

The Awakening to Religion and Secularism in the School Context in Tunisia after the Revolution of 2011

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Abstract: *Religion and secularism are two sources of incessant socio-cultural conflict in the school context than elsewhere. These conflicts are eating away at the world and Tunisian society especially, among young schoolchildren and academics, after the 2011 revolution. In this article, we are interested in the religion of Islam and the sense of secularism. It involves awakening to effective practices and favorable opinions of religious practices (Islam) and secularism. Our interest is for teachers who can approach and discuss the problem of religious worship and secularism with students. We used the case study method using a questionnaire a, we interviewed Tunisian teachers and used the SPSS 25 software where the variables surveyed had categorized and coded. The results revealed that Tunisian education downplays the importance of religion and secularism and shows teacher resistance to these types of awakening.*

Keywords: Secularism, spirituality, Islam, secular spirituality, religion, Tunisia

1. Introduction, problematic issue, objectives and tools of the research survey

1.1. Introduction

In the Tunisian context, secularism is considered as a current of thought introduced by Western culture and based on the destruction of the Islamic heritage forgetting that Tunisia is the cradle of civilizations. This current of thought reflects a firmness and hides an aggression to another borrowing from the relationship between politics and religion, between the meaning of secularism and atheism especially where religion is not separated from the state, as is the case of Tunisia, which explains the importance of this issue in the education system. This explains the interest we have in this issue of religion and secularism and we believe that it deserves today more than before a deep and wide debate, particularly affecting the actors of the education system since the latter is supposed to train future citizens well integrated into society. Hence, the interest of the questionnaire addressed to a sample of 64 Tunisian teachers, from preparatory and secondary schools. In addition, seeking to examine their view of the religion, of religion and secularism, in teaching practices, asking them whether they offer neutral, historical or cultural information on Islam and on the other if they practice an awakening and an opening to secularism.

1.2. Problematic questioning

In this questionnaire addressed to Tunisian teachers, we seek to examine their vision of religion and secularism in teaching practices, asking them if they offer information about Islam and if they practice an awakening and an opening to the secularism. This questionnaire is divided into two questions, one on practice and one on practice advice to answer the following questions.

- In classroom or at school, do you offer students neutral, historical or cultural information about Islam?

- Is the teacher in favor of conducting a neutral, historical or cultural training on Islam?
- In class or at school, do you practice an awakening and an opening to "a secular spirituality" without religious content?
- Is the teacher in favor of awakening and opening to a secular spirituality?

1.3. Purpose of the research

- Provide a quantitative approach to encrypted data on the awakening of Islam and secular spirituality
- Analyze the numbers to identify if the teachers
 - Offer neutral, historical or cultural information about Islam
 - Are favorable to practice a neutral, historical or cultural training on Islam
 - practice awakening and openness to secularism
 - are favorable to the practice of awakening and openness to secularism
- Lead a discussion around religious worship and secularism to accompany the Tunisian education system to bypass conflicting conflicts

1.4. Survey tool

Development and structuring of a questionnaire, directed to teachers (sample of 64 teachers) of preparatory and secondary education. This questionnaire is developed and written for;

- Do not disturb the inquiry with special attention
- Be accessible by using clear and understandable words and structures of sentences.

The purpose of the questionnaire, in addition to the collection of individual data such as gender, age, work institution, classes taught... is to identify the practice and the

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opinion of the practice on Islam and secularism. The questions are shown in Table 1.

2. Theoretical framework of awakening to the cult of religion and in the sense of secularism

2.1. Frame of Awakening to the Religion of Religion

In Tunisia since 2011, the constitution of 2014 proclaims, in article 1 that Tunisia is a free, independent and sovereign state, Islam is its religion, Arabic is its language and the republic its regime, and in Article 39 the state [...] also ensures the rooting of the Arab-Muslim identity and [...]. However, the organization of the republic and that of a traditional Muslim society contradict each other on many points. This is one of the causes that, despite the insistence in the constitution on the freedom of each, has raised many problems, that have occurred and never cease to come up to violence, defamation, accusation of non-belief, to terrorist acts against Tunisians and foreigners in the name of Islam, leaving many victims. Which explains the interest we have in this question of religion and we think that it deserves today more than before a deep and wide debate, particularly affecting the actors of the education system since the latter is supposed to train future citizens well integrated into society, and the question of religion is linked to that of citizenship. Among the contradictions conveyed by the educational system and contrary to the traditions of Islam, those contained in the 2002 reform and to which the former Minister of Education Mohamed Charfi (2002), drew attention, considering that in Muslim countries the opposite is taught of the rules that prevail in real social life on the basis of the following examples:

- "At school, the child learns that loan interest is prohibited.
- At school, it is taught that the only legitimate political regime is that of the caliphate; while this system has been abolished for 80 years.
- At school, we learn that jihad is a religious obligation to establish Islamic regimes everywhere, while the politics of the current states is based on peaceful coexistence and international cooperation.
- The rule taught at school is that the power to elaborate the law belongs to the ulema, doctors of the religion, whereas, today, the civil laws, commercial, penal ... are elaborated by a modern legislator according to new principles,
- The school continues to convey patriarchal values corresponding to a society where the woman is ignorant, cloistered at home and submissive to her father or husband; while nowadays girls are in school, women have invaded the labor market and the family is changing. ..."

