social comparison was the main method they used to decide on whether

something was fair or unfair. Prominent codes in this category were others and discrimination. Context and rules were also taken into consideration by Muslim students in their decision about fairness. Muslim students' definition of fairness was extracted from their response, as follows: *Using one standard for everybody in the same context.* Muslim students used both external references such as religion, morals, norms, rules, and rights, and internal references such as experiences, feelings, knowledge, and common sense when they decided on whether something was fair or unfair.

Research Question 2: How do Muslim students perceive the fairness level in the various settings and environments, including at their current university?

According to the statistical analysis, Muslim students perceived their university setting as most fair compared to other settings and environments. The World was perceived as the most unfair setting for responding Muslim students. Muslim students did not perceive any difference between fairness level of Canada and the country they had culturally identified with. Muslim students perceived their university, Canada, and the World as more fair for non-Muslims than they did for Muslims.

Research Question 3: How do Muslim students perceive their personal fairness levels? Muslim students perceived themselves as fair people.

Research Question 4: How do Muslim students describe the unfairness they may have experienced/observed/noticed?

The majority of Muslim students reported that they had encountered, observed, or experienced unfairness at least once in their university (in the previous academic year) and that they had been impacted by the unfairness. Interactional unfairness was the most reported type of unfairness, followed by distributive unfairness. Violated fairness rules reported by the

participants were respect, propriety, and consistency for interactional fairness and equity, equality, and need for distributive fairness. Participants generally blamed violators for unfairness by criticizing them for being biased, ignorant, and intolerant to differences. A majority of participants experienced negative feelings when they were faced with the unfairness they reported. The most reported reactions by participants to the unfairness were passive behaviours followed by assertive behaviours.

Research Question 5: How do Muslim students differ on their perceptions and experiences of fairness according to various demographic variables, fairness expectations and level of religious commitment?

The statistical analyses showed that:

- Female Muslim student perceived the World as more unfair than did male participants.
- Canadian citizen Muslim students perceived Canada as significantly less fair than did the international Muslims students, and they declared more frequent encounters with unfairness than did permanent residents in their university.
- Muslim students who had spent the majority of their lives outside of Canada encountered unfairness less frequently in their university (in the previous year) and they perceived that their university and Canada was more fair than did Muslim students who had spent the majority of their lives in Canada.
- Canadian Muslim students perceived Canada as less fair than did non-Canadians and mixed Canadians. Canadian Muslim students perceived their university as less fair than did non-Canadians, as well.

- Muslim students who had culturally identified with another country perceived Canada as more fair than did Muslim students who had culturally identified with Canada.
- Muslim students from the Middle East and North Africa perceived their university as less fair and the countries they had culturally identified with as more fair than did Muslim students from Indian subcontinent.
- The amount of time Muslim students spent in Canada appears to have a positive correlation with the frequency of encountered unfairness by Muslim students in their university in the previous year, perceived impact level of encountered unfairness and negative correlations with perceived fairness level of their university, perceived fairness level of Canada, and perceived fairness level of the country Muslim students culturally identified with.
- Age also has positive relationships with frequency of encountered unfairness by Muslim students in their university in the previous year, perceived impact level of encountered unfairness, and negative relationships with perceived fairness level of Canada and perceived fairness level of the country that the Muslim students had culturally identified with.
- The fairness expectation levels of Muslim students, before they came to Canada, had a positive relationship with the perceived fairness level of the university in where the Muslim students had studied. The analysis also showed that there was a negative relationship between fairness expectation and frequency of unfairness that the Muslim students had encountered in their university in the previous year. In other words, if Muslim students had come to Canada with a higher fairness

expectation then they experienced less unfairness and perceived their university as more fair. Fairness expectation had a positive relationship with perceived personal fairness level.

- Muslim students' religious commitment level had a positive relationship with the frequency of unfairness that Muslim students had encountered in their university in the previous year, the impact level of encountered unfairness on participants, and perceived personal fairness level.
- Muslim students did not differ in their perceptions and experiences of fairness, according to their level of study or their field of study.

5.2 Discussion of Findings

Before beginning the discussion regarding the research findings, there are some demographic data that should be described. I will then discuss the findings along with each of the research questions.

5.2.1 Being Canadian or Non-Canadian

According to the data, 120 participants out of 189 in this study reported that they were Canadian citizens. However, only 28 participants declared that they culturally identified with Canada, whereas 126 participants stated that they culturally identified with another country and 30 participants reported mixed cultural identity that included Canada or no cultural identity. The answers regarding nationality also drew a similar picture: 121 non-Canadian, 36 Canadian and 28 mixed nationalities that included the Canadian nationality. Some responses may indicate the existence of an identity problem for some Muslim students: *“None;” “I am from the world;”* and *“good question, I don't know really.”* A few other examples include: *“I take the best of both my Egyptian culture and my Canadian culture. Sadly they both have been corrupted. I don't know I*

guess Egypt. BC I was raised knowing Egyptian etiquette,” and “interesting question. I am sometimes made to feel or identify as the 'other' in Canada, and yet I am treated as a foreigner in Lebanon.”

It seems that some students had established a balance between cultural identities that may be seen as a sign of integration. They simply answered the related question by stating two nationalities or cultures together such as Canadian-Egyptian or Pakistani-Canadian. Some others needed to add an explanation, as follows:

Canadian and Pakistan (a mixture of both, but do not lean to one side more than the other).

A mix of Canadian culture and Pakistani culture with the exception of aspects that go against Islam from both cultures.

Blood wise I am Arabic, cultural wise Canadian with some Indian influences.

Sirin and Fine (2007) used the term ‘hyphenated selves’ to express having a combination of ethnic, religious and national identity, and considered this identity as a form of integration if two identities were blended coherently. The analysis of the identity maps drawn by young adult Muslim participants in Sirin et al. (2008) study showed that: 61% of the maps reflected an integrated Muslim-American identity, 29% of maps indicated separation between participant’s Muslim and American identities, and 11% of the maps reflected unfinished, conflicted identity negotiation.

Cultural identity challenges are not particular to Muslim students; rather identity development issues are an important challenge for all adolescents (Erikson, 1968, 1993). However, this process may be even more problematic for immigrant children and children of immigrants, since they have to overcome the obstacles originating from the discrepancies between different and sometimes opposed cultures (Súarez-Orozco & Suárez-Orozco, 2001). Acculturation, a concept used to explain this struggle, means “a process by which individuals

encounter a new cultural context and begins a series of complex social, interpersonal and context-sensitive psychological processes of assuming new cultural attitudes abilities and traditions while maintaining those from the individual's culture of origin”(Coll & Marks, 2012, p. 9). Non-immigrant ethnic groups may also be faced with acculturation challenges involuntarily because of the dominance of the majority group (Schwartz, Montgomery & Briones 2006). According to Berry (1997), in all plural societies there are two fundamental dimensions of acculturation: maintenance of original cultural identity and contact and participation in another cultural group or groups. Berry suggested four acculturation strategies based on these two dimensions: integration, separation, assimilation, and marginalization. If individuals value both cultural maintenance and intergroup relationships the integrationist approach will be utilized. If individuals value interaction with other cultures but are unconcerned with their cultural identity, the assimilation strategy is defined. In contrast, when individuals wish to maintain their original culture, and at the same time wish to avoid interaction with others, separation strategy is defined. When there is an interest in both maintaining one's original culture, while in daily interactions with other groups, integration strategy is defined. Lastly, when there is little interest neither in cultural maintenance, nor intergroup relations, marginalization strategy is employed. Berry added that strategy preference might not be a result of free will. The dominant group may enforce certain forms of acculturation, or limit the alternatives. The following statements taken from a report prepared for the Joint Centre of Excellence for Research on Immigration and Settlement -Toronto (Kilbride, Anisef, Baichman-Anisef & Khattar, 2000) may be an example of enforcement from the dominant group:

Discrimination in the form of ethnic jokes, racial slurs, threats, harassment and physical assault are often encountered by youth. CASSA/SAWC also pointed out that the curriculum is often set up in ways that exclude the lived realities of immigrant youth. For example, schools do not usually offer sports options such as cricket or soccer, which South Asian youth are good at, while they also perpetuate stereotypes – e.g., “Muslims as terrorists, violent and evil” – which are demeaning. In turn, many immigrant youth lose faith in the school system’s ability to help them combat discrimination. As a result, many learn to cope by seeking peer groups from their own cultural background as a way to create a sense of belonging and cultural identity.(p.56)

Similarly, according to Shahsiah`s (2006) study results, participants who were young immigrants did not have strong feelings of belonging as part of the Canadian society although they have generally positive attitudes and appraisals towards Canada and Canadians. She proposed that this situation may be caused by stronger affiliation to their minority groups which may be because of racial discrimination, social exclusion, or being “otherized.”

No matter what strategy is preferred, used with free will or enforced by the society, individuals may develop different cultural and national identities. However, labeling individuals according to their declared nationality or referent culture alone may be misleading. For example, in this study, according to the nationality answers if we accepted *Canadians* as assimilated, *non-Canadians* as separated or *mixed nationalities* as integrated, we would over-simplify the identity issue. A quote from this study, presented below, provides an example of this complexity.

Although we might identify culturally to another country, it is important to figure out if one's perception of that country actually matters. I identify to the country of Pakistan, only because of my parents, other than that I have no ties to that country. I have only visited once when I was very young. However from a humanistic perspective I sympathize and related to all walks of life.

