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Effect of sectarianism on the Muslim community in Cleveland, Ohio

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Abstract

In as much as Allah commands the Muslims to be moderate in every parameter of their life and to promote unity and constituents of unity are extremely prominent in all the Islamic injunctions and worships, the American Muslims have become divided into different sects because of political alignments and religious dogmas. The study therefore investigates sectarianism and its impact on the Muslim Community in Cleveland, Ohio with the specific objectives of describing the demographic characteristics of the respondents in the study area, identifying the types of sectarianisms among the Muslims, examining the factors responsible for sectarianism among the Muslims in the study area, as well as the impact of sectarianism among the Muslims in the study area.

Purposive sampling technique was used to select 402 respondents based on Krejcie and Morgan (1970) sample size. Primary data collected through the use of structured questionnaires were analysed using descriptive statistics such as charts, graphs, and tables, frequencies and percentages were used. Also, inferential statistics specifically Logistic Regression Analysis was used to examine the factors responsible for sectarianism among the Muslims in the study area and Pearson's Correlation Coefficient was used to test the hypothesis of whether or not there exist significant relationship between the respondents' demographic characteristics and act of sectarianism in the study area.

The results revealed that 52 percent of the respondents are male and 48 percent female while majority (64%) are between the ages of 18-50 years of age. More than 50 percentage of them are in the colleges while 16.7 percent are either an undergraduate or postgraduate students in the University. Likewise, 54.0 percent of the respondents fall between the age of 18-50 years and about 15 percent of them are between 12-18 years of age while 21.1 percent are 50 years and above. Majority (20.9%) of them are students, 15.9 percent are artisans, 14.2 percent are business owners, 10.9 percent are laborers and 10.2 percent are medical professionals (Medical Doctors, Nurses etc). About 27.9 percent of the respondents are retirees, lecturers, cashier assistants, housewives, marketers etc.

Furthermore, majority (74.4%) of them were Sunni, 7.7% were Ahmadists, 5.0% Quranist, 5.6% altogether belong to the Black Muslims, Liberalists, Modernists and Nation of Islam while 7.0% belong to no Islamic group/sect. In terms of sub-group, 38.1 percent belong to none of the sub-groups, 19.4 percent belong to the Muslim Brotherhood, 8.5 percent to the Nation of Islam, 8.2 percent to the Sufi and just 1.0 percent to the Jafari. About 0.2 percent each belong to the Kharijites, Salafis, Deobandis and Moorish Science. It was observed that seven of the fifteen fitted variables significantly determined acts of sectarianism in the area of study. The variables are age of the respondents, provision of mental health services by the mosque, Islamic programs offered, opportunity to study abroad, seeing worship as the most important part of Islam, seeing dawah as the most important part of Islam and working with people of the same creed.

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The study therefore recommends providing awareness about sectarianism and the callers to it, eradication of unpraiseworthy taqleed (blind following), drawing the awareness to having solidarity in Islam and the implementation of a three-phase initiative curriculum among others.

Keywords: Sects; Sectarianism; Madhahib; Orthodox Islam (Sunni); Solidarity; Pluralism

1. Introduction

Islam is a comprehensive and universal way of life, free from all imperfections and deficiencies and promotes the solidarity of the Muslims. Moreover, peace and harmony, safety and security are all important for communal stability. Allah has warned the Muslims about not being balanced and over excessive in the religion, consequently leading them astray if not taken heed.

Allah mentions about the people of the book,

{Proclaim, "O Followers of the Sacred text, do not transcend the limits in your faith beyond the truth and do not act in accordance to the desires of a people who had gone afield previously and misguided sundry and have drifted from the completeness of the way."} (al Ma'idah:77)

Allah commands the Muslims to be moderate in every parameter of their life and to promote unity. "The constituents of unity are extremely prominent in all the Islamic injunctions and worships." (Mujtaba and Qasmi 2016) The Sharia gives great importance to the unity so much that it can be seen in the daily congregational prayers, salatul jumu'ah, the Eid prayers, Umrah, and even in the pilgrimage.

Islam is a comprehensive way of life that has been sent to protect the five main things of a Muslim, universally: religion, life, intellect, owned possessions, and honor. In order to for Muslims to be able to uphold his religion they must have a unified community. Allah has mentioned in many verses of the Quran about the importance of unity and the danger of being divided into groups. He has warned the believer that they were brink of falling into an abyss of fire; but by his mercy he has saved them

Allah says,

And grasp steadfastly to the rope of Allah collectively and do not become dividied. And recollect the favor of Allah upon you - when you were foes and He joined your hearts together and you became, by His kindness, brothers. And you were on the threshold of an abyss of the Fire, and He released you from it." (ali Imran: 103)

Dividing into groups has also been seen as something condemned by Allah, susceptible of being inflicted with His punishment; moreover, He has told Prophet Muhammad (peace and blessing be upon him) that he has liberated himself from these sects.