The idea of teaching the school of knowledge about Islam is called into question since the three circulars that came to prohibit the veil "confessional dress": first in 1981, in public schools, then in 1987, in primary and secondary schools, and finally in the same year in higher education schools, cities and university homes. In 1991, the ban was extended to private schools. A fourth circular dated 12 August 1987 is addressed to public administration officials and public

institutions of both sexes. Since 2011, there is return of Islam in the public and political life of Tunisia. The circular dated 1987 is still valid, but the practice is quite different, there are many hijabs in Tunisian administrations, at the same time, the wearing of the "niqab" has invaded schools, in addition to the concentration of tents of supplication of Wahhabism before secondary schools, and the proliferation of customary marriages in Tunisian universities. The practice of customary marriage (orfi) has been staining in Tunisia in recent years. In a statement to the newspaper Al Anwar in its edition of Friday, March 08, 2019, the Minister of Social Affairs, Mohamed Trabelsi was able to give reliable figures on the phenomenon:

"a practice, widespread especially in academia, according to the aforementioned minister, 1200 customary marriage contracts "Orfi" are concluded in Tunisia including 900 contracts among students"

These facts of instrumentalization of the youth pushed to the control of the people wearing the "niqab" or (full veil) for security reasons. Paradoxically, Article 6 of the 2014 Constitution proclaims that;

"The state is guardian of religion. It guarantees freedom of belief, conscience and free exercise of worship; it guarantees the neutrality of mosques and places of worship in relation to any partisan instrumentalization. The state undertakes to spread the values of moderation and tolerance, to protect the sacred and to forbid it from being infringed, as it undertakes to forbid the campaigns of accusation of apostasy and the incitement to hatred and violence. He also agrees to oppose it."

A circular dated 05 July 2019 issued by the head of the Tunisian government (Youssef Chahed) on the proper application of security measures in public institutions. This circular states that;

"in the context of the maintenance of public security to improve the operation of public facilities and the optimal application of safety requirements, the necessary measures must be taken to prevent anyone, unexposed, from entering your public premises".

We are thus lost between the so-called veiled religious facts of fundamentalism, the logistical opposition and the rooting of values and norms as the experience of civilization. We consider that the teaching of the religious fact recommends not only the creation of a specific discipline as is done in Tunisia through the discipline of Islamic education currently designated by "Islamic thought", but also teaching in existing disciplines such as humanities that should be taught even in science and technology courses in both secondary and university.

2.2. Framework of awakening in the sense of secularism

This question is related to religion. Secularism implies the absolute freedom of conscience and the separation of the theological and the political in a society where the fundamental rights of individuals can be exercised without

one having to submit to the pretensions of others and imposing upon them what they must think. Thus, according to (Baubérot and Milot, 2010);

“Secularism thus corresponds to an adjustment of the policy by virtue of which freedom of religion and freedom of conscience are found, in accordance with a desire for equal justice for all, guaranteed by a neutral state with regard to the different conceptions of religion, good life that coexist in society.”

(Maclure and Taylor, 2010, p30) define secularism as the state's respect for the principles of freedom of conscience and the moral equality of citizens. (Garant, 2013) has distinguished six types of secularism - separatist secularism, - anticlerical secularism, and authoritarian secularism, secularism of civic faith, secularism of collaboration - and secularism of recognition. This author asserts that in all these models, the challenge is the establishment of a fair relationship between a majority group and a minority. In this trilogy, we characterize secularism in Tunisia and its relationship with teaching in Tunisian public schools.

- 1) According to the constitutional principles of the two liberal democracies of France and the United States, (Blandine, 2005) notes that the perception of their values of freedom and neutrality is parallel. (Amandine, 2015) recognizes that the United States and France have two models of secularism.
 - The French model is similar to a republican secularism translated by Article 1 of the constitution of the Fifth Republic adopted in 1958 and which states, *“France is an indivisible, secular, democratic and social republic. It ensures equality before the law of all citizens without distinction of origin, race or religion. It respects all beliefs.”* This model built against the hold of the Catholic Church guarantees freedom of conscience, and implies the emancipation of individuals, and the development of a common civic identity by the exclusion of religious affiliations.
 - The American model is based on the 1st Amendment of the Bill of Rights in 1789 providing that *“The Congress can not make any law concerning the establishment of a religion (clause of establishment) or prohibiting its free exercise (clause of free exercise)”*

The US Constitution does not include any reference to religion except Article VI, which prohibits religious oaths for access to jobs in the federal government.

