

Conceptions Of Islamic Education Pedagogical Framings Global Studies In Education

In discussion with Martin Buber, Franz Rosenzweig, Abraham Joshua Heschel, Franz Fischer and Emmanuel Levinas, Ephraim Meir outlines a novel conception of a selfhood that is grounded in dialogical thought. He focuses on the shaping of identity in present day societies and offers a new view on identity around the concepts of self-transcendence, self-difference, and trans-difference. Subjectivity is seen as the concrete possibility of relating to an open identity, which receives and hosts alterity. Self-difference is the crown upon the I; it is the result of a dialogical life, a life of passing to the other. The religious I is perceived as in dialogue with secularity, with its own past and with other persons. It is suggested that with a dialogical approach one may discover what unites people in pluralist societies.

This book presents the views of leading scholars, academics, and educators on the renewal of Islamic schools in the Western context. The book argues that as Islamic schools in Western contexts have negotiated the establishment phase they must next embrace a period of renewal. Renewal relates to a purposeful synthesis of the tradition with contemporary educational practice and greater emphasis on empirical research substantiating best practices in Islamic schools. This renewal must reflect teaching and learning practices consistent with an Islamic worldview and pedagogy. It should also inform, among other aspects, classroom management models, and relevant and contextual Islamic and Arabic studies. This book acquaints the reader with contemporary challenges and opportunities in Islamic schools in the Western context with a focus on Australia.

Relations between Muslims and the public education systems of Europe are often characterised by tensions. There is often still a perceived incompatibility between the claims of individual Muslims or Muslim communities on the one hand and the aims of public education in Europe on the other. The relatively recent presence of Islam in much of Europe, the internal diversity of Muslim communities, the lack of a centralized, hierarchical church-like structure – different arguments are used to justify such a discriminatory treatment of one of the largest faith communities in Europe. Nevertheless, as this book aims to illustrate, there are already rich and diverse experiences throughout Europe of how to integrate Islam into the national and regional school systems, particularly in primary, but also in secondary education. Accordingly, this book provides some analyses of the ways in which Islam is integrated in education in certain regions of Spain, the Netherlands, France and England. These analyses are paralleled by empirical findings concerning the role of religion in the life of young Muslims, their views concerning religion in school, and the impact of religion in education and society in Spain, the Netherlands, Norway, Germany, France and England.

<I>Conceptions of Islamic Education: Pedagogical Framings argues that <I>mad ris (Muslim schools) cannot exclusively be held responsible for the cultivation of extremism. Islamic education can most appropriately be framed according to three interrelated concepts: <I>tarbiyah (rearing or nurturing), <I>ta'lim (learning/ instruction), and <I>ta'dib (good action). These three phenomena are explored along the lines of a minimalist-maximalist continuum that guides practices and institutions differently. A minimalist understanding of Islamic education does not necessarily produce uncritical citizens, but a maximalist understanding engenders an ethical democratic community and cosmopolitan beings concerned about their responsibility towards others. By looking specifically at South African Muslim schools, <I>Conceptions of Islamic Education undermines the misconception that such schools perpetuate Islamic radicalism.

A Case Study of Islamic Education in Finnish Schools

International Approaches

Teaching Educational Leadership in Muslim Countries

Pathways to Renewal

Supporting Modern Teaching in Islamic Schools

The Moral Economy of the Madrasa

The Role of Critical Religious Education and Variation Theory

Violent extremism is not new, but we have witnessed its rise to the point that it has become a defining issue of our time. We cannot brush it aside any longer: It characterizes who we are as a people and as a global society. Why is violent extremism rising? What are its drivers and triggers? These questions must be asked and answered first, and Teaching in a World of Extremism provides the questions and the answers. In an effort to end violent extremism, the next questions that must be pursued are these: How shall we prevent and undo extremism, especially the militant and violent kind? In this world of violent extremism, what curriculum designs, educational programs, and pedagogies shall we employ to develop competent citizens, civic leaders, and communities?