As Berry (1997) indicated many factors at the group and individual levels play a role in the acculturation process. In some cases, not only citizenship status but even declared nationality or referent culture may not be enough for a person to be perceived as belonging or as “us.” The following quote from one converted Canadian Muslim participant in the present study may be an example.

As a convert to Islam, I have seen my life change from advantages to disadvantages. I have gone from being part of the majority to a minority citizen. It is unfortunate how many businesses, organizations, etc. will ignore certain requests, or purposely make things difficult, lie to someone, and treat them poorly (doing all of these things without even trying to cover it up, be subtle about it, or pretend like they're not doing it, they are very obvious and clear about their actions and motives) and no one does anything about it. My family has been in Canada for many generations, and I have been told at businesses "you foreigners don't understand", by someone who is obviously of Asian descent, with an accent.

Regardless of acculturation preference, the data support including Canadian citizen Muslim students to the research sample in this study. The reasoning behind this decision accepts that internationalization is not limited to “foreign students” coming from other countries, but also includes the students from local cultural/ethnic groups within a country because these students also face difficulties integrating into a new culture (Knight, 1999; Jiang, 2008) and accepts the necessity of combining the efforts for internationalization and multicultural education (Bennett & Bennett, 1994; Olson, Evans, & Shoenberg, 2007; Olson & Peacock, 2012).

5.2.2 Explanation of Fairness

According to the findings from this study, *social comparison* is the main method used by Muslim students as they decide on whether something is fair or unfair. This method has been proposed since Adam`s Equity Theory (1963, 1965) that may be considered one of the first

organizational fairness theories. According to the theory, people first compare their inputs and outputs and later they compare their inputs and outputs with a referent other. When they decide there is an inequality, then the situation is perceived as unfair. There is other research that indicates that individuals use others as a social referent to decide on the fairness of an allocation (i.e., Lind & Lissak, 1985; Folger, Rosenfield, Grove & Corkran, 1979; Folger, 1987, 1993). Claffey (2008) explored the same theme in her study in the United States with college student participants' fairness description. According to Claffey, "there is no question that students are continually comparing themselves to other on any given day" (p. 194). Deciding on the fairness of an interaction with authority figures also may require social comparison. If there is ambiguity about the norms of appropriate interpersonal treatment people may want to know whether other people are treated in the same way (Degoey, 2000; Lamertz, 2002). Even in situations where unfair treatment is clear if the individual knows that others have received the same treatment, his or her reaction will be tempered (Greenberg & Alge, 1998). On the other hand, if the individual perceives that he or she is the only person subjected to the unfairness, his or her reaction will be more aggressive.

Contextuality was another main category that emerged from the answers of Muslim students. A quarter of participants' answers were coded in the contextuality category. This implies that Muslim students do not see fairness as an absolute, universal, or permanent truth. Claffey (2008) explored the same theme in her study, wherein the college student participants used the "it depends" phrase frequently when they were trying to describe a fairness concept.

The last category of codes in Muslim students' descriptions of fairness was *rules*. This category included principles or rules of fairness such as equality, equity. These themes have been also been emphasized in the literature for decades (i.e., Adam, 1965; Deutsch 1975, 1985;

Leventhal, 1980). The golden rule or empathy, is another rule included in the participants' responses, as is seen in an important quality of leadership within organizations by several authors (i.e., Bass, 1985; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

By combining these categories the following definition was made: *Fairness is using one standard for everybody in the same context.* This definition includes all of the concerns of Muslim students; not being discriminated against, contextual factors, and rules utilized as standards. The definition may be seen as more related to distributive and interactional fairness, but as I will discuss, participants' perceptions and reported experiences also focused on these two types of fairness and not on procedural fairness. The most prominent reference used by the participants in their fairness decision was religion. Twenty out of 103 references were coded as religious. In a group who has a high level of religious commitment, this figure may be seen as low. However, some other references Muslim students employed in their fairness decision may be considered related to the influence of religion as well, such as morals, ethics, feelings, knowledge, values, self-conscience etc. However, since there were not enough data to show the existence of religion's indirect impact on other references, further comments on this matter would be premature.

5.2.3 Fairness in Various Settings

According to the findings of this study, Muslim students perceived that their university was the most fair setting, although the majority encountered, observed, or experienced some unfairness. Two quotations from participants in this study provide examples of this approach.

From what I have experienced at my university in person, I would say that the majority of the time, Muslims are treated fairly, though the occasional encounter or hateful comment does happen.

I can remember many incidents in which I have been treated unfairly in the past seven years that I have been residing in Canada, however, I can rarely say they were from my University. I find Universities/Colleges to be one of the fairest places, in which I have felt comfortable to share my ideas and beliefs without feeling inferior or discriminated.

Since universities are the most refined settings among others this finding should not be surprising. It is anticipated that biases, stereotypes, ignorance or racism would not be prevalent at a university campus because of the university culture of highly educated people with whom a student may interact. Hopkins' (2011) study, which was conducted in the United Kingdom, drew a similar picture. Muslim student participants in Hopkins' study had two different opinions that could be seen as contradictory. According to his findings, participants advocated that their university campus as a liberal and tolerant place compared to outside the university, but also as a marginalising, culturally exclusive and institutionally discriminatory place. Seggie and Sanford (2010) gathered data that resulted in similar findings. In Seggie's and Sanford's study, the participants who were Muslim female students, from a predominantly Christian university in the United States, perceived that the university climate was welcoming and supportive at a certain level. However, the participants also reported some marginalization, prejudice and discomfort examples. Likewise, in my study, participants tended to see their university as a fair place in spite of the existence of unfair incidents. This approach may reflect that they see unfairness incidents as exceptional and as such not decreasing the overall fairness level of their university.

The perceptions of Muslim students regarding the fairness level of Canada were also optimistic, although they had experienced problems. They did not perceive any differences between fairness levels of Canada and the country with which they had culturally identified and they did not attribute unfairness to the whole society. Two example statements are given below.

I think Canada is a fair place for Muslims compare to other western countries. However there is room for perfection and improvement. Unfortunately the government is not going towards fairness but with the media stereotypes, Islamophobia which is growing in Canada and anti-Muslim policies seems like things will get harder for Muslims which is not fair.

I personally read the news online often and also read the comments posted by users after the news article. Part of the reason why I feel that Muslims are sometimes treated or looked upon unfairly is because of some of the hateful things I have read. Hateful views about Islam have become extremely prevalent on these websites. A few things to note: any regular Joe can post a comment on news websites, which doesn't mean that it is a view that represents the majority of readers (or Canadians for that matter). The fact that it is online and anonymous also makes it easy for anyone to express their views.

Muslim students' positive opinions regarding the fairness level of Canada in this study were consistent with Environics Research Group's (2006) survey which indicated that a majority (77%) of Muslim-Canadian participants agreed that Muslims are better treated in Canada compared to other Western countries; although 31% of participants in the survey stated that they had experienced discrimination because of their race, ethnicity or religion in the previous two years.

When it comes to the fairness level of the World, Muslim students' perceptions radically changed from positive to negative. The means of perceived fairness levels of various settings (university = 6.26, Canada = 5.33, the country culturally identified with = 5.27, the World = 3.17) in this study showed that the participants perceived the World as the most unfair of these settings. Students seemed quite pessimistic about the fairness level of the World for Muslims. This pessimism was observed in comparisons with the situation of non-Muslims as well. Participants saw the university, Canada and the World settings as more fair for non-Muslims. Perceived Western double standards against Muslims (i.e., Ahmad, 2012; Al Aswany, 2009; Ayooob, 2012, Masud, 1998) especially in international relations might lead to these results.

Although there were statements that included double standards claims, in the qualitative data of the present study, further research is necessary to investigate these perceptions.

5.2.4 Personal Fairness Level

According to the findings, participants perceived themselves as being fair individuals. Fairness is a highly valued quality in all cultures (Hatfield, Rapson & Aumer-Ryan, 2008; Lind, 1995) although what the notion means may change from one culture to another or from one person to another. Then, saying that “I am not a fair person” would be damaging to the self-esteem of the individuals. To protect one’s self-esteem requires positive attitudes about one’s own-self. In addition, perceiving oneself as unfair person will create cognitive dissonance. Cognitive dissonance (Festinger, 1957) refers to the feeling of discomfort that results from holding conflicting attitudes, beliefs or behaviours at the same time. This produced a feeling of discomfort leading to an alteration in one of the conflicting attitudes, beliefs or behaviours in order to eliminate or reduce the discomfort and keeping consistency in their beliefs and perception. Hence holding two cognitions such as *Fairness is important* and *I am an unfair person* would create a cognitive dissonance. Since fairness is a strong concept in Islam and the participants seem to be highly religious, it would not be easy to say that *fairness is not important*. Then to establish consistency, the only way is to change the second cognition to *I am a fair person*.

5.2.5 Unfairness Experiences

The findings showed that while universities are not free from unfairness; but it was not seen by respondents as an inherently descriptive quality of their universities. The majority of participants reported that they had encountered, observed, or experienced unfairness at least once and further indicated that they had been impacted, on some level, by the unfairness at their

university during the previous academic year. This finding is consistent with other related research (Abukhattala, 2004; Canadian Federation of Students, 2007), cited in Chapter 1. Muslim students' complaints do not seem changed: a) Muslim students claimed that they were discriminated against. b) Biases, stereotypes and misconceptions against Islam and Muslims are prevalent. c) Unfulfilled needs, such as halal food, prayer space or female only pool hours were still concerns for the Muslim students.