“[...]; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States. »”

American secularism therefore requires the state to remain neutral in its relations with groups of believers and non-believers; it does not require the state to be their adversary. State power must not be used to interfere with religions or to encourage them.

We conclude that French secularism aims to protect the state against the harmful influence of churches,

while American secularism aims to protect churches against the authoritarian hold of the state.

- 2) In northern countries including Great Britain, the church is directed by a nonprofessional; the monarch. According to (Breuillard, 2005), the law 1534, which founds religion born of the rupture of Henry VIII with the papacy, governs the Anglican Church. According to the same author, in Great Britain, the legislation contains an important mechanism for combating discrimination on the grounds of sex, ethnic origin and disability, but religious discrimination is not prohibited except in Northern Ireland. In Britain, Anglicanism is the religion of the state. The monarch has the authority of head of state and head of the church¹.
- 3) Turkey is the only secular Muslim country. According to (Massicard, 2005), the Ottoman Empire was the seat of the caliphate; Islam was the religion of the state and the base of its legitimation. In 1923, Atatürk broke with this heritage and established the republican regime in the Muslim world, the role of the caliphate is reduced to spiritual attributions. Article 2 of the Turkish Constitution (1924), stipulating that the religion of the Turkish state is Islam, was abolished in 1928, there is closure of Koranic schools but religious education remains included in teaching general. This same author's website that Turkey has not experienced any real separation between state and religion. In fact, religion must not interfere in the affairs of the state, but the state must intervene in religious affairs by producing religious norms that it imposes on society. The state exercises total control over religious institutions. In fact, the principle of secularism enshrined in the Turkish constitution means firstly, that religion does not govern or influence the affairs of the state. Secondly the recognition of unlimited freedom of religion in connection with the spiritual life of individuals, then the limitation and prohibition of misuse and exploitation of religion. Finally, the State guarantor of public order and public rights has the right to examine freedom and religious rights. Turkish secularism does not imply religious liberalism or pluralism
- 4) Tunisia is for (Bakir, 2016) a reference and a country model where the relationship between state and religion and state and secularism can be discussed. This author has studied the issue of secularism in Tunisian society and stressed that the scholars considered that secularism was introduced in Tunisia by Western culture at the time of colonization; it is a new stream of thought based on the destruction of the legacy of Islamic norms, a project that is moving away from being that of society. The research results of this author have resulted in the Tunisian model being atypical showing an articulation between politics and religion. This study masks the conflict between Western culture and the Islamic heritage. (Frégosi, 2004) has shown, that there has been a nationalization of religion with theological formulations. Such as the one related to jihad against underdevelopment (speech of Bourguiba, Tunis, February 8, 1961), and against inner passion or great jihad for economic takeoff, and armed struggle; or little jihad for

¹Encyclopedia of the Agora FOR A SUSTAINABLE WORLD, 2012. <http://agora.qc.ca/Dossiers/Laicite>

the struggle of independence (speech of Bourguiba Kairouan, August 11, 1962). This stateization of religion beyond the instrumentalization of religion (Lefort, 1986) participates in a process of ritualization of political religion (Frégozi and Zeghal, 2005). These claims are proclaimed by the 2014 Constitution in Article 1;

“Tunisia is a free, independent and sovereign state, Islam is its religion, Arabic its language and the republic its regime”

In article 2

“Tunisia is a civil state, based on citizenship, the will of the people and the rule of law”.

In Article 6

“The state is guardian of religion. It guarantees the freedom of belief, of conscience and the free exercise of the cults; it is the guarantor of the neutrality of the mosques and places of worship compared to any partisan instrumentalization.”

However this instrumentalization does not exclude that of the state as reported (Lefort, 1986) and (Lamchichi, 2000), which states that [...] the Tunisian regime has never hesitated to exploit Islamic values to legitimize its power. The Tunisian Constitution of June 1959 (with the amendments of March 19, 1975 and July 25, 1988) enshrines Islam as a state religion (Preamble and Article 1); it is the official religion of the President of the Republic (Article 38), the state subsidizes the Muslim religion. Under the presidency of Ben Ali, there is an accentuation of the use of religion by the power. Islamic symbolism is reinforced by the display of the president's piety.

These different models claim that secularism emerges in the history of ideas as a particular conception of the relationship between politics and religion (Milot, 1998). Thus education in secular spirituality is recognized by Durkheim (1925, 3, 4) as a rationalist education which forbids any borrowing from the principles upon which revealed religions are based and which is based on ideas, feelings and practices justifiable only reason. This author conceives that;

“In order to rationalize education, it is enough to remove everything that was of extralegal origin. [...] It was not enough to carry out a simple elimination, to reach the goal that was proposed; but a profound transformation was necessary.”

According to (Giusi, 2012), spirituality of the Latin spiritus means spirit and refers to activities related to the spirit and its life; a set of mystical religious realities which concern the capacity of the human being to question himself about his existence and the reason of his existence in the universe, this author equates spirituality with religion. Contrariwise, secular spirituality is independent of creed and religious ideologies.