Allah says,

"Certainly, those who have separated their faith and become sects - you, Muhammad, are not amalgamated with them in anything. Their matter is left to Allah only; then He will notify them about what they used to do." (al An'am: 159)

The disapproval of sectarianism and division into sects was further exemplified in the Sunnah of Prophet Muhammad (peace and blessing be upon him). It was reported that Jaabir bin Abdullah said, "Prophet Muhammad (peace and blessing be upon him) sketch a line in the ground and then drew two lines on both sides –one to the right it and one on the left of it. Afterwards, he (peace and blessing be upon him) placed his hand on the middle line and related the verse, "Verily this is my unadulterated route, so adhere to it and adhere not other route, for indeed they separate you from His route..." Ibn Majah et al (2007) This hadith is an indication that Prophet Muhammad has explicitly stated separating and splitting from the path leads to destruction.

In a very famous and lengthy hadith Prophet Muhammad (peace and blessings be upon him was recorded as saying, "Certainly the offspring of Israel splintered into 71 factions and my community will be splintered into 72 factions, each and every one of them will be in the Hell except for one, which is the main entity." Ibn Majah et al. (2007) Prophet Muhammad (peace and blessing be upon him had the insight to understand that if his nation splintered into factions, groups, sects that this would weaken the ranks of the Muslims thus becoming weak.

Many people have tried to theorize exactly what the concept of sectarianism entails. Because of the lack of the inadequate amount of research that has not been given to the most important phenomenon, we tend to see that this extremely important occurrence in our societies keeps combusting. Respectfully, academic, historic and scientific circles have all proven to be unsuccessful in also coming to an agreement about this concept. 'This lack of theorization of sectarianism has been acknowledged by McVeigh and by Gilligan, who note the 'neglect of the subject by academics.' Roberts (2015).

1.1. Statement of the Problem

In the latter part of the 20th and early 21st centuries, the American Muslims have become divided into different sects because of political alignments and religious dogmas. Majority of the differing that has taken place, in the past and in the present, in America is because of the different sectarian ideologies that have been brought back to America either by way of students of knowledge, immigrant scholars intending to make da'wah to the "correct pure pseudo-creed", way of mass media, seminars, etc. Although, their call of dawah may have been purely for the soul purpose of calling to Islam, "the efforts that are being and have been carried out on the name of religious meditation is not for the preaching of Islam but is being wasted in the debate of Islam and infidelity among their own ranks." (Ahmad, Ayaz and Bhutta 2018)

Allah, through his wisdom and guidance, has reprimanded the believers into dividing into faction and sects, which indeed lead to the physical castration of all Muslims.

Allah says,

"And submit to Allah and His Messenger, and do not quarrel; consequently, losing valor and [thenceforth] your fortitude will disappear; and be forbearing. Certainly, Allah is with the patient." (al Anfaal:46)

Realizing that there are an enormous number of sects that attribute themselves to Islam, the study therefore focused on the effect of sectarianism on the Muslim community in Cleveland, Ohio.

The research provided answers to the following research questions: what are the demographic characteristics of the respondents in the study area, the types of sectarianisms among them, and the factors responsible for sectarianism, its effect and possible solutions to sectarianism in the study area?

The main objective of the study is to investigate the impact of sectarianism on Interests of the Muslim Community in Cleveland, Ohio and the specific objectives are to: describe the demographic characteristics of the respondents in the study area; identify the types of sectarianisms among the Muslims; examine the factors responsible for sectarianism among the Muslims in the study area and highlight solutions to sectarianism in the study area.