Interactional unfairness was the most reported type of unfairness (67.2%), followed by distributive unfairness (29.3%), in this study. This finding is consistent with Rodabaugh, (1996) and Schimdt (2001) studies which also showed that students rate interactional fairness higher in importance than procedural and distributive fairness. However, these findings are quite different from Horan, Chory and Goodboy's (2010) findings. Those three authors used open-ended question, similar to the questions asked in this study but limited the study to classroom fairness; and found that students who were recruited from two public universities in the United States reported their instructors engaged in procedural unfairness (57.5%) more frequently than they engaged in distributive (21.2%) or interactional (21.2%) unfairness. The big difference in the percentages of reported interactional fairness violations might be partially explained by the violators' qualities. In the Horan, Chory and Goodboy's study violators were only instructors; whereas in my study, violators could be anyone on campus. However, we can comfortably say Muslim students experienced or perceived unfair treatment more frequently than did the general sample, although the experiences differed in each context. This result also may be seen as a rejection of Cole's (2010) opinion that interactional justice has a low importance in Islam.

The low percentage of reported procedural unfairness also needs to be given attention. The first explanation regarding this finding may be related to the availability of information

about decision making processes. According to fairness heuristic theory (Van den Bos, Vermunt & Wilke, 1997), if there is more readily available information about the processes than outcomes, fairness perceptions of people will be based mainly on processes; otherwise, the outcomes will be more important. It may be suggested then that Muslim students may not have enough information regarding decision making processes or the information regarding outcomes was more obvious and available. Another possibility may be related to the social identity issue. According to Tyler, DeGoeij and Smith (1996) procedural justice matters more when individuals identify with the group represented by the authority and when they are concerned about their social identity in terms of that group. From this perspective, it is possible to suggest that Muslim students may not identify with the university authorities and may not care about their social identity in terms of this group. Low prevalence of procedural unfairness may also indicate a trust issue. According to Van den Bos, Wilke, and Lind's (1998), procedural justice matters more when people do not have enough information about the trustworthiness of authorities. When there is a high or low levels of trust towards authorities, people will be less in need of procedural fairness.

The findings showed that the most violated rules reported by Muslim students for interactional fairness were respect and propriety. This finding indicates that Muslim students put more weight on interpersonal dimensions of interactional fairness than they did on informational dimensions. This approach may not be considered unique to Muslim students. Across cultures children are socialized by learning the importance of showing respect and politeness towards others (Lo & Howard, 2009). Anticipation for respect and propriety in interactions during social exchange is universal (Nance & White, 2009). Research showed that respect and propriety dealing with others were among important determinants of fairness level in organizations (Bies

& Moag, 1986; Cohen-Charash & Spector, 2001, Tyler, 1988). According to Zapata-Phelan, Colquitt, Scott, and Livingston (2009), if an individual experiences an interaction in which the respect and propriety rules are violated, two affirmative judgments of Folger's (1993) fairness theory may be proposed: Authority *should have* acted differently and the authority *could have* acted differently. From this perspective, I can say that Muslim student reported more interactional unfairness because they expected that others on their campus should interact with them with respect and propriety. However, this expectancy was violated by some people, on the campus, who were capable of interacting with respect and propriety. In other words, Muslim students might not have found an external reason that might justify violator's behaviour. Then, the violator behaviour would be considered his or her own choice and would be perceived as unfairness.

The most reported violated rules for distributive fairness in this study were related to equity, equality, and need. These rules are the most common rules in allocation processes. Since the frequency differences of these three reported rule violations were small, it cannot be claimed that one of them is a preferred rule by Muslim students. However, by reviewing the contents of answers we can say that Muslim students generally preferred equity rules regarding academic allocations and equality and need rules regarding non-academic allocations.

Generally violators were blamed for unfairness by Muslim students in their description of experienced unfairness. This occurred by criticizing actors for being biased, ignorant, and intolerant to differences. This attitude is seen in individualistic cultures rather than collectivist cultures in which system or society are blamed for unfairness (Beugre, 2007). The media were the second most blamed factors in this study and have been criticized in many other studies (i.e., Gardner, Karakasoglu & Luchtenberg, 2008; Marzouk, 2012; Speck, 1997). The diversity of

violators also should be taken into consideration. Violators described in Muslim participants' answers in the present study were not only professors or administrators. Any staff member, student, local person, or media worker might lead the participant to develop unfairness perceptions.

Unfairness problems Muslim students said they had experienced were not limited to experiences related to religion. However, the qualitative data indicates that Muslim students' causal attributions were often based on their religion: 'Actors violated the fairness rules or discriminated against Muslims because they had biases against Muslims' or 'they were ignorant about Muslim' or 'the Media presenting Muslims as narrow minded terrorists' etc. Similarly, Gaudet Clément and Deuzeman (2005) findings showed that Lebanese-Canadian participants of their study attributed the discrimination they experienced to their group rather than themselves. Gaudet Clément and Deuzeman proposed that not perceiving discrimination personally and attributing it to the groups they belong, serves as a defense mechanism to reduce the impact of experienced discrimination.

More than 90% of participants reported that they had experienced negative feelings such as frustration, anger, sadness because of the unfairness they experienced. This finding supports Chory-Assad and Paulsel's (2004b) argument that when students are faced with an unfairness, they experience negative emotions such as frustration, anger and dissatisfaction. Mikula (1986, 1987) also found similar results. He asked high school students about their possible reactions to given unjust scenarios in the school setting and about an event wherein they had been unjustly treated by another person. The most frequent responses were: anger, rage, and indignation; disappointment, feeling aggrieved; and surprise. This finding is also consistent with Horan, Chory and Goodboy (2010) who showed that anger, pain, and frustration were the most

frequently experienced emotions by students as reactions to perceptions of an instructors' unfairness. Beyond educational organizations, there are several studies that indicate the existence of associations between fairness perception and negative emotions in organizations (i.e., Barclay, Skarlicki, Pugh, 2005; Chebat & Slusarczyk, 2005; Rupp & Spencer, 2006). It may be said that Muslim students do not seem different from the general Western population in terms of emotional reactions against unfairness. This comment supports Mikula, Scherer and Athenstaedt's (1998) cross cultural study in which it was found that psychological reactions to injustice were characterized by the same set of emotional reactions in a large university and a student sample made up of 37 different cultures: fear, anger, sadness, disgust, shame and guilt.

The last finding extracted from descriptions of unfairness experiences of Muslim students is that passive behaviours were the most frequent reactions followed by assertive behaviours that refers to standing up for themselves without denying the rights of others. If we compare this finding to Horan, Chory and Goodboy's (2010) related findings, it is possible to say Muslim students prefer more passive behaviours. In the Horan et al. study, the most stated behavioural reactions to unfairness, by students from two public universities in the United States, were assertive behaviours such as expressing their dissent to their instructors, asking for explanation, trying to convince the instructor, reporting the instructor to higher authorities or other school related professionals, and giving negative instructor/course evaluations. Passive behaviours which were categorized under inaction/acceptance and student withdrawal categories were the second most frequent behavioural reaction to unfairness in the Horan et al. study. European university students in Mikula's (1986, 1987) study also reported more assertive behaviours than passive behaviours against unfairness. The participants from Western cultures seemed much more assertive than the Muslim student participants in my study. This attitude may have been a

reflection of a disbelief in the usefulness of action against unfairness. The following quotes from participants in this study may be examples of this possible disbelief.

Did nothing. There is no way for a student to proof that his or her instructor's decision based on some sort of bias, especially if the over 70 percent course evaluation based on presentations and projects.

I told the instructor that her attitude was not acceptable. However, there was not much to do, yet the clinical marks are 95% subjective. There was not any way for me to prove that I did better and I deserved better. Hence, I let it go.

Preferring passive reactions may have been a reflection of cultural preference, as well. There are existing studies that showed international students from certain countries were less assertive than U.S. students (i.e., Althen, 1991; Thompson, Ishii, & Klopf, 1990; Thompson & Klopf, 1995). According to Nilsson et al. (2004) lack of assertiveness was one of the prominent problems of international students who sought counseling at an American university. Since assertiveness is seen helpful for better adjustment of international students (Poyrazli et al., 2002) and better handling of their adjustments problems (Chen, 1992), further research in this area would provide valuable knowledge to the exploration of Muslim students' reactions to unfairness.

5.2.6 Differences in Perceptions and Experiences

When we look at the differences in the perceptions of Muslim students regarding the fairness level of various settings and frequency of unfairness experiences and the impact level of these experiences, the most salient differences are seen in identity variables. Nationality, the country culturally identified with, citizenship status and the country Muslim students spent the majority of life, are related variables wherein significant differences were observed. According to the findings of this study Canadian Muslim students, Muslim students who are culturally

identified with Canada, Canadian citizen and Muslim students who spent the majority of their life in Canada seem more pessimistic than non-Canadians in terms of the fairness level of Canada and/or their university and/or the frequency of encountered unfairness. Some correlations also drew a similar picture. Age and the amount of time spent in Canada were positively correlated with the frequency of encountered unfairness by Muslim students in their university during the previous year, perceived impact level of encountered unfairness and negative correlations with the perceived fairness level of their university, perceived fairness level of Canada, and the perceived fairness level of the country Muslim students culturally identified with.