This comprehensive collection offers a compendium of research on the design, implementation, and evaluation of online learning technologies, addressing the challenges and opportunities associated with the creation and management of Web-based applications and communities. Instructional design, personalized learning environments, and effective educational delivery Responding to plurality is a demanding task. Nonetheless it is one of the challenges that European countries are facing today. Over the past decades, the social and religious make-up of Central Europe has changed, and this has led to resentment and fears of mass immigration, social disintegration and the emergence of parallel societies. However, we also find empirical evidence that there is lowest where there is direct contact. Therefore, there appears to be an increasing need for more dialogue in order to make the stranger less strange, the unknown known, the other no longer entirely other. This is equally true in academic research: There is a definite need, yet research on questions of interreligious dialogue remains in its infancy throughout the world. The project 'Religion and Dialogue in Modern Societies' (ReDi) that started at the Academy of World Religions at the Hamburg University in 2011 seeks to contribute to remedying this deficit. Like the ReDi-Project, this book looks at dialogue from different perspectives. It includes both theoretical and empirical approaches as well as a variety of theological viewpoints on dialogue from the perspective of different religions.

Dynamic Advancements in Teaching and Learning Based Technologies: New Concepts explores the technical, social, cultural, organizational, human, cognitive, and commercial impact of technology. This exciting new publication explores the impact of Web-based technology on the design, implementation and evaluation of the learning and teaching process, as well as the activities, relationships, skills, and competencies for the various actors implied in such processes. It expands on the overall body of knowledge relating to multi-dimensional aspects of Web-based technologies in up to date educational contexts.

Islamic Schooling in the West

A Moral, Spiritual, and Holistic Approach to Educational Development

Religions and Dialogue

Ta'arruf as a Philosophy of Muslim Education

Web-Based Education: Concepts, Methodologies, Tools and Applications

Investing in Our Education

Past, Present, and Future Possibilities for Philosophy and History of Education

The focus of this book is to offer a humane response to dealing with violence. An interpretive analysis is presented in order to think differently about violence in schools and about how a citizenship education of becoming can deal with the unpredictable consequences of violence in its own potentiality. It seems to the authors that, given the confident onslaught of violence, there is nothing left to do but to offer insight into the nature of violence itself and, by so doing, to search for unexplored ways of humane response and being. The authors are not pretending to hold a magic wand that will sanctify schools into the safe zones that they ought to be and as which they should serve in any society. This would be both presumptuous and misleading. What one is looking and hoping for, however, is a renewed engagement, a slight tilting of the perspective, so that something other than how we have always responded to violence perhaps will emerge.

The authors are confident that such a deconstructive approach to violence in schools through the lens of a reconsidered view of citizenship education can assist them and others to wrestle with this potential for destruction that can be changed into options for co-belonging of a non-violent, if not peaceful, kind.

Why is there a need to reform madrasah education? What is the positioning of Muslims in contemporary society, and how are they prepared? What is the role of the ulama in the reform process? This book explores these questions from the perspective of madrasah education and analyses curricular and pedagogic innovations in Islamic faith-based education in response to the changing place of Islam in a globalised world. It argues for the need for madrasahs to reconceptualise education for Muslim children. Specifically, it explores the problems and challenges that come with new knowledge, biotechnological advancement and societal transformation facing Muslims, and to identify the processes towards reformation that impinge on the philosophies (both Western and Islamic), religious traditions and spirituality, learning principles, curriculum, and pedagogy. This book offers glimpses into the reform process at work through contemporary examples in selected countries.

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

Containing in-depth examinations of concepts of knowing, learning, and education from a range of cultures worldwide, this book offers a rich theory of indigenous concepts of education, their relation to Western concepts, and their potential for creating education that articulates the aspirations of communities and fosters humanity for all learners.

Perceptions and Implications

Negotiating Identity and Tradition in Single-faith Religious Education

Untamed Variations of Democratic Education

The Madrasah Context

Essays in honour of Richard Pring

Improving the Pedagogy of Islamic Religious Education in Secondary Schools

Islam and Education Today

This timely book focusses on the central issues and questions which emerge in relation to the teaching and learning of Islam in confessional and constructivist religious education. Considering the consequences of a lack of diversity in the Islamic Religious Education curriculum, the text also explores the challenges faced by Muslim pupils in connection with secularism and radical Islam. Through rich analysis of research carried out across Muslim and public secondary schools in the UK, this book develops a meaningful pedagogy of Islamic Religious Education. In particular, the volume investigates the benefits of Critical Religious Education and Variation Theory frameworks on student learning in Religious Education classrooms and illustrates how these didactic frameworks can help to ameliorate distinct problems seen across Islamic Religious Education. Chapters identify discrete pedagogical issues that arise in the confessional and constructivist approaches to Islamic Education, such as students' difficulties in relating to concept of Islam, and progressive approaches taken in public schools. In addressing these, the text proposes a new theoretical and pedagogical approach to the teaching of Islam, which draws on the philosophy of Critical Realism, the theories of Critical Religious Education, and Variation Theory. This book will be of great interest to postgraduate students, researcher scholars and academics in the fields of religion and education and Islamic studies. In addition, it will be of interest to social equity professionals and public policy decision makers.