2. Methodology

The area of study, Cleveland, was established by General Moses Cleveland in the late 18th century and it is the 2nd biggest major cosmopolitan cities sitting on the southern coastal line of Lake Erie. Linked by twenty ghettos and suburbs (East Cleveland, Cleveland, University, Mayfield, Bedford, Maple, Warrensville, Shaker, Brook Park, Garfield, Middleburg, Brooklyn, Cuyahoga, Euclid, Bratenahl, Parma, Linndale, Rocky River, Lakewood, Fairview), Cleveland's encompasses over 81 square miles and is a part of 59 cities forming Cuyahoga County. Cleveland has an elevation of 650 feet above sea level. "Although Cleveland is within the Cuyahoga County, it's a part of the combined statistical survey which includes the Greater Cleveland- Akron-Canton area." U.S. Census Bureau (2018). English is the primary spoken language in Cleveland, Ohio. Spanish, "since Latinos are the second largest ethnic group in the United States and makes up roughly 15% of the population" (Abrajano and Panagopoulos 2011), is secondary language –"making up of 27 thousand households and 3.5 thousand households which speak Russian and central European languages." (U.S. Census Bureau 2018) Approximately 1% of Cleveland households, 4200 residents, speak Arabic and Chinese.

The fraction ratio of Muslims to non-Muslims in Greater Cleveland, Ohio (Cuyahoga County Area) is significantly lower to the number of Muslims that can be found in the United States in total, the Pew Research Center (2008) "estimates that the between 2009-2010, the percentage of the Muslims population in the United States was less than 1%." "However by the year 2030, it is projected that the Muslims will more than double their amount (from 2.6 million to 6.2 million). The determining factors if this vast increase will be because of immigration and an abnormal average in birth rates amid Muslims." Pews Research Center (2011)

In addition, the largest Muslim sect that is found in America is the orthodox mainstream (Sunni) Muslims, "which comprises of 50% of the entire Muslim population, while Shi'ites make up 16% of entire body of the Muslims population in America. 22% does not give any affiliation a specific sect but simply say that they are just Muslim, furthermore; 17% affiliate with other sects of Islam or are unknown." Pew Research Center (2007).

Muslim respondents of Cleveland, Ohio were purposively selected to answers surveys on Google Forms via internet as this was most suitable to reach larger crowd. The Cleveland Muslim Community was estimated to be around 25,000 adherents in 1995 and was projected to be more than double by 2030, consequently; a safe estimate of the Cleveland Muslims population was between 35,000 to 40,000 Muslim, during the administrating of the survey. Therefore, to make the sample selection scientific, Krejcie and Morgan (1970) sample size determination was used, and it gave 380 respondents to be representative of the study population. Although more than 380 questionnaires were sent and 402 of them were successfully collected and analyzed.

The different variables like sex of the respondents, identity, nationality and mental health were measured as dummy; the multiple-choice questions involving creed, madhab, sects and sub-sects, mosque attended, Islamic programs offered, professions and funding of students of knowledge overseas were all questioned that required qualitative data and are measured either in nominal or ordinal form. Age was measured in years and on a quantitative scale. Statement questions are used in cases of politics, da'wah, as acts of worship, importance of Islamic creed, and working together to improve the community. They were ranked on a 4 points Likert scale.

The methods of analyses used were Descriptive Analysis, Logistic Analysis and Pearson's Correlation Coefficient. Descriptive statistics such as charts, graphs, and tables, frequencies and percentages were used. Inferential statistics specifically Logistic Regression Analysis was used. "Similar to multiple linear regression, Logistic Regression Analysis is used to retrieve abnormal ratios in the presence of multiple variables which can be possibly explained" Sperandei (2014). The Pearson's Correlation Coefficient was used because 'it is a statistical method of qualifying the association, or coherence between two variables.' Kozak, Krzanowski and Tartanus (2012). Therefore, it was used to test the hypothesis of the study.

3. Results and Discussion

Table 1 indicated that 52 percent of the respondents are male and 48percent female while majority (64%) are between the age of 18-50 years of age. More than 50 percentage of them are in the colleges while 16.7 percent are either an undergraduate or postgraduate students in the University. About 54.0 percent of the respondents fall between the age of 18-50 years and about 15 percent of them are between 12-18 years of age while 21.1 percent are 50 years and above. Likewise, 74.1 percent were born American while 25.9 percent were not. More than 94.0 percent have felt having Muslim identity and 5.7 percent have not.

Different mosques offer different Islamic programs to their their congregation or non-Muslims. Majority (43.3%) of them said their mosque offer combination of Islamic programs compared to 6.2 percent that affirmed that their mosque offered none. About 38.6 percent said their mosque offered Qur'an (Memorization, Usool, Tajwid and Tafsir), 6.0 percent offered Da'wah (Techniques to Invite to Allah's religion) program, 2.2 percent offered Aqeedah/ Tawhid (Usool), 1.2 percent offered Tazkiyah/ Tasawuf (Purification of the soul) program and 2.5 percent offered any of Hadith (Memorization and Usool), Fiqh (Usool al Fiqh), Seerah/ History and Suluk/ Adab (Manners or Ettiques).