From one perspective these results are surprising. It would be reasonable to expect that Muslim students who were culturally identified with Canada, who had become Canadian citizens, who had spent more time in Canada might have had more exposure to and consequently, greater integration and adaptation into Canadian culture. Since acculturation processes seem successful, we may claim that these have already acquired the receiving culture practices, values, and identifications (Shwartz, Unger, Zamboanga, & Szapocznik, 2010). In addition they would not have a recognizable foreign accent, or any difficulty in speaking the receiving country's language, which tends to invite discrimination and scorn (Yoo, Gee, & Takeuchi, 2009). There are several research studies that may be used to support these ideas. According to the research's findings (i.e., Ryder, Alden, & Paulhus, 2000; Kwak & Berry, 2001), nativity (being born in the receiving culture or foreign born) and time spent in the receiving culture had influence on two aspects of acculturation: adaptation of the receiving-cultures practices and relinquishment of the heritage-culture practices. With this, the following questions

my come to mind: Why did supposedly more adapted or integrated participants perceive more unfairness and why are they more pessimistic?

There are research findings that may be helpful to at least partially answer these questions. Lee's (2005) found that Korean Americans with high ethnic pride identity reported that they were affected less from ethnic discriminations when perceived discrimination was low. If we assume that Muslim students who declared they were non-Canadian, Muslim students who were culturally identified with other countries and Muslim students who were not Canadian citizen have more pride in their heritage ethnic identities; we may say that these students have been less affected from perceived unfairness because of protective factors provided from membership in an ethnic group such as solidarity or sense of belonging. Some findings that support this comment can be seen in Gaudet Clément and Deuzeman (2005) study. Their study showed that a strong heritage of cultural identity had led to a decrease in experienced acculturative daily hassles. Gaudet Clément and Deuzeman's study also showed that having strong Canadian identity had a significant positive correlation with depression. Likewise, Asvat and Malcarne (2008) found that Muslim students with high personal heritage of cultural identification reported fewer lifetime depressive symptoms; whereas individuals with high personal mainstream cultural identification reported more past-year depressive symptoms. However, there are studies that showed individuals who were strongly identified with their heritage group perceived more discrimination (i.e., Branscombe, Schmitt, & Harvey, 1999; Major & O'Brien, 2005; Sellers & Shelton, 2003).

The concept of entitlement may be helpful to explain the findings related to identification and fairness perception. Entitlement means individuals' notions of what they can expect and obtain from the organization (Deutsch, 1985). If members of an organization believe that they

are entitled to certain benefits or treatment in their psychological contract and their expectations are not met, they may feel that the contract was violated and react negatively (Heath, Knez & Camarero, 1993). More 'integrated' Muslim students may have higher expectations because they may feel more entitled. Additionally, these Muslim students might have developed higher criteria for fairness because they live in a democratic multicultural society. Then, because of their higher expectations and standards they may be more sensitive to fairness issues.

Another explanation also may be taken from organizational fairness studies. There are research findings (i.e., Beugre, 1996; Lee, Pillutla, & Law, 2000) that show that there was a negative relationship between organizational tenure and perception of organization as a fair place. According to Beugre (1998), individuals who have spent more time in an organization may have witnessed several negative and positive events. Since people tend to remember negative events more than positive ones, at least in terms of their relationship with the organization, frustrations accumulate through the years and these accumulated frustrations lead to perceptions of unfair treatment. Then it is possible to say that Muslim students who spent more time in Canada perceive more unfairness in various settings because they have more accumulated negative experiences than others. However the existence of opposite findings (i.e., Sweeney & McFarlin, 1997) show positive correlation or no correlation between tenure and fairness perception make this comment weaker. In addition this comment would not answer the following question: Why did not they develop a reactive identity even when they have perceived more unfairness despite that fact that there are several studies that have proposed adolescents who experienced unfair treatment because of their race and ethnicity seem to be more likely to move away from the receiving culture identity to their heritage cultural identity (i.e., Golash-

Boza, 2006; Sears, Fu, Henry & Bui, 2003; Portes & Rumbaut, 2001)? Further research is necessary to make stronger comments on this issue.

In terms of gender, the only difference was observed in the fairness perception of the World in this study. According to the results, female Muslim student perceived the World as more unfair than did their male counterparts. This situation might be explained with having two vulnerable identities together: being female and being Muslim. There are studies that showed having double minority identities creates double jeopardy or barriers for women (i.e., Gonzales, Blanton & Williams, 2002; Merrit & Reskin, 1992; Kewley, 2000; Tucker & Niedzelko, 1994). However, if this comment was valid we might observe the same difference in the fairness level of their university, Canada and the country they culturally identified with. Different forms of social differentiations, such as gender, class, ethnicity, religion and identity are contingent relationships with multiple determinations (Brah, 2001; Brown, 2006). Further research exploring these determinants for Muslim female students is necessary to make further comment.

Muslim students from Arabic speaking countries in the Middle East and North Africa perceived their university as less fair and their country culturally identified with more fair than did Muslim students from the Indian subcontinent. The differences may be caused by regional cultural characteristics. For example, the features of Arabic communication style is characterized by exaggeration and assertiveness may be misinterpreted by other cultures as rude or phony and this, in turn, may lead to communication conflicts (Almaney & Alwan, 1982).

Muslim students' country conditions may affect their fairness perceptions, as well. The ranks of countries in the Middle East and North Africa were higher than were the ranks of the countries in Indian subcontinent on the Human Development Index (Human Development Report Office, 2011). Human Development Index shows countries' situation in terms of, health,

education and living standards. Then we may propose that the Muslim students who are from the Middle East and North Africa have higher fairness standards because they have experienced better conditions in comparison the Muslim students who are from Indian subcontinent. In addition, a quarter of participants from the Indian subcontinent were from India where Muslims are a minority and complain of being discriminated against (Basant, 2007).

Higher unfairness perceptions may not be just due to higher expectancies or misinterpretation issues. Rather the biases and prejudices against Arabs might lead to Arabs being more targeted for unfairness and discrimination. In popular Western discourse, Arab and Muslim were interchangeable terms (Sensoy, 2009) and there is much misinformation, together with stereotypes and biases against Arabs. For example, according to the Shaheen's (1991) study, Arabs, in the comic books he examined, were the enemy. Out of 218 Arab types, only 30 characters were portrayed as 'good' while 149 characters were portrayed as 'evil' and 39 characters as 'common people'. They were repulsive terrorists, sinister sheikhs, or rapacious bandits. Also, all of the Arab men and women in the comic books had distorted sex roles.

Sensoy's (2004, 2009, 2010) findings reflect other examples of misinformation, stereotypes, and biases. Sensoy (2004) found that the images of Arabs and Muslims in newspapers and social studies world history books published between 1993-1997 depicted crowds, disorder, the veil/kefiyye, oppression, and lack of modernity as particular visual elements allotted to Arabs/Muslims. According to Sensoy (2010), "discourse about Muslim men's violence, indiscriminate and irrational responses to events, and at times their laughable ineptness responding to challenge are ongoing familiar patterns in the representations of Muslims in the media" (p. 131). She underlined that these messages are reinforcing perceived incompatibility of Muslims and the West. As mentioned earlier many participants in my study

complained about biases, misconceptions and stereotypes. In summary, we may propose that because of attitudes formed by the discourse that is full of negative elements against Arabs, the participants from Arabic speaking countries may be faced with more unfairness than other Muslim groups.

The fairness expectation level of Muslim students before they came to Canada has positive significant relationships with the perceived fairness level of the university in which Muslim students are studying. The fairness expectation level also had a positive relationship with the fairness level of Canada although the correlation coefficient is not significant (.17). The fairness expectation level had a negative relationship with the frequency of unfairness Muslim students encountered in their university in the previous year. These relationships support Shapiro and Kirkman's (2001) thesis mentioned in Chapter 2: Members' anticipations affect their fairness perception. In my study, it may be said that Muslim students' perceptions of the fairness level of their university and to some degree the fairness level of Canada were formed according to their expectations before they came to Canada. If they expected a fair setting then their perceptions become positive because of their expectations. The fairness expectation level also has a positive relationship with personal fairness level. This relationship can be explained by using cognitive dissonance (Festinger, 1957) theory, as well. '*I am an unfair person*' and '*I am expecting fairness from other*' would be conflicting cognitions. A reasonable pair of cognition will be '*I am a fair person*' and '*I am expecting fairness from others*' as the relationship is indicated. Muslim students' religious commitment levels have significant correlations with variables such as the frequency of unfairness Muslim students encountered in their university in the previous year, the impact level of encountered unfairness on participants, and perceived personal fairness level. Some explanations might be proposed. For example; highly religious

Muslim students may be faced with unfairness more because they likely express their religious beliefs more or because highly religious students may have higher standards coming from the higher importance of fairness in Islam. However, because of the reliability problem of the scale used in this study, I am reluctant to make these kinds of comments.

5.3 Implications

The findings from this study generated several implications for theory policy, practice, and research. I begin this section by discussing the implications of the findings from this study for theory, internationalization policies, and practice. Next, I provide implications for future research.

5.3.1 Implications for Theory, Policies, and Practice

The findings from this study generated implications for our understanding of Muslim student's perceptions and experiences of fairness. First of all, the findings from this study showed that Muslim students are not different "species" from another "planet." The data gathered from Muslim students in this study have many similarities with data gathered from Western students. For example, Muslim students used the same fairness principles to decide whether an allocation or interaction is fair or unfair. Academic allocations equity, non-academic allocations equality and need, and interactions of respect, propriety and consistency rules are used by Westerners as well. Muslim students blamed violators not conditions, as do other individualistic culture members. Muslim students experienced the same emotions as Western students, when they were confronted with unfairness; anger, frustration, and sadness. However, Muslim students differed from Western students in some aspects of the fairness issue when we compare them by using other research findings mentioned in the discussion of findings section.