Laic Latin laicus (Greek laikos), means people, secularism is popular and has the sense of autonomy of the contexts of human experience, it separates the state from the religious institution and expresses the gap between human spirituality and religious beliefs; this separation guarantees freedom in

both domains (Ibid.). The concept of secular spirituality harmonizes the two opposites to produce a reconciliation between the drive of the spirit to liberate itself and the religious doctrines that annihilate it, these contradictions, complete the completion of consciousness (Ibid.). Secular spirituality allows man to be aware of the sacredness of his life, and perceives his existence related to his environment. In this context, education is the field in which one can find concrete fields of application of the means of transmission of a spiritual dimension which cannot be taught, but which can be conceived and lived in the teacher-student relationship. However, there is always confusion between the meaning of secularism and atheism, especially where religion is not separated from the state, as is the case in Tunisia. This explains the importance of this issue in the education system. In Tunisia, national education provides religious education in all grades in the form of a discipline called "Islamic thought" known as religious education in both basic and secondary school; in higher education Tunisia specified Islamic studies at Zaitouna University. In addition to religious education, the education system also provides basic school, secondary and some university institutions, through the discipline of "civic education" and the teaching of the humanities, courses on human rights; (freedom, equality, etc.) in accordance with articles 3 and 8 of the 2008 law, which is an obligation of disciplinary teaching. These two forms of religious and civic education, however, only improve secular spirituality when there is harmonization of the Muslim religion with the democratic ideal.

3. Methodology of research

Our analysis focuses on secularism and the religion of Islam in the Tunisian school context. The purpose of this essay is to determine the logic of secularism, and worship of the Islamic religion among teachers. Which explains the choice of the case study methodology that allows carrying out an analysis of the process of laicization established in Tunisia in a socio-political context influenced by the dictatorship imposed by the successive governments, and by the neoliberal regime defended by progressives, and the fundamentalists. The method of choice is the particularist method (Merriam 2009) which makes it possible to study a particular phenomenon. That of secularism and Islam and can thus give an idea on the problems of the daily practice, and to proposing recommendations with a view to improve the educational policy, and to get around the conflicts in the school process.

3.1. Representative cases of the study

The selected cases in this work are representative of the school actors, it is a representative sample of the west central Tunisian, a sample composed of 64 teachers of the college and the high school. The choice of Tunisia as a research site is justified because it lives in incessant conflicts between secularism and Islamism to which is added the situation of democratic transition.

3.2. Research tool and experimental protocol

In the case study approach, various methods of data collection can be performed to account for human sensitivity

and complexity (Anadon, 2006).The tools used can be interviews, direct observations and document exploitation. In this research, the choice has made on the instrument of questionnaires / answers and the analysis of them. A questionnaire survey was conducted. These questionnaires respect the anonymity of the interviewee and the instructions were written using clear and understandable words and structures of sentences. In addition to the request for individual information (gender, age, institution of work, classes taught, grade level ...), the questionnaires were developed around two independent variables secularism and worship of the Islamic religion. (Tables 1 and 2).With the aim of seeking, for the first, the practices of awakening to secular spirituality and for the second, the information on Islam (neutral, historical or cultural).Volunteer teachers were interviewed individually through the management of each school and responses were retrieved individually through the same direction. The time taken to complete the questionnaire lasted more than two weeks on average and a few rare direct or telephone interventions were needed to clarify the instructions.

3.3. The criteria of analysis

The analysis criteria correspond to the categories defined in the theoretical framework. These categories represent indicators of analysis the secularism perceived by teachers in school life and indicators of analysis of neutral, historical and cultural information practiced or defended by teachers within their institutions. Indicators, mainly key words or phrases defined from the literature review, are searched for in teachers' responses, directly in the proposed questions (Tables 1 and 2).

The questionnaire for teachers

The search for models of secularism was based on the models of secularism given by (Amandine 2015, Breuillard 2005 and Massicard 2005) and on the 2002 reform and the circulars of the Ministry of Education. The main question is to examine the teachers' vision of secularism and the worship of religion in teaching practices, asking them first of all if they practice an awakening and an opening to secularism and if they propose neutral, historical or cultural information on Islam and on the other hand, asking for their views on these practices. This questionnaire has two parts (Table 1):

- 1) A section on the practice of awakenings by teachers with the two pivotal questions:
 - In class or at school do you offer students neutral, historical and cultural information about religions such as Islam?
 - In class or at school, do you practice an awakening and an opening to "a secular spirituality" without religious content?
- 2) A section on teachers' opinions on the practice of these awakenings and information.
 - In class or at school, are they in favor of offering students neutral, historical and cultural information about religions such as Islam?
 - In class or at school, are they favorable to the practice of awakening and opening to "a secular spirituality" without religious content?