According to table 2, majority (74.4%) of them were Sunni, 7.7% were Ahmadists, 5.0% Quranist, 5.6% altogether belong to the Black Muslims, Liberalists, Modernists and Nation of Islam while 7.0% belong to no Islamic group/sect.

In terms of sub-group, 38.1 percent belong to none of the sub-groups, 19.4 percent belong to the Muslim Brotherhood, 8.5 percent to the Nation of Islam, 8.2 percent to the Sufi and just 1.0 percent to the Jafari. About 0.2 percent each belong to the Kharijites, Salafis, Deobandis and Moorish Science.

In table 3, 60.9 percent of the Muslims believed that sectarian differences are causing problems in their local community and 39.1 percent said it is not while 63.7 percent believed that working with the goal of improving the Cleveland Muslim Community is more important than differing about trivial things although 59.5 percent agreed that it is important to work with people of the same creed.

3.1. Factors Responsible for Sectarianism among the Muslims in the Study Area

This section deals with the inferential statistics (Logistic Analysis), to examine the determinants of sectarianism among the Muslims in the study area.

From table 4, it can be observed that seven of the fifteen fitted variables significantly determined acts of sectarianism in the study area. The variables are age of the respondents, provision of mental health services by the mosque, Islamic programs offered, opportunity to study abroad, seeing worship as the most important part of Islam, seeing dawah as the most important part of Islam and working with people of the same creed.

There is a negative relationship between the age of the respondents and acts of sectarianism significant at 5 percent level. This implies that the younger the respondent the higher the tendency to be sectarian as a Muslim in the study area. The table revealed that there is 75 percent likelihood of demonstrating the acts of sectarianism with a year reduction in age compared to an elderly Muslim. This is in line with Nussipzhanova et al., (2017) who said that "Kazakhstani youth, working or students in universities, were more inclined to join sects -no matter how ambiguous the ideologies that were promoted- was because of psychological and social stability."

Furthermore, Freedom (2014) added other factors like "ignorance of pure religious doctrine, deprivation of parental nurturing, political corruption and unemployment all were key determinants that made the Nigerian youth susceptible to the persuasion of sectarians like Boko Haram, Ahlus Sunnat wa lil dawat al Jihad and al Shabaa.

There exist a positive and significant relationship between the provisions of mosque mental health services and acts of sectarianism among the respondents at 5 percent level. This indicated that the more the provision of these services the more the likelihood of having the acts. This may be due to the fact those mosques that provide these services encourage acts of sectarianism. This is a kind of "he who blows the pipe dictates the tune" situation.

At 10 percent level of significant, there is an inverse relationship between the number of Islamic programs offered in the mosque and acts of sectarianism. This implies that the higher the number of different programs offered, ranging from Qur'an (Memorization, Usool, Tajwid and Tafsir), Hadith (Memorization and Usool), Aqeedah/ Tawhid (Usool), Fiqh (Usool al Fiqh), Tazkiyah/ Tasawuf (Purification of the soul), Seerah/ History, Suluk/ Adab (Manners or Etiquettes) and Da'wah (Techniques to Invite to Allah's religion), the lower the probability of acts of sectarianism. This may be due to the fact that the Muslims are exposed to different fields of knowledge and can therefore make balance judgment with regard to technical issues in particular which can drift them to being sectarian.

Ghosh and Chan (2017) added when relating Diane Moore's theory of introducing religious education to counter religious extremists' groups as, "...by obtaining religious knowledge one will be equipped with the ability to distinguish and examine the role in the political, economic and societal realms in past, contemporary and modern times. Furthermore, religious educational programs expose Muslims to varying perspectives and the understanding that one has towards someone with viewpoints that is contrary to one's own thus empathizing with others."

Likewise, at 5 percent significant level, there is a negative relationship between students studying abroad and acts of sectarianism. The higher the number of students leaving the community to study abroad the lower the chance of their being sectarian probably due to the likely opportunity of being exposed to Islamic studies in its different aspects.