The most salient difference was observed in the significance of procedural fairness. The findings showed that Muslim students care less about the fairness of processes. One of the possible reasons for this situation, presented in the discussion of findings section, was the lack of availability of information regarding decision processes. In addition to the transparency of decision making process, informing all students by using all communication tools will contribute to solve this problem. Other possible reasons mentioned were the lack of trust towards university authorities and not identifying with them as a social group. If this is the case, it would be overly optimism to expect to fulfill organizational goals to a full extent unless a culture is created where all members of organizations trust each other and take pride in being a part of the university community.

We can also say that for Muslim students the fairness of processes matters less when they experienced interactional and distributive unfairness in the environment. In other words, if unfairness of interactions and allocations was present in the settings, they overshadow unfairness of processes for Muslim students. Then, the absence of procedural unfairness complaints should not be interpreted as all procedures in that university being fair.

The fairness of interactions matters more for Muslim students by contrast with the general expectancy (Cole, 2010). Sixty seven percent of all unfair experiences reported by Muslim students were categorized as interactional unfairness. When we look at Muslim students' explanation of fairness extracted from the qualitative data, we can see the same picture. *Fairness is using one standard for everybody in the same context.* This explanation focuses on interactional fairness and distributive fairness which were the first and the second most reported type of unfairness respectively by the Muslim students. The consistency with experienced

unfairness types and the definition of fairness extracted from different qualitative data, can be seen as the validation of the definition.

One of the salient differences found in this study was behavioural reaction to unfairness. Muslim students' passive reactions to unfairness were more prevalent than Westerner students if we make comparison with other research findings. Experiencing similar emotions but acting differently than Westerner students may summarize Muslim students' reactions to unfairness.

In summary, Muslim students and Western students have similarities and differences regarding fairness understanding and experiences. Considering Muslim students as a completely distinct group would be a faulty attitude. Yet, ignoring existing differences would also create a similar faulty attitude. Perceiving Muslim students as a homogeneous entity by ignoring internal differences would be another type of misperception. As the findings of this study indicated some differences are observed in Muslim students fairness perception and experiences in term of age, gender, region, identity etc.

Another contribution to theory from this study may be related to identity issues. The findings showed that Muslim students who declared they were Canadian, Canadian citizen, identified with Canada, and Muslim students who spent the majority of life in Canada perceived their university and/or Canada more unfair than others and they reported more frequent encounters with unfairness. These results were different than expected from the suggestions in the majority of the literature (i.e., Shwartz, Unger, Zamboanga, & Szapocznik, 2010; Yoo, Gee, & Takeuchi, 2009). Likewise the amount of time spent in Canada, and age, have significant relationships with the same variables in contrast with the expectation. For example, spending more time in Canada increased the likelihood of a pessimistic perception regarding the fairness level of Canada or the university in which Muslim students were studying. An explanation for

this could be that more adjustment to Canadian culture leads to more perceived unfairness for Muslim students. However I should underline that Muslim students' general opinion about the fairness level of Canada and their university is positive in spite of the existence of the differences. Yet, regardless of their cultural identity, nationality, legal status, time spent in Canada, etc. Muslim students seem quite pessimistic regarding the fairness level of the World.

The exploration in this study has implications for internationalization policy makers as well. First of all, the findings show that the target group for internationalization should not be limited by citizenship status. The answers to the questions regarding citizenship status, nationality, and referent culture asked in this study evidenced that the legal status of students is too simple a factor to reflect their situation in terms of internationalization policies. Besides, national or ethnic identities are more complex structures for employing and measuring categorical questions like the ones used this study. When we recall the definition of internationalization we can see that the intercultural dimension is highlighted. From this perspective all groups that diverge from the mainstream culture should be targeted at the policy level regardless of their citizenship status.

Including minority citizen groups into the target group for internationalization efforts would provide economy benefits, as well. Minority groups are already targeted for multiculturalization policy and programs and integrating these two highly related policy areas would provide economy in time, human resource and financial resources. We may classify students as internal and external international students or citizens, citizen candidates (permanent residents), and potential citizens (international students). In both situations these groups should be given attention and creating a multicultural university environment or an intercultural university environment would not require distinct policies and actions. From this perspective

using the term of *interculturalization* instead of internationalization as recommended in some literature may be more suitable. Interculturalization is a more comprehensive term and may include both policy areas of interculturalization and multiculturalization. When we review the findings from this study related to citizenship status, nationality, and country culturally identified with, considering all citizens as domestic students and not targeting them in internationalization policy and practices would be misleading. As mentioned before, a sizeable portion of Canadian citizen or permanent resident participants in this study feel that they culturally belong to another country or at least partially belong to another country. Then, to employ interculturalization policies may embrace all students who need attention to be paid to them.

The findings from this study showed that when Muslim students decided on whether something is fair or unfair, they employed fairness rules what are not different from those presented in Western literature. This indicates that Muslim students' unfairness or discrimination complaints should be seriously taken into consideration. Attributing these complaints simply to cultural differences would be misleading. *'They complain because they are different'* is not the case from this angle. Even the opposite of the statement may be correct *'they do not complain because they are different'*. As discussed above, the majority of Muslim students react to unfairness with passive behaviours. Hence, the absence of complaints does not mean Muslim students do not encounter unfairness. Not providing a response also does not mean they are not impacted. As presented above Muslim students experience the same negative emotions when they are faced with unfairness. Providing opportunities for voicing concerns and encouraging Muslim students to use these opportunities would be very helpful in determining their experiences.

Exit surveys may be helpful in determining the experiences of Muslim students or other international students, since students may not want to cause any problems with the violators during their study period. Teaching students their rights through information sessions and publications etc. may be another recommendation to decrease passive reactions to unfairness. For the student who prefers passive behaviours, assertiveness training could also be useful.

The good news for policy makers or administrators is that Muslim students perceive Canada and Canadian universities fair places for Muslims. From a market model perspective, that means a good reputation and, in turn, more international Muslim students. From an idealistic perspective, this perception contributes to the view that there is a positive climate in place for interculturalization. Yet, this perception is not a permanent structure; rather it is very fragile. Even one single incident may completely change the positive image. The Danish cartoon controversy may be a good example for this kind of change. After following the Danish newspaper Jyllands-Posten's publication of cartoons depicting the Prophet Muhammad, Denmark's image collapsed all over Muslim world. Once a negative image or bad reputation arises, it would be very difficult to repair. Hence continuous attention and effort is an absolute necessity to keep positive fairness perception of Canadian universities and Canada for Muslim students. The existence of unfairness experiences explored in this study may be considered threats to the positive image of Canadian universities.

On the other hand, regardless of the perspective preference- market model or idealistic, I believe that fairness is an ethical responsibility for educators and administrators. Fairness is its own reward. It does not mean we always have to provide fair allocations, rules or interactions suitable to each student's cultural understanding. We may want to continue our own fairness standards in some aspects of educational settings. For instance we do not tolerate cheating with

the concern of being fair even if it may be seen as a kind of ‘cooperation’ in a culture. However, if we know that some students have this perception we can inform them about ‘our fairness’ perception.

Despite the fact that Muslim students have positive fairness perceptions in general, the majority reported that they had encountered unfairness in the previous academic year. These incidents were mainly related to interactional unfairness that originated from biases, prejudices, stereotypes, and misinformation. Generally universities are not the source of these attitudes or information, or at least their role is smaller than in pre-secondary education institutions and the media. However, universities have responsibilities to remedy this problem. Established opportunities to interact with Muslims may be one measure to change negative attitudes. The following survey results can be considered as a support for this suggestion.

Canadians’ views of Islam improve the more frequent their personal contact with Muslims. Of those who encounter Muslims often, a large majority (70%) report positive impressions of Islam, compared with just one in five (22%) who are negative about the faith. Among those who encounter Muslims rarely or never in their own lives, just over a third (36%) express positive impressions of Islam, while half (49%) are negative about it. (Environics Research Group, 2006, p. 65)

Just having more international students or students from different minority groups in the same classrooms will not be enough to have an intercultural climate at higher education institutions. Hence, another important step to remedy negative attitudes against Muslims and Islam, or other minority and international groups, is interculturalization of curricula. Reviewing curricula with a focus on developing culturally responsive teaching strategies and intercultural perspectives would provide a better understanding and appreciation of diversity and prepare all

students to perform successfully in today's globalized and multicultural environment. Of course, just adding some intercultural content to curriculum will not be enough to interculturalize the curricula. This change would require organization wide programs. Faculty and staff development for necessary knowledge, attitudes, and skills would be an important element for this kind of change in programs.

5.3.2 Implications for Further Research

The findings from this exploratory investigation into Muslim students' fairness perceptions and experiences revealed numerous insights that could be applied to theory, practice, and policy. The results of the study have various implications for further research, as well. Continued research is necessary to augment and extend the findings of this study. Some recommendations for future research are presented below.

1. Replicating the study, with a larger sample of Muslim students may provide higher generalizability and allow further examinations of variance. For example, having more students from underrepresented nations in the sample would provide opportunities for comparison in examining national cultural differences. Having more Shia Muslim students, and students who have lower level of religious commitment, would provide further information about Muslim students' perceptions and experiences.
2. The data from this study show that more integrated or adapted Muslim students perceived their university and/or Canada as more unfair. These findings should be examined with further research to reach a deeper understanding of Muslim students.
3. The data regarding pessimistic perception of Muslim students' on the fairness level of the World requires further investigation. Utilizing in-depth interviews with Muslim students may allow further exploration of this pessimistic perception.