In this book, Yusef Waghid constitutes his argument in defence of ta'arruf (associational knowing) as an expanded conception of ta'dib (good education). In the first part of the book he elucidates Abu Bakr Effendi's position on a Muslim educational philosophy which can be couched as rational, pragmatic and critical. As a backdrop to this, in the second part of the book, he argues for a notion of Muslim educational philosophy according to Ta'arruf (associational knowing) on the basis that it enhances the notion of an autonomous self and its capabilities: summons different people to engage in deliberative encounters; and provokes the self to be reflectively open towards that which remains in its otherness. He also posit that ta'arruf (associational knowing) has the potential to cultivate humanity. His notion of ta'arruf extends practices of tarbiyah (rearing), ta'lim (learning), and ta'dib (good education) associated with Muslim educational philosophy.

The revival of madrasah in the 1980s coincided with the rise of political Islam and soon became associated with the "clash of civilizations" between Islam and the West. This volume examines the rapid expansion of madrasah across Asia and the Middle East and analyses their role in society within their local, national and global context. Based on anthropological investigations in Afghanistan, Bangladesh, China, Iran, and Pakistan, the chapters take a new approach to the issue, examining the recent phenomenon of women in madrasah; Hui Muslims in China; relations between the Iran's Shia seminary after the 1979-Islamic revolution and Shia in Pakistan and Afghanistan; and South Asian madrasahs. Emphasis is placed on the increased presence of women in these institutions, and the reciprocal interactions between secular and religious schools in those countries. Taking into account social, political and demographic changes within the region, the authors show how madrasah have been successful in responding to the educational demand of the people and how they have been modernized their style to cope with a changing environment. A timely contribution to a subject with great international appeal, this book will be of great interest to students and scholars of international politics, political Islam, Middle East and Asian studies and anthropology.

This book is the first greater attempt to construct a dialogical theology from a Jewish point of view. It contributes to an emerging new theology that promotes the interrelatedness of religions in which encounter, openness, hospitality and permanent learning are central. The monograph is about the self and the other, inner and outer, own and strange; about borders and crossing borders, and about the sublime activities of passing and translating. Meir analyses and critically discusses the writings of great contemporary Jewish dialogical thinkers and argues that the values of interreligious theology are moored in their thoughts. In his view interreligious dialogue suggests attentive listening, humility, a critical attitude towards oneself and others, a good amount of self-relativism and humor. It is about proximity, dialogical reading, engagement and interconnectedness.

Pedagogical Framings

Trans-Different Religiosity in Present Day Societies

Philosophy and the Study of Education

Dialogical Thought and Identity

Philosophies of Islamic Education

New Perspectives on a Complex Relationship

New Directions in Islamic Education

What kinds of process of negotiation are involved in teaching and studying Islam in a modern liberal context? How can the common aims attached to liberal religious education in contemporary European multicultural societies be pursued in single-faith education? This book contributes to the search for legitimate and successful forms of religious education by presenting results from a case study examining Islamic education in Finnish schools. Finnish Islamic education, in which students study their own religion with aims drawn from the liberal educational paradigm, offers a space for negotiating liberal educational values in an Islamic framework and negotiating Islam in its many contexts. The findings demonstrate the possibilities as well as challenges in educating for autonomy, tolerance and citizenship through religion. The book also gives insights into students' negotiations on diversity and tolerance that are important for all involved in any form of multicultural education. These negotiations bring out distinct challenges in dealing with interreligious, intrareligious and cultural differences, and demonstrate how different understandings of tolerance in different ideological frameworks can cause confusion among students. The results lead to a discussion of the educational needs of Muslim students in contemporary Western societies and the competencies their teachers need.

Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers advocates the revamp of the madrasah system and a review of the Islamic curriculum across Muslim countries and emphasises training needs for Islamic teachers for modern instructional practice. Islamic schools across Muslim countries face 21st-century challenges and teachers need continuing professional development to help them keep abreast of modern teaching practice. Books, papers, educators and parents have consistently called for curriculum change to transform teaching and learning in Islamic schools. Divided into three unique parts, Part 1 of the volume focusses on content knowledge, pedagogy and teaching methods; Part 2 highlights professional development, responsibilities and lifelong learning; and Part 3 comprises chapters on Islamic curriculum review, reform and Islamisation of knowledge. Scholars from the United States, United Kingdom, Europe, Canada, Australia, New Zealand, Asia and Africa review the Islamic curriculum to highlight areas for further improvement and provide modern techniques and methods of teaching for pedagogical best practices and effective outcomes in Islamic schools. With these contributions, this volume will be of interest to OIC countries, Islamic student teachers and Islamic teachers who work in international and local settings.

How can teachers introduce Islam to students when daily media headlines canprejudice students' perception of the subject? Should Islam be taught differently in secular universities than in colleges with a clear faith-based mission? What are strategies for discussing Islam and violence without perpetuating stereotypes? The contributors of Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet address these challenges head-on and consider approaches to Islamic studies pedagogy, Islamophobia and violence, and suggestions for how to structure courses. These approaches acknowledge the particular challenges faced when teaching a topic that students might initially fear or distrust. Speaking from their own experience, they include examples of collaborative teaching models, reading and media suggestions, and ideas for group assignments that encourage deeper engagement and broader thinking. The contributors also share personal struggles when confronted with students (including Muslim students) and parents who suspected the courses might have ulterior motives. In an age of stereotypes and misrepresentations of Islam, this book offers a range of means by which teachers can encourage students to thoughtfully engage with the topic of Islam.

The intention of this book is to restructure and outcomes in Religious Education can be carried out successfully is of current interest in many countries. Next to the more traditional historical, analytical and, more recently, international comparative approaches, empirical research in religious education has been able to establish itself as a major approach to this field. Moreover, the contemporary discussion about comparative evaluation in schools has raised a number of questions which also refer to Religious Education. What competences can pupils acquire in this subject? Does Religious Education really support the acquisition and development of the competences aspired? Are there differences in this respect between different forms of Religious Education or between different approaches to teaching? With contributions from eight European countries, the volume brings together approaches and research experiences that try to follow this lead by offering new and empirically based perspectives for the future improvement of teaching and learning in this school subject. Whoever is interested in improving the practice of Religious Education then, will not be able to bypass the question of researching processes and outcomes - an insight which also refers to a small but growing number of studies in this field which can be identified in several countries.

Teaching Islamic Studies in the Age of ISIS, Islamophobia, and the Internet

International Handbook of Philosophy of Education

On Disrupted Potentialities and Becoming

Muslim Institutions of Higher Education in Postcolonial Africa

Conceptions of Islamic Education

Its Value and Meaning in Modern Jewish Philosophy

Theoretical, Historical and Cultural Foundations

Muslim Institutions of Higher Education in Postcolonial Africa examines the colonial discriminatory practices against Muslim education through control and dismissal and discusses the education reform movement of the post-colonial experience.

The author explores education from the essential principles of Tawhid (Oneness of God, humanity, knowledge); fitrah (concept of human nature); and the role of humans as vicegerents of God on earth (responsibility and stewardship). The current education system dates back a hundred years or more, and is in desperate need of a 'reboot'. In developing the industrialized society, the education system itself became like a factory, the end product being pupils who merely regurgitate facts, and themselves end up as cogs in the machine that is the wider industrial complex. The legacy of this is a soulless 'functional' educational system that fails to develop pupils to meet the present and future needs of individuals and their expectations. This failure inevitably impacts on society and humanity at large. Society has long since moved beyond the industrial revolution and into an age of global connectedness where the sum of human knowledge is freely available via the internet. It is an age where people are generally more well informed and on a variety of issues. An effective holistic educational philosophy is required, one that gives full spiritual meaning to all that a child learns. It should equip children with spiritual awareness, morals and values, social responsibility and accountability, self-discipline and self-determination, self-confidence and empowerment, ambition and aspiration tempered with thoughtfulness and a sense of gratitude.