There exists a direct association between taking worship as the most important aspect of Islam and acts of sectarianism significant at a 5 percent level. Therefore, the more they are engulfed in worship at the neglect of studying or taking as important the other aspects of Islam the more they are likely to demonstrate acts of sectarianism. There is about three times likelihood to be sectarian with an increase in an act of worship in the study area. This shows the importance of understanding the underlying concept of worship and not just the physical performances. Worship supposed to be transmitted to virtues of universal brotherhood, devoid of acts of sectarianism in all ramifications. For example, Allah (SWT) said regarding salah,

"Relate what was revealed to you of the Book and perform prayer. Certainly, prayer prevents transgression and wickedness, and the remembrance of Allah is greater. And Allah is well acquainted of that you do." (al Ankabut: 45)

Table 5 test the hypothesis that there is no significant relationship between the respondents' demographic characteristics and acts of sectarianism in the study area. The purpose was to determine whether the respondents' demographic characteristics can determine acts of sectarianism in the study area. The table shows the result of age, programs offered, studying abroad, politics and da'wah being most important as well as working with people of the

same creed being correlated with acts of sectarianism based on 402 respondents. The data shows the absolute value lesser than 0.5 for all the significant variables. They are all significantly correlated with acts of sectarianism at 1 percent level of significance, and they are considered weakly correlated. From the table, $r = -0.149, -0.178, -0.176, 0.132, -0.218$ and -0.407 for age, programs offered, studying abroad, politics being the most important, da'wah being the most important and working with people of the same creed respectively. Their p-values ($P \leq 0.001$) are less or equal to 1. Therefore, the finding is not consistent with the stated null hypothesis, hence, the null hypothesis is rejected.

4. Conclusion

The Muslim Community of Cleveland, Ohio comprises of approximately between 35,000 to 40,000 adherents to the faith. Most of the adherents are of African American, White Americans, and Latino American Muslims ethnicities. There were seven factors that correlated with sectarianism. The youth are susceptible to being involved in sectarianism because of lack of knowledge of the religion and monetary aid that sects can offer them. The effect of sectarianism among the Muslims in the study area has proven to be detrimental to the Cleveland Muslim Community. Although sectarianism rarely affected the older adherents.

Recommendations

- Providing awareness of sectarianism and the callers to it

Providing awareness of sectarianism and all the callers to it, should be enforced by all of the imams in Cleveland, Ohio. Prophet Muhammad, peace and blessings be upon him, forewarned us against callers to other than his path of solidarity through Quran and his Sunnah.

- Eradication of unpraiseworthy taqleed (blind following)

Unpraiseworthy taqleed (blind following) and faithfully blind following of scholars of Islam, have lead Muslims to sectarianism and ultimately falling into shirk as they have preferred the beliefs of their scholars over that of Allah and His Messenger.

- Drawing the awareness to having solidarity in Islam

All Muslim clerics in Cleveland must draw awareness to the importance solidarity in their Friday sermons and lessons. Furthermore, Workshops on solidarity and etiquettes on how to interact with one another must be promoted and discord should be openly contested, if done during lectures where attendants will be affected or attracted to sectarian ideologies.

- **Providing Social Skills**

Providing social skill training to the youth to help resolve conflicts is very essential for the removal of sectarianism. Collaboration with others and being attentive to others are both social skills that the Muslims youth of Cleveland need to be trained in. By establishing weekend programs at that local mosque training the youth on how collaborate with other on righteousness and to attentively listen to statements of others this will foster mutual respect between the Muslim youth of Cleveland.

- **Creating Sectarian-neutral recreational centers for the youth**

Sectarian-neutral recreational centers for the youth recreation have to be established to combat sectarianism. Research have shown that prevention and rehabilitation programs along with recreational activities like basketball, weight training, martial arts, camping and more can be used to efficiently boost prevention of youth wiliness to join groups, gangs and sects. Furthermore, all recreational centers must provide voluntary Muslim chaplains at these facilities. The Muslim Community of Cleveland must establish a recreational facility the youth can go to have fun while being sectarian free.

Compliance with ethical standards

Disclosure of conflict of interest

Conflict of interest to be disclosed.

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Appendices

Table 1 Distribution of Respondents According to their Demographic Characteristics

Characteristics	Frequency	Percentage
Gender		
Female	193	48.0
Male	209	52.0
Education		
Elementary	16	4.0
High School	104	25.9
Some College	101	25.1
College/University	114	28.4
Undergraduate	37	9.2
Postgraduate	30	7.5
Age		
12-18	61	15.2
18-30	100	24.9
30-50	157	39.1
50-75	65	16.2
older than mentioned	19	4.7
Nativity		
No	104	25.9
Yes	298	74.1
Islamic Programs Offered		
Qur'an (Memorization, Usool, Tajwid and Tafsir)	155	38.6
Hadith (Memorization and Usool)	3	.7
Aqeedah/ Tawhid (Usool)	9	2.2
Fiqh (Usool al Fiqh)	2	.5
Tazkiyah/ Tasawuf (Purification of the soul)	5	1.2
Seerah/ History	3	.7
Suluk/ Adab (Manners or Ettiques)	2	.5