4. The data showed that female Muslim students' were more pessimistic regarding the fairness level of the World. This requires more investigations, as well.
5. Muslim students reported few procedural fairness incidents in comparison to interactional fairness and distributive fairness. By conducting further research this finding could be investigated to understand the students' perceptions and experiences.
6. Differences were observed in the fairness perceptions and experiences of Muslim students from the Middle East-North Africa, and Indian sub-continent. There were no data to explain the sources of these differences. Cultural differences, living conditions or both could be further investigated and this would help to explore the subject further.
7. A study may be conducted to investigate *other's* perceptions and experiences related to interactions with Muslim students in fairness expectations and experiences. Non-Muslim Professors, administrative staff, and non-Muslim students may provide further insights.
8. A study that compares Canadian Muslim students' and Muslim students' who live and study in other countries fairness perception and experiences may be conducted to explore the effect of Canadian experience.
9. The study may be replicated with other cultural groups to explore their perceptions and experience of fairness and to make comparisons.
10. A study could be conducted to investigate relationships between the interculturalization / internationalization levels of universities and students fairness perception and experiences.
11. Lastly, almost all finding of the study could be examined with research that utilizes different research methods and techniques.

5.4 Concluding Comments

This research study explored Muslim students' perceptions and experiences of fairness. The intent of the investigation was to gain insights for internationalization policy making in post-secondary education. The qualitative and quantitative data regarding Muslim students' perceptions and experiences of fairness provided rich bases for exploration in this study.

Findings from the research showed that Muslim students in Canada perceived Canada and Canadian universities as fair places for Muslims. However, findings from the research also included that Canadian universities are not free from unfairness. Majority of Muslim students have encountered unfairness and were impacted from unfairness in the previous academic year according to the findings.

The findings revealed that Muslim students experienced interactional fairness more frequently, followed by distributive unfairness. Muslim students preferred respect, propriety, and consistency rules for interactional fairness and equity, equality, and need rules for distributive fairness. Participants generally blamed violators for unfairness by criticizing them for being biased, ignorant, and intolerant to differences. A majority of participants reported that they had experienced negative feelings when faced with unfairness. The most frequently reported participants' reactions to unfairness were passive behaviours, followed by assertive behaviours.

The independent variables that created difference in some dependent variables that reflected the participants fairness perceptions or experiences in this study were gender, age, the amount of time Muslim students spent in Canada, legal status, the country where the Muslim students had spent the majority of their lives, their nationalities, the country that the Muslim students had culturally identified with, and their religious commitment levels.

This research, along with the literature, suggests implications for policy and practice. Findings from this study indicate that internationalization efforts should not be limited to citizenship status. Combining internationalization and multiculturalization programs under the same roof of interculturalization not only increases the effects of policies and programs but also provides economy. Comprehensive interculturalization programs should include interculturalization of curriculum. Faculty and staff development, interaction and opportunities for voice, exit surveys, assertiveness training, and informing students about their rights are some practical recommendations to determine and solve fairness problems in higher education institutes.

According to the findings, unfairness complaints should not be ignored or attributed to cultural differences. Muslim students use the same fairness rules as Western students use. However, their differences should not be ignored especially in terms of reactions to the unfairness.

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Appendix

Appendix A Letter to Student Organizations (Sample)

Dear.....

I am writing you regarding a research project entitled “Perceptions and experiences of fairness amongst Muslim post-secondary students” which is being conducted by me. My name is Serdar Erkan and I have a Ph.D. degree in Psychological Services in Education. I am also a doctoral candidate in Educational Administration program at University of Saskatchewan and I am a member of the Muslim population in Canada (You can find more detailed information about me on my personal web page [https://sites.google.com/site/drserdarkerkan/.](https://sites.google.com/site/drserdarkerkan/))

The purpose of this study is to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education. I hope that by examining the perceptions and experiences of Muslim post-secondary students, this study will fill the gap in the existing literature regarding the fairness perception and experiences of Muslim students. The detailed findings produced from this study can add more depth and richness to the theories on fairness issue and can provide valuable perspective for institutions of higher education as they addressed the educational needs of increasing populations of Muslim post-secondary students. I also expect that this study will provide a voice for Muslim post-secondary students.

To collect necessary data I developed a web-survey (attachment 1) and I would like to reach as many Muslim post-secondary students as possible. I will try to reach the Muslim post-secondary students via student organizations. Participants may feel emotional discomfort as a result of answering some of the questions asking them to recall instances of unfair treatment. Since confidentiality and anonymity are provided there is not any other risk in participating in this survey. Participants may skip any question, if they feel uncomfortable. Findings from the study may be used in presentations or may be used in a book or other publishable formats. Personal information will not be asked for, and if any specific name, location etc., are mentioned then pseudonyms will be used to protect the anonymity of the participants and others involved. At the conclusion of study I will provide an executive summary of the results to your organization, if you wish and seek to publish findings.

The purpose of this email is to ask your organization’s help to reach Muslim post-secondary students via your e-mail list. If your organization will be willing to help me by forwarding the survey link to the Muslim post-secondary students in your network and encouraging them to participate, my research sample will be more representative which provides more generalizability.

Please inform me about your decision as to whether or not your organization will help facilitate this research. If you are willing to help I will send you an e-mail which includes the survey link to transmit to the students and to encourage them to participate.

If you would like more information before your decision I will provide it to you. Here is my contact information. Please contact me, if you need more information.

Serdar Erkan (Researcher)
see216@mail.usask.ca
Tel: (306) 966-2895 Cell: (306) 241-9262

Dr. Keith Walker (Supervisor)
(306) 966-7623
keith.walker@usask.ca

This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office at 306-966-2975. Out of town participants may call toll free at 1-866-966-2975.

Appendix B
Letter to Students

Dear Student

I am writing you regarding a research project entitled “Perceptions and experiences of fairness amongst Muslim post-secondary students in Canada” which is being conducted by me. My name is Serdar Erkan and I have a Ph.D. degree in Psychological Services in Education. I am also a doctoral candidate in Educational Administration program at University of Saskatchewan and am a member of the Muslim population in Canada.

The purpose of this study is to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education. The detailed data which will be produced from this study can add more depth and richness to the theories on fairness issue and can provide valuable perspective for institutions of higher education as they addressed the educational needs of increasing populations of Muslim post-secondary students. I also expect that this study will provide a voice for Muslim post-secondary students.

To collect necessary data I developed a web-survey. If you decide to participate, the survey will take you around 20 minutes to answer. Your answers will be confidential and anonymous and your participation is voluntary. Of course, I would greatly appreciate honest and complete answers; if you feel uncomfortable answering particular questions you may skip them. We hope the study will increase our understanding and benefit others in the future. The survey may inconvenience you by taking up a small amount of your time, and you may feel emotional discomfort as a result of answering some of the questions asking you to recall instances of unfair treatment. It does not involve any other potential risks or discomforts. Results from the study may be used in presentations or may be used in a book or other publishable formats. Although personal information will not be asked, if any specific name, location etc., are mentioned pseudonyms will be used to protect the anonymity of the participants and also others involved in the incidents.

If you would like to participate in this study please click the following link, or copy and paste it into your web browser.

.....
If you would like more information before your decision I will provide it to you. Here is my contact information. Please contact me, if you need more information.

Serdar Erkan (Researcher)
see216@mail.usask.ca
Tel: (306) 966-2895 Cell: (306) 241-9262

Dr. Keith Walker (Supervisor)
(306) 966-7623
keith.walker@usask.ca

This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office at 306-966-2975. Out of town participants may call toll free at 1-866-966-2975.

P.S. Please forward this e-mail to other Muslim post-secondary students you know.

Appendix C Web-Survey Questions

Dear Student:

Thank you for your interest in participating in a research study entitled "Perceptions and experiences of fairness amongst Muslim post-secondary students in Canada."

The purpose of this study is to examine perceptions and experiences of fairness amongst Muslim post-secondary students, in order to gain insights for internationalization policy making in post-secondary education. Note: If you are not Muslim post-secondary student or if you do not have Canadian university or college experience PLEASE DO NOT answer the survey.

This survey will take you approximately 20 minutes to answer. Your answers are confidential and anonymous, and your participation is voluntary. I greatly appreciate your honest and complete answers. If you feel uncomfortable answering particular questions you may skip them. You may withdraw from the research by clicking "Quit-Do not answer" button. You may do so at any time during the survey, without explanation or penalty of any sort. Please note: after you click the "Finish" button, the data will be saved and because of the anonymity provision, your data cannot be identified with you and, therefore cannot be withdrawn from the study. By completing the survey, you are consenting to have your answers automatically aggregated with other respondents of this study.

We hope the study will increase our understanding and benefit others in the future. There will be some inconvenience to you by taking up a small amount of your time and it is possible that you may feel emotional discomfort as you answer questions which ask you to recall instances of unfair treatment, if applicable.

Findings from the study may be used in presentations, for writing papers and other publishable formats. Personal information is not sought through this survey and if any specific name, location etc., are mentioned then pseudonyms will be used to protect the anonymity of the participants and others involved. You may obtain an overview of the results from the study by sending me an e-mail request for an executive summary. If you would like more information

before deciding to participate, please do not hesitate to contact me. My contact information is as follows.