Table 1: Practice and advice of information on Islam and secularism neutral, historical and cultural information about religion, Islam

Informations	Convenient		Practice Notice			No Answer	Why ?
	Yes	No	favorable	unfavorable	Ready to introduce it		
neutral on Islam							
historical on Islam							
Cultural about Islam							
code	1	2	1	2	3	9	
Awakening to secular spirituality without religious content							
awakening	Convenient		Practice Notice			No Answer	Why ?
	Yes	No	favorable	unfavorable	Ready to introduce it		
Awakening and openness to secularism							
code	1	2	1	2	3	9	

4. Analysis of the results of the survey

4.1. Analysis of the results of the survey on the religion of religion

In our questionnaire, we are interested in the perception of teachers of the senses of neutrality, history and culture around religion including Islam. The questions are divided into two parts: an effective practice component (3 questions) and a positive practice opinion component (3 questions).

4.1.1. In class or at school, offer students neutral information about Islam

Teachers' perception of their neutral information about Islam is recorded in Cross Table 2 where all observations are

valid. The results show a low proportion of teachers (14.1%) who offer students neutral information about Islam, teachers who do not offer students neutral information about Islam represent a relatively high proportion 51.6 %. while 32.8% show a lack of interest and have not responded. Teachers who do not offer neutral information about Islam and those who are disinterested account for 84.4%.

Table 2: Suggests to students of neutral information about Islam at school

			Yes	No	3	No answer	Total
Gender and activity	Active woman	Effective	3	6	0	9	18
		Percentage	16, 7%	33, 3%	0, 0%	50, 0%	100, 0%
	Active man	Effective	6	27	1	12	46
		Percentage	13, 0%	58, 7%	2, 2%	26, 1%	100, 0%
Total		Effective	9	33	1	21	64
		Percentage	14, 1%	51, 6%	1, 6%	32, 8%	100, 0%

The asymptotic significance of chi-square (Table 3) has a value of, 223 greater than, 05. Therefore, teachers do not offer students neutral information about Islam.

Table 3: Chi-square test

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	4, 381a	3	, 223
Likelihood ratio	4, 616	3	, 202
association Linear by linear	2, 887	1	, 089
N of valid observations	64		
a. 3 cells (37.5%) have a theoretical size of less than 5. The minimum theoretical size is, 28.			

4.1.2. Is the teacher willing to practice a neutral training on Islam?

All observations are valid; there are no missing observations. The results in Table 4 show; that only 15.6% are favorable, 9.4% are unfavorable, and a majority; 75% show a lack of interest, and have not responded. In addition to the lack of content related to information about Islam, there is a lack of interest among teachers who themselves have not responded because they are not trained.

Cross-tabulation 4: Opinion on the practice of a neutral training on Islam

			Favorable	unfavorable	No answer	Total
Gender and activity	Active woman	Effective	2	2	14	18
		%	11, 1%	11, 1%	77, 8%	100, 0%
	Active man	Effective	8	4	34	46
		%	17, 4%	8, 7%	73, 9%	100, 0%
Total		Effective	10	6	48	64
		%	15, 6%	9, 4%	75, 0%	100, 0%

Table 5 shows that the chi-square test has an asymptotic significance =, 805 greater than, 05. Therefore, teachers are not in favor of conducting a neutral training on Islam.

Table 5: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	, 433a	2	, 805
Likelihood ratio	, 453	2	, 797
association Linear by linear	, 129	1	, 719
N of valid observations	64		
a. 3 cells (50.0%) have a theoretical size of less than 5. The minimum theoretical size is 1, 69.			

We conclude that teachers do not practice neutral information about Islam and are not in favor of practicing it.

4.1.3. In class or at school do you offer students historical information about Islam?

All observations are valid. Teachers' perception of the historical information on Islam presented in Table 6 shows that 25% of teachers offer students historical information about Islam, 43.8% do not offer such information and 31.3% show a lack of interest and did not respond.

Cross-tabulation 6: Propose Students historical information about Islam ?

			Yes	No	No answer	Total
Gender and activity	Active woman	Effective	4	7	7	18
		%	22, 2%	38, 9%	38, 9%	100, 0%
	Active man	Effective	12	21	13	46
		%	26, 1%	45, 7%	28, 3%	100, 0%
Total		Effective	16	28	20	64
		%	25, 0%	43, 8%	31, 3%	100, 0%

The asymptotic significance of chi-square (Table 7) has a value of (, 712) greater than (, 05). Therefore, at school or in class, teachers do not offer students historical information about Islam.

Table 7: Chi-square test

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	, 680 ^a	2	, 712
Likelihood ratio	, 665	2	, 717
association Linear by linear	, 661	1	, 416
N of valid observations	64		
a. 1 cells (16.7%) have a theoretical size of less than 5. The minimum theoretical size is 4, 50.			

4.1.4. Are teachers willing to practice a historical education on Islam?

All observations are valid there are no missing observations. The results shown in Table 8 show that 20.3% of teachers are in favor of a historical education on Islam, 6.3% are unfavorable and 73.4% have not responded.