Da'wah (Techniques to Invite to Allah's religion)	24	6.0
Combination of programs	174	43.3
None	25	6.2

Source: Field Survey 2019

Table 2 Distribution of Respondents According to their Mainstream Islam Group/Sect

Characteristics	Frequency	Percentage
Mainstream Islamic group/Sect		
Sunni	299	74.4
Shiite	1	.2
Black Muslims	9	2.2
Ahmadiyah	31	7.7
Quranist	21	5.2
Liberalist	7	1.7
Modernist	4	1.0
I don't know	28	7.0
Nation of Islam	2	.5
Islamic Sub-group/Sect		
The Muslim Brotherhood	78	19.4
Kharijites	1	.2
Jama'at Tabligh wa Dawah	40	10.0
Wahabi	56	13.9
Salafi	1	.2
Sufi	33	8.2
I don't attribute myself to a sub-group(none)	153	38.1
The Nation of Islam	34	8.5
Jafari	4	1.0
Deobandi	1	.2
Moorish Science	1	.2

Source: Field Survey 2019

Table 3 Distribution of Respondents According to their View on Sectarianism, Interest of the Muslim Community and their Believe in Working with People of the same Creed

Characteristics	Frequency	Percentage
Sectarianism as Source of Problem		
No	157	39.1
Yes	245	60.9
Interest of the Muslim Community		
No	146	36.3
Yes	256	63.7
Working with People of the Same Creed		
No	163	40.5
Yes	239	59.5

Source: Field Survey 2019

Table 4 Determinants of Sectarianism among the Muslims in the Study Area

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. logistic SecretarianismY Gender age mosqMentalHS Muslimidentity bornAmerica ProdsOffered education stdtabroad WorshipIMPT PoliticsIMPT Bell
> gionIMPT DawahIMPT WorkSameCreed WorkClevelandCD YouthQues

Logistic regression               Number of obs   =       402
                                LR chi2(15)     =      110.30
                                Prob > chi2     =       0.0000
Log likelihood = -211.9189        Pseudo R2      =       0.2065
    
```

SecretarianismY	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]
Gender	1.092064	.2674136	0.36	0.719	.675794 1.764744
age	.7509654	.0937183	-2.29	0.022	.5880204 .9590637
mosqMentalHS	1.642782	.3336952	2.44	0.015	1.103258 2.446149
Muslimidentity	1.370657	.7384154	0.59	0.558	.476826 3.940011
bornAmerica	.8331019	.2544312	-0.60	0.550	.4578669 1.515853
ProdsOffered	.6203734	.1594089	-1.86	0.063	.3749138 1.026538
education	.9019767	.0978673	-0.95	0.342	.7291842 1.115715
stdtabroad	.5061998	.1371837	-2.51	0.012	.2976051 .8610008
WorshipIMPT	2.912388	1.320363	2.36	0.018	1.197698 7.081918
PoliticsIMPT	1.385401	.3551737	1.27	0.204	.8382119 2.289797
ReligionIMPT	1.628309	.5701919	1.39	0.164	.8197249 3.234489
DawahIMPT	.2311967	.0958183	-3.53	0.000	.1026137 .5209043
WorkSameCreed	.5362693	.0495003	-6.75	0.000	.4475204 .6426182
WorkClevelandCD	1.095498	.0946497	1.06	0.291	.924845 1.297641
YouthQues	.9050366	.224261	-0.40	0.687	.5568588 1.470914
_cons	9.221416	13.74496	1.49	0.136	.4966392 171.2199

Table 5 Pearson Correlation Coefficient of Significant Variables of the Respondents Demographic Characteristics with Acts of Sectarianism (N= 402)

Demographic/Socioeconomic Characteristics	No	r	P	Decision
Age	402	-0.149	0.003	Significant
Programs Offered	402	-0.178	0.000	Significant
Study Abroad	402	0.176	0.000	Significant
Politics as the most important	402	0.132	0.008	Significant
Da'wah as the most important	402	-0.218	0.000	Significant
Working with people of the same Creed	402	-0.407	0.000	Significant

**Correlation is Significant @ 0.01 level (2-tailed); **Correlation is Significant @ 0.05 level (2-tailed)