Researcher
Serdar Erkan (Ph.D. Candidate)
The Department of Educational Administration
Tel: (306) 966-2895
see216@mail.usask.ca

Dr. Keith Walker (Supervisor)
The Department of Educational Administration
(306) 966-7623
keith.walker@usask.ca

This research project has been approved on ethical grounds by the U of S Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office at 306-966-2975. Out of town participants may call toll free at 1-866-966-2975.

If you consent to the above please start to respond to the survey by clicking 'Yes' and then 'Next page'.

1. What best describes your field of study?

Health and Human Sciences
Natural Sciences and Engineering
Humanities and Fine Arts
Social Sciences
Other

2. What is level of your program of study?

Undergraduate
Graduate
Other

3. What is your legal status in Canada?

International student

Canadian citizen

Refugee

Permanent resident

4. What is your nationality?

5. Which country do you strongly identify with culturally?

6. In which country have you spent the majority of your life from birth until now?

7. What is your gender?

Female

Male

8. How old are you?

9. How long have you lived in Canada?

10. On the scale below, indicate your expectation before you came Canada regarding the level of fairness or unfairness for Muslims in Canada. (If you have been in Canada since your childhood, please proceed to the next question).

1. I had expected that Canada was a fair country for Muslims before I came Canada.

2.

3.

4.

5.

6.

7. I had expected that Canada was an unfair country for Muslims before I came Canada. -

11. How do you decide whether something you have encountered, observed, or experienced is fair or unfair?

12. On the following scale, please choose a number to indicate the frequency of unfair situation you have encountered, observed, or experienced in the past academic year in your current university or college.

1. Not at all
- 2.
- 3.
- 4.
- 5.
- 6.
7. Very frequently

13. On the following scale, please choose a number to best indicate the overall personal impact of the unfairness you have encountered, observed, or experienced in the past academic year in your current university or college. (if there is any)

1. I have not been impacted at all.
- 2.
- 3.
- 4.
- 5.
- 6.
7. I have been impacted extremely.

14. On the following scale, please choose a number to indicate your overall perception regarding whether your current university or college is a fair or unfair place for Muslims.

1. My current university (or college) is a fair place for Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. My current university (or college) is an unfair place for Muslims

15. On the following scale, please choose a number to indicate your overall perception regarding whether Canada is a fair or unfair place for Muslims.

1. Canada is a fair place for Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. Canada is an unfair place for Muslims

16. On the following scale, please choose a number to indicate your overall perception regarding whether the country you strongly identify with culturally is a fair or unfair place for Muslims.

1. The country I strongly identify with culturally is a fair place for Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. The country I strongly identify with culturally is an unfair place for Muslims

17. On the following scale, please choose a number to indicate your overall perception regarding whether the world is a fair or unfair place for Muslims.

1. The World is a fair place for Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. The World is an unfair place for Muslims

18. On the following scale, please choose a number to indicate your overall perception regarding whether your current university or college is a fair or unfair place for non-Muslims.

1. My current university (or college) is a fair place for non-Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. My current university (or college) is an unfair place for non-Muslims

19. On the following scale, please choose a number to indicate your overall perception regarding whether Canada is a fair or unfair place for non-Muslims.

1. Canada is a fair place for non-Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. Canada is an unfair place for non-Muslims

20. On the following scale, please choose a number to indicate your overall perception regarding whether the country you strongly identify with culturally is a fair place or unfair for non-Muslims.

1. The country I strongly identify with culturally is a fair place for non-Muslims.
- 2.
- 3.
- 4.
- 5.
- 6.
7. The country I strongly identify with culturally is an unfair place for non-Muslims

21. On the following scale, please choose a number to indicate your overall perception regarding whether the world is a fair place for non-Muslims.

1. The World is a fair place for non-Muslims
- 2.
- 3.
- 4.
- 5.
- 6.
7. The World is an unfair place for non-Muslims

22. On the following scale, please choose a number to indicate your self-perception regarding whether you are a fair or unfair person.

1. I am a fair person.
- 2.
- 3.
- 4.
- 5.
- 6.
7. I am an unfair person.

23. My religious faith is: (check one)

Important for my life but no more important than certain other aspects of my life.

Only of minor importance for my life compared to certain other aspects of my life.

Of central importance for my life and would if necessary come before all other aspects of my life.

24. Everyone must make many important life decision, such as which occupation to pursue, what goals to strive for, whom to vote for, what to teach one's children, etc. When you have made, or do make decisions such as these, to what extent do you make the decisions on the basis of your religion faith? (check one)

I seldom if ever base such decisions on religious faith.

I sometimes base such decisions on my religious faith but definitely not most of the time. -

I feel that most of my important decisions are based on my religious faith and but usually in a general unconscious way.

I feel that most of my important decisions are based on my religious faith and I usually consciously attempt to make them so.

25. Without my religious faith, the rest of my life would not have much meaning to it.(check one)

Strongly disagree

Disagree

Agree

Strongly agree

If in the past academic year you have encountered, observed, or experienced any unfairness in your current university or college, please respond to the following. If there is more than one incident, choose the one of most significance or importance to you. If you did not encounter, observe, or experience any unfairness proceed to the next page.

26. Describe the unfairness. Please do not to use specific names, locations, programs, or events in an attempt to protect the confidentiality and anonymity of both yourself and third parties. If helpful to your description, you may use pseudonyms or abbreviations.

27. What made the situation unfair?

28. What do you think might have been the most likely reason for the unfairness?

29. What feeling/emotion did you experience at the time?

30. How did you respond to the unfairness?

31. If you have something to add or further explain, please write about our perceptions in space below. Your additional comments are welcome.

Appendix D Brief Information about Islam³

Brief information about Islam is presented below.

What is Islam?

The term Islam derives from the three-letter Arabic root s-l-m, which generates words with interrelated meanings, including “surrender”, “submission”, “commitment” and “peace.” Commonly, Islam refers to the monotheistic religion revealed to Muhammad b. (son of) Abdullah in 610 CE. The name Islam was instituted by the Qur’an, the sacred scripture revealed to Muhammad. For believers, Islam is not a new religion. Rather, it represents the last reiteration of the primordial message of God’s Oneness, a theme found in earlier monotheistic religious traditions. And in this meaning Islam is the religion of all the Prophets with which God sent them for the guidance of His servants.

Though Islam can be described as a religion, it is viewed by its adherents in much broader terms. Beyond belief in specific doctrines and performance of important ritual acts, Islam is practiced as a complete and natural way of life, designed to bring God into the center of one’s consciousness, and thus one’s life. Essentially, by definition Islam is a worldview focused on belief in the One God and commitment to His commandments.

Islam is the way of Universal Peace and Harmony. Allah has given human beings the knowledge and will to choose between right and wrong. He has also sent messengers and books for our guidance.

Therefore we can summarize Islam as;

a) Islam is an Arabic word which means submission and obedience.

³ The text was received from Duzgun and Saglik (2009, pp.15-38)

- b) Islam is a complete way of life. It is the guidance provided by Allah, the Creator of the universe for all mankind.
- c) Islam is the way of universal peace and harmony.
- d) Islam is the message of all the prophets and messengers from Adam (peace be upon him) to Muhammad (pbuh). They asked people to obey Allah and none other. This message sent through prophets was completed at the time of Muhammad (pbuh) who was the last of the chain of prophethood. The prophet Muhammad (pbuh) transmitted Islam from Allah to Human-Being by Qur'an.
- e) Islam is the Primordial Religion that based on Divine Unity.
- f) Islam is the Universal Religion of brotherhood and solidarity and the Religion of an ideal Social Order.
- g) Islam is way to perfection for man from past to future. It shows us the best way to conduct our private, social, political, economic, moral and spiritual affairs of life.

Basic Islamic Beliefs

The central concept in Islam, as reflected in the Shahadah, is Tawhîd, or Oneness of God. For Muslims, there is but One God who is Lord and Sovereign of Creation, and devotion, allegiance, and obedience must first of all be to Him. This view serves as the foundation from which the basic beliefs of Islam emanate, since God is recognized as the Source for all knowledge and understanding. More specifically, the beliefs of Muslims are delineated and described in the Qur'an and in the sayings and traditions of Prophet Muhammad. The practice of Islam is based upon belief in One God (Allah), creations (humanly perceived and unperceived) of God, prophetic leadership, revealed guidance, and a Day of Judgement.

The full meaning of Faith and Belief in Islam is not, by any means, something nominal or mere formality. Faith in Islam is a state of happiness acquired by virtue of positive action and constructive conceptions as well as dynamic and effective measures.

The Holy Qur'an and the traditions of Muhammad define these required measures and establish the standards which build up a meaningful Faith. Thus, the true believers are:

- 1) Those who believe in God, His angels, His Books as completed by the Qur'an, His messengers with Muhammad being the Last of them all, the Day of Final Judgement, the absolute knowledge and wisdom of God.
- 2) Those who trust God always and enjoy unshakable confidence in Him.
- 3) Those who spend in the way of God of what He has given them in the form of wealth, life, health, knowledge, experience, and so on.
- 4) Those who observe their daily prayers regularly as well as the weekly and annual congregations.
- 5) Those who pay their religious taxes (alms or Zakah) to the rightful beneficiaries (individual or institutions), the minimum of which is two and a half percent of the annual 'net' income, or of the total value of stocks if in business-after discounting all expenses.
- 6) Those who love God and His Messenger most, and love their fellow men sincerely for the sake of God alone.
- 7) Those who say the truth and engage in good talk, or else abstain.

It is clear that the very meaning of Faith makes Islam penetrate deeply and constructively into every aspect of life. According to Islam, true Faith has a decisive effect on the spiritual and material lot of man, and also on his personal and social behaviour.