Table 8: Opinion on the practice of a historical education on Islam

			Favorable	unfavorable	No answer	Total
Gender and activity	Active woman	Effective	3	1	14	18
		%	16, 7%	5, 6%	77, 8%	100, 0%
	Active man	Effective	10	3	33	46
		%	21, 7%	6, 5%	71, 7%	100, 0%
Total		Effective	13	4	47	64
		%	20, 3%	6, 3%	73, 4%	100, 0%

Table 9 shows that the chi-square test has an asymptotic significance = (, 884) > (, 05). We conclude that teachers are not in favor of practicing a historical education on Islam.

Table 9: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	, 247 ^a	2	, 884
Likelihood ratio	, 254	2	, 881
Linear by linear association	, 242	1	, 623
N of valid observations	64		
a. 3 cells (50.0%) have a theoretical size of less than 5. The minimum theoretical size is 1, 13.			

4.1.5. In class or at school do you offer students cultural information about Islam?

The results in Table 10 show that 31.3% perceive that they offer students cultural information about Islam, 34.4% do not offer it and 34.4% show a lack of interest and do not.

Table 10: Suggests to students of cultural information about Islam

			Yes	No	No answer	Total
Gender And activity	Active woman	Effective	5	4	9	18
		%	27, 8%	22, 2%	50, 0%	100, 0%
	Active man	Effective	15	18	13	46
		%	32, 6%	39, 1%	28, 3%	100, 0%
Total		Effective	20	22	22	64
		%	31, 3%	34, 4%	34, 4%	100, 0%

Table 11 shows that the chi-square test has an asymptotic significance = (, 229) greater than (, 05). Therefore, in class or at school, teachers do not offer students cultural information about Islam.

Table 11: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	2, 951a	2	, 229
Likelihood ratio	2, 926	2	, 232
Linear by linear association	2, 458	1	, 117
N of valid observations	64		
a. 0 cells (0.0%) have a theoretical size less than 5. The minimum theoretical size is 5, 63.			

4.1.6. Are teachers willing to practice cultural education about Islam?

The results shown in Table 12 show that 31.3% of teachers are in favor of cultural education on Islam, 6.3 are unfavorable and 62.5% do not care about this issue and do not answered.

Cross-tabulation 12: Opinion on the practice of cultural education on Islam

			Favorable	unfavorable	No answer	Total
Gender and activity	Active woman	Effective	7	1	10	18
		%	38, 9%	5, 6%	55, 6%	100, 0%
	Active man	Effective	13	3	30	46
		%	28, 3%	6, 5%	65, 2%	100, 0%
Total		Effective	20	4	40	64
		%	31, 3%	6, 3%	62, 5%	100, 0%

Table 13 shows that the chi-square test has an asymptotic significance = (, 712) > (, 05). Therefore, teachers are unfavorable to practice cultural education on Islam.

Table 13: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	, 680a	2	, 712
Likelihood ratio	, 665	2	, 717
Linear by linear association	, 540	1	, 462
N of valid observations	64		
a. 2 cells (33.3%) have a theoretical size of less than 5. The minimum theoretical size is 1, 13.			

4.1.7. Discussion of the results relating to the question of religious awakening

A comparison of percentages to different types of religion questions can help to understand the perception of the three concepts of "neutrality", "history" and "culture" and to distinguish the degree of commitment to providing these types of training in general and in terms of gender (Table 14). Apart from the answers to the first question which relate to 4 categories (yes, no, no answer and ready to introduce it), all the other answers do not take into account this last category, which explains why we are going to exclude from the analysis, especially as the percentage pertaining to this response is very low (1.6%) only men.

Table 14: Comparison of answers to questions about religion

	Neutral information about Islam			Neutral training on Islam		
	Yes	No	No answer	Yes	No	No answer
% women	16, 7	33, 3	50, 0	11, 1	11, 1	77, 8
% men	13, 0	58, 7	26, 1	17, 4	8, 7	73, 9
Total	14, 1	51, 6	32, 8	15, 6	9, 4	75, 0
Historical information about Islam			Historical Training on Islam			
% women	22, 2	38, 9	38, 9	16, 7	5, 6	77, 8
% men	26, 1	45, 7	28, 3	21, 7	6, 5	71, 7
Total	25, 0	43, 8	31, 3	20, 3	6, 3	73, 4
Cultural information about Islam			Cultural training on Islam			
% women	27, 8	22, 2	50, 0	38, 9	5, 6	55, 6
% men	32, 6	39, 1	28, 3	28, 3	6, 5	65, 2
Total	31, 3	34, 4	34, 4	31, 3	6, 3	62, 5

a) Comparison between the three cases of favorable-unfavorable-unanswered responses