Appendix E Ethics Approval Application

Behavioural Research Ethics Board (Beh-REB)

APPLICATION FOR APPROVAL OF RESEARCH PROTOCOL

1. Name of researcher(s)

Dr. Keith Walker Supervisor, Educational Administration & JSGSP

1a. Name of student

Serdar Erkan Ph. D. Candidate, Educational Administration

1b. Anticipated start date of the research study (phase) and the expected completion date of the study (phase).

Anticipated Start Date: April, 2012

Anticipated Completion Date: April, 2013 (Dissertation defense)

2. Title of Study

Perceptions and Experiences of Fairness amongst Muslim Post-Secondary Students in Canada

3. Abstract_(100-250 words)

Because of various political, economic, cultural, social, and academic rationales internationalization has become important agenda items for many university administrators. A supportive organizational culture for internationalization is one of the most important requirements for successful internationalization. However, there are problems with the establishments of the culture that protect and support required features of internationalization. Studies report that international students are experiencing many problems. One of them is discrimination and it is highly related to fairness perception and it is also an indicator of unfair treatment. Higher education institutions have many elements that may be subjected to fairness considerations, other than discrimination issue, such as grades, instructor behaviours, scholarship, bursary, admission decisions, and policies, standards, tools, and rules to allocate outcomes. Students' judgments regarding fairness level of these elements can be considered an important feature of university culture.

There are findings that show the culture people belong to may form different fairness perceptions. Then, because of their different cultural background international students may have different fairness understanding and as a result of this difference they may feel that their campus is not a fair place. Muslim post-secondary students are one of the groups where attention should be paid. These students claim that they have been

subjected to great discrimination. Fairness has a close relationship with discrimination; to perceive a situation as discriminative or not is dependent on the fairness perception of the person who will decide. Then, to reach deeper understanding we need to have knowledge on Muslim post-secondary students' fairness perception and experiences. It is hoped that investigating this subject will fill the gap in this field of study but also contribute to fulfill ethical responsibilities of professors and educational administrators in terms of providing a fair climate to all students.

4. Funding

This study will be funded by the researcher.

5. Expertise

The researcher has been involved with students from different cultures in several contexts.

- He is an international graduate student in Canada and he was a domestic graduate student in Turkey.
- He was a professor in Turkey and Kyrgyzstan and he is a professor who teaches online.
- He was a counselor in university counseling center in Turkey, and the director of university counseling center in Kyrgyzstan.
- He has Ph.D. degree in Psychological Services in Education.
- He is a Muslim.

6. Conflict of Interest

There is no anticipated conflict of interest in this study.

7. Participants

The participants will be volunteer Muslim post-secondary students in the networks of 134 student organization from 32 Canadian University (see Appendix D). The organizations are religious or cultural associations, clubs or societies. Some examples of these organizations are as follows. Muslim Student Association, Iranian Student Association, Pakistani Student Association, Indonesian Student Association, Turkish Student Association, Malaysian-Singaporean Students Club, etc.

For recruitment, student organizations will be contacted via e-mail. The contact information of the each organization on campuses has been located through each student group pages. An e-mail will be sent to the contact person informing him or her of the study and seeking their intent to participate (e-mail in Appendix A). After ethics and study approval is received, the administrator(s) of the organization will be sent another e-mail with a brief description of the study and the link to the survey, which the administrator(s) then forwarded to their members and students in their network by their e-mail list (e-mail in Appendix B). Lastly, snowball sampling was also be utilized by soliciting referrals from initial subjects to reach additional research subjects. Research

participants were asked to forward the survey link to other Muslim post-secondary students they know.

7. Recruitment Material

Samples of the recruitment material to be used in this study are included in Appendix A and B. To increase the respond rate researcher will try to receive support letters from national level Muslim organizations or agencies during ethical approval process. These letters will also be attached, if they can be obtained.

8. Consent

After reading the e-mail students will decide whether they would like to be involved in the research study. Those who choose to be involved will be asked to give consent on the first page of web-survey (Appendix C).

9. Methods/Procedures

Perceptions and Experiences of Fairness amongst Muslim Post-Secondary Students will be a mixed methods study. A triangulation design will be employed to collect data. The participants will be reached via student organizations. Later snowball sampling will be utilized. The quantitative and qualitative data will be gathered simultaneously by using a web survey. Web survey tool is based at University of Saskatchewan. The survey will include both open-ended and closed questions. The quantitative data will be analyzed by using statistical analyze techniques. The qualitative data will be analyzed by employing thematic analysis and conversion mixed data analysis. The quality of the study will be established on the criteria for design quality and interpretation rigor.

10. Storage of Data

Upon completion of the study, all collected data via the web-survey will be retained by my supervisor, Dr. Keith Walker of Department of Educational Administration and Johnson Shoyama Graduate School of Public Policy, according to the guidelines defined by the University of Saskatchewan. After the study is complete, data will be stored securely in a locked cabinet for a minimum of five years. After this period of time, the data will be destroyed beyond recovery.

11. Dissemination of Results

Results from the study may be used in presentations or may be used in a book or other publishable format. Although personal and self-identifying information will not be asked, if any specific name, location etc., are mentioned in open-ended questions pseudonyms will be used to protect the anonymity of the participants and also others involved in the incidents.

12. Risk, Benefits, and Deception

Participants may not receive any direct benefit from taking part in this study, but the study may help to increase knowledge that will benefit others in the future. Deception will not be used in this study. Participation in this study may inconvenience students by taking up a small amount of their time and they may feel emotional discomfort as a result of answering some of the questions asking participants to recall instances of unfair treatment. There may be one potential risk. Participants may share information that could put the participant or a third party at risk. Although they will not be asked any personal information, a student may name his/her university, a course, a professor, an administrator or may describe a situation that would threaten anonymity. As indicated, because of this risk, names and locations will be changed to protect the anonymity of the participants, and extra care will be taken when reporting vulnerable segments from open-ended questions. ?

- a) *Are you planning to study a vulnerable population? This would include, for example, people who are in a state of emotional distress, who are physically ill, who have recently experienced a traumatic event, or who have been recruited into the study because they have previously experienced a severe emotional trauma, such as abuse.*

No. Muslim post-secondary students can be seen as a diverse cultural group, they are not a vulnerable group.

- b) *Are you planning to study a captive or dependent population, such as children or prisoners?*

No.

- c) *Is there an institutional/ power relationship between researcher and participant (e.g., employer/employee, teacher/student, counsellor/client)?*

No. There is not any power relationship between researcher and Muslim post-secondary students.

- d) *Will it be possible to associate specific information in your data file with specific participants?*

No. Web-survey will be administrated by using University of Saskatchewan survey template that provides anonymity and the student will not be asked any specific information. The researcher will take measures to ensure that the information in the data file cannot be associated with specific participants.

- e) *Is there a possibility that third parties may be exposed to loss of confidentiality/ anonymity?*

- No. To ensure that third parties will not be exposed to loss of confidentiality/anonymity, exceptional care in the reporting of the results will exist.
- f) *Are you using audio or videotaping?*
No.
- g) *Will participants be actively deceived or misled?*
No. Participants will not be deceived or misled during this study.
- h) *Are the research procedures likely to cause any degree of discomfort, fatigue, or stress?*
No. The research procedures are not intended to cause any degree of discomfort, fatigue, or stress. If participants experience discomfort when they respond survey questions, they are free to remove themselves from the study at any point in time.
- i) *Do you plan to ask participants questions that are personal or sensitive? Are there questions that might be upsetting to the respondent?*
No. The researcher does not plan to ask personal or sensitive questions directed at upsetting the participants. If they find some questions personal they are free not answer them.
- j) *Are the procedures likely to induce embarrassment, humiliation, lowered self-esteem, guilt, conflict, anger, distress, or any other negative emotional state?*
No. The research is unlikely to induce a negative emotional state in participants.
- k) *Is there any social risk (e.g., possible loss of status, privacy or reputation)?*
No. There is no social risk.
- l) *Will the research infringe on the rights of participants by, for example, withholding beneficial treatment in control groups, restricting access to education or treatment?*
No. The research will not infringe upon the rights of the participants.
- m) *Will participants receive compensation of any type? Is the degree of compensation sufficient to act as a coercion to participate?*
No. Participants will not receive any type of compensation.
- n) *Can you think of any other possible harm that participants might experience as a result of participating in this study?*
No, I cannot think of any other possible harm that participants might experience by participating in the study.

13. Confidentiality

Survey responses will be stored confidentially, and no contact information will be linked to survey responses. Direct quotations will be used in the results, but quotations will be carefully chosen so as not to identify participants, locations, programs, or events.

Institution and departmental names associated with survey respondents will also remain confidential. To protect the confidentiality and anonymity of participants and third parties, pseudonyms will be used for names, locations, programs, and events. Survey data will be stored on a secure University of Saskatchewan server.

14. Data/Transcript Release

The research does not include any interview or focus group. Participants will give their answers in a written form. Every page of web-survey has the option “quit-do not save the answers”.

15. Debriefing and Feedback

The researchers’ contact information will be shared with the participants. Therefore if at any point during the process they wish to contact them with questions or concerns, they will have to the avenue to do so. Upon request a summary of the results will be delivered to the student organizations, when the research is completed.

16. Required Signatures

Dr. Keith Walker
Supervisor

Dr. Sheila Carr-Stewart
Department Head

Dr. Serdar Erkan
Researcher

17. Required Contact Information

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