- The percentage of teachers who perceive the importance of introducing Islamic-neutral studies and who are in favor of practicing these studies in the classroom is very low (between 14% information and a slight 15% increase in training), compared to those who are either unfavorable or unresponsive (~85%) with a drop in unfavorable opinions in formation.
- The percentages to the question of the Islamic culture show a rise of favorable opinions as well in information as in formation with 31, 3% of opinion favorable in both cases; which places culture more valuable than history and this one more valuable than the neutrality of Islamic studies. This percentage is consistent with the decline in 68.8% of the unfavorable and unassisted responses combined in both cases of training and information, with the same precision as before, namely the fall of the negative opinions (6.3%) at the expense of unanswered opinion (62.5%) in the case of training while these percentages are similar in information.
- What is most noticeable is the high percentage of unasked people especially when it comes to training where the percentage doubles. This can testify to the climate that lives the Tunisian population who seeks its identity since the revolution and who is in the embarrassment with this type of very controversial and very confused questions in Tunisia after 2011 (terrorism, corruption, favoritism, ignorance ...). Indeed, the passage from the unfavorable answer to an unanswered answer is very significant, showing confidence in the values of Islam, which is being lost more and more in these sometimes chaotic situations and causing fear or blurred vision. With the lack of

knowledge that cannot engage teachers in this type of training.

b) Comparison between information and training:

- Opinions are much more shared when it comes to training than information. A remarkable fall, for example, is noticeable, pushing unfavorable opinions from (6-9% to 62-75% becoming unanswered opinions (the last two columns of Table 35), which is not the case in information or percentages are about the same between unfavorable and unanswered (about one-third). This can be explained by the perceived difference between information and training; the teachers seem to think that the training engages them more, which makes them more indecisive particularly in the first two categories of questions (neutrality and history). It seems that these two notions are scary because neutrality is not desired when it comes to religion because doubts their beliefs and history seems to question the religion of Islam itself since it is much criticized nowadays. Contrariwise, culture is better appreciated given the importance of this concept in our Arab-Muslim culture conveyed even in our constitution. This may explain the higher percentage of favorable opinions (about one-third of opinions) in this section, up to 38.9% among women wishing to engage in cultural training in Islam. This is reinforced by the analysis below.
- The favorable opinions are closer to the three questions (neutrality, history and culture) and increase from neutrality to culture for the two genres combined in approximately the same way (respectively 15, 25, 31%). They do not reach half. These opinions remain substantially the same between information and training. This seems to indicate that the same teachers have responded favorably to the need to inform and to train students on these types of questions. Information and cultural training promotes Islam much more than history and much more than neutrality.
- Adverse opinions are similar in all three types of questions. But, a difference is noticeable in the percentages which decreased a lot when it came to training. Considerably the same percentages are observed between the training on neutrality, history and culture (between 9 and 6%), this percentage fluctuates more when it comes to information and goes from 52% against the neutral information to 44% against the historical and 34% against the cultural. This is in line with the above analysis, valuing more the Muslim culture. Overall, about 40% are against information and this value drops to 7% against training. This fall is in favor of teachers without answers undecided or not showing interest for this type of training.
- The unanswered notices remain in all cases high as well when it comes to information or training where the percentage reaches the double passing from 32% to 75%.

c) Comparison between genders

- Women have slightly less favorable opinions than men except when there was talk of training in culture (38.9 women / 28.3% men). The same thing is noticed when it comes to unfavorable opinion and the gap becomes particularly important when it comes to culture (22.2

women / 39.1% men). Contrariwise, women's unanswered opinions show greater indecision among women, especially in the perception of information. These differences are about double (50% women / 26 or 28% men).

- Overall, in the information columns, women's opinions between unfavorable and unanswered are less clear-cut than those of men and men are more in the unfavorable than in the unanswered.
- In the training columns, the opinions of women and men are more similar and more likely to appear in the unanswered, showing overwhelming majority of teachers' undecided answers. This is a testament to the importance of information training for these teachers, and given this importance, they cannot have direct answers to the types of questions asked that are highly controversial after the revolution. The posture of teachers becomes the same regardless of gender.

4.2. Analysis of the results of the survey on secularism

4.2.1. In class or at school, do you practice an awakening and an opening to "a secular spirituality" without religious content?

The results of the survey presented in Table 15 show that only 15.6% of teachers practice awakening and openness to secular spirituality, 54.7% do not practice this awakening and 28.1% do not respond.

Cross-tab 15: Practical Awakening and Openness to "Secular Spirituality" without Religious Content

			Yes	No	view	No answer	Total
Gender and activity	Active woman	Effective	2	9	0	7	18
		%	11, 1%	50, 0%	0, 0%	38, 9%	100, 0%
	Active man	Effective	8	26	1	11	46
		%	17, 4%	56, 5%	2, 2%	23, 9%	100, 0%
Total		Effective	10	35	1	18	64
		%	15, 6%	54, 7%	1, 6%	28, 1%	100, 0%

The chi-square test (Table 16) shows an asymptotic significance = (, 604) greater than (, 05). Therefore, Teachers do not practice awakening and openness to secular spirituality without religious content.

Table 16: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	1, 850 ^a	3	, 604
Likelihood ratio	2, 080	3	, 556
Linear by linear association	1, 252	1	, 263
N of valid observations	64		

a. 3 cells (37.5%) have a theoretical size of less than 5. The minimum theoretical size is, 28.

4.2.2. Is the teacher in favor of awakening and openness to secular spirituality?

The results of Table 17 show that 12.5% are favorable to practice this awakening, 1.6% are ready to introduce it, 23.4% are unfavorable and 62.5% are unanswered.

Cross-tabulation 17: Opinion on the practice of awakening and openness to secular spirituality

			Favorable	unfavorable	Ready to introduce it	No answer	Total
Gender and activity	Active woman	Effective	1	4	0	13	18
		%	5, 6%	22, 2%	0, 0%	72, 2%	100, 0%
	Active man	Effective	7	11	1	27	46
		%	15, 2%	23, 9%	2, 2%	58, 7%	100, 0%
Total		Effective	8	15	1	40	64
		%	12, 5%	23, 4%	1, 6%	62, 5%	100, 0%

The chi-square test (Table 18) shows an asymptotic significance equal to (, 625) greater than (, 05). Therefore, Teachers are not in favor of awakening and openness to secularism.

Table 18: Chi-square tests

	Value	df	Asymptotic significance (bilateral)
Pearson's chi-square	1, 752 ^a	3	, 625
Likelihood ratio	2, 176	3	, 537
Linear by linear association	1, 058	1	, 304
N of valid observations	64		
a. 4 cells (50.0%) have a theoretical size of less than 5. The minimum theoretical size is, 28.			

4.2.3. Discussion on the results around secularism

The number of opinions favorable to the awakening and the opening to a secular spirituality is very weak, weaker for the women than the men, even more when it is about position that practices, (5.6% of women against 15 % of man is 1/3). This seems to reflect the fact that women are more conservative than men are. The number of adverse opinions represents a high and close percentage for both genders. Similarly, the unanswered opinion that is more pronounced in women when they must position themselves for or against the insertion of this training (72.2% against 58.7%). These conclusions are similar to those relating to the perception of the approach of religion with neutrality, history or culture. This is expected, given the relationship between the two points and the confusion among teachers between secularism and weakness of belief. Since the two questions of secularism and religion are related, Table 19 below compares the results of the practice / opinion on secularism with those on the practice / opinion of a religious awakening (average practices and opinions given to the neutrality, history and Islamic culture of Table 19).

Table 19: Comparison of responses between religious awakening and secular awakening

	Practice of an awakening to secularism			Opinion on formation with the awakening lay		
	Yes	No	No answer	Favorable	unfavorable	No answer
% women	11, 1	50, 0	38, 9	5, 6	22, 2	72, 2
% men	17, 4	56, 5	23, 9	15, 2	23, 9	58, 7
Total	15, 6	54, 7	28, 1	12, 5	23, 4	62, 5
Practice of an awakening on Islam				Cultural Opinion on Islam		
% women	22, 3	31, 4	46, 3	22, 2	13, 0	70, 4
% men	23, 9	47, 8	27, 5	22, 5	7, 2	70, 3
Total	23, 1	36, 6	34, 9	22, 3	10, 1	70, 3

- The percentages are comparable between the two types of responses and the two types with some exceptions. For example, 1/3 of women favor secularism against 2/3 of men. The same goes for the unresponsive ones to

secularism and Islamic awakening, showing that women seem to be more reluctant than men to openness to critical spirituality are.

- The unanswered reviews are about double the unanswered for the practice. This is in line with the previous conclusions; giving advice is more difficult than declaring a practice. This difficulty feels more in women.
- The favorable opinions and yes are close for the two questions, weak but a little higher for the religion than for the laïcité. Therefore, teachers are less in favor of the practice of secularism, especially women.
- No to the practice of secularism are more important than those to the practice of religion. This, ties in with the previous conclusion of greater resistance to secularism.
- It is the opposite for unfavorable opinions; they are higher when it comes to secularism reinforcing the previous conclusion.

5. Conclusion

In the current state of affairs, Tunisian education understates the importance of religion and secularism, which is needed today much more than before, given the imperative obligation to live together in peace and harmony within the same state or community, to manage conflicts towards equality and the enjoyment of rights, etc. Then, we are obliged to practice awakening and openness to secular spirituality and give it the importance it deserves. It is not a matter of weakening religions, nor of an alternative religion. (Morin, 2014, in Cortès, 2014) characterizes the secularism of a new doctrine aimed at the recognition of human dignity and the sanctity of life, at the end of the barbaric conflicts and violence that must be condemned; you can be secular and Muslim. However, the results, and especially the comparison of Table 20, show teacher resistance to these types of awakening or a fear of engaging in statements and opinions that risk condemning them. This resistance and fear are more marked in women.

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