On the occasion of the retirement of Paul Smeyers, this book considers the state and status of the philosophy and history of education today. Over the last 20 years, the conditions in which research takes place have changed considerably. They have done so in ways that are often less than favourable to disciplines such as history and philosophy of education, and the space and time for the practices that constitute these disciplines – of reading, of writing, of collegiality – is increasingly under pressure. During this time, the Research Community on the History and Philosophy of Educational Research has convened annually to bring its critical lenses to bear on these emergent conditions and to suggest ways that research might, or ought to, be done otherwise. As co-founder and co-convenor of the Research Community, this volume explores and recounts Paul Smeyers' development of Wittgensteinian scholarship and its legacy in education, his formative role in the development of philosophy of education as an international field, his many international collaborations, the "useless" educational-philosophical deepening of concepts, and the wider educational-philosophical import of this. This gives rise to consideration of the failure of these fields to halt the changes in the governance and status of the university that threatens them, and those practices that remain and that are emerging in academia that we wish to protect, to pass on to the next generation of researchers in these fields.

This handbook presents a comprehensive introduction to the core areas of philosophy of education combined with an up-to-date selection of the central themes. It includes 95 newly commissioned articles that focus on and advance key arguments; each essay incorporates essential background material serving to clarify the history and logic of the relevant topic, examining the status quo of the discipline with respect to the topic, and discussing the possible futures of the field. The book provides a state-of-the-art overview of philosophy of education, covering a range of topics: Voices from the present and the past deals with 36 major figures that philosophers of education rely on; Schools of thought addresses 14 stances including Eastern, Indigenous, and African philosophies of education as well as religiously inspired philosophies of education such as Jewish and Islamic; Revisiting enduring educational debates scrutinizes 25 issues heavily debated in the past and the present, for example care and justice, democracy, and the curriculum; New areas and developments addresses 17 emerging issues that have garnered considerable attention like neuroscience, videogames, and radicalization. The collection is relevant for lecturers teaching undergraduate and graduate courses in philosophy of education as well as for colleagues in teacher training. Moreover, it helps junior researchers in philosophy of education to situate the problems they are addressing within the wider field of philosophy of education and offers a valuable update for experienced scholars dealing with issues in the sub-discipline. Combined with different conceptions of the purpose of philosophy, it discusses various aspects, using diverse perspectives to do so. Contributing Editors: Section 1: Voices from the Present and the Past: Nuraan Davids Section 2: Schools of Thought: Christiane Thompson and Joris Vlieghe Section 3: Revisiting Enduring Debates: Ann Chinnery, Naomi Hodgson, and Viktor Johansson Section 4: New Areas and Developments: Kai Horsthemke, Dirk Willem Postma, and Claudia Rutenberg

Education Transformation in Muslim Societies

Leading, Learning, Researching and the Doctorate

The Bloomsbury Handbook of Culture and Identity from Early Childhood to Early Adulthood

New Concepts

American Journal of Islamic Social Sciences 30:2

Global Perspectives on Teaching and Learning Paths in Islamic Education

Finding Space and Time for Research

The study of Islamic education has hitherto remained a tangential inquiry in the broader focus of Islamic Studies. In the wake of this neglect, a renaissance of sorts has occurred in recent years, reconfiguring the importance of Islam's attitudes to knowledge, learning and education as paramount in the study and appreciation of Islamic civilization. Philosophies of Islamic Education, stands in tandem to this call and takes a pioneering step in establishing the importance of its study for the educationalist, academic and student alike. Broken into four sections, it deals with theological, pedagogic, institutional and contemporary issues reflecting the diverse and often competing notions and practices of Islamic education. As a unique international collaboration bringing into conversation theologians, historians, philosophers, teachers and sociologists of education Philosophies of Islamic Education intends to provide fresh means for conversing with contemporary debates in ethics, secularization theory, child psychology, multiculturalism, interfaith dialogue and moral education. In doing so, it hopes to offer an important and timely contribution to educational studies as well as give new insight for academia in terms of conceiving learning and education.

This book provides an understanding of pedagogy rooted in the developments of Islamic Education. It is the first book to explore this in the Madrasah context. The focus on Islamic pedagogy provides a way to explore knowledge, spirituality and education that is shaped by a universal approach to personalised learning.

In the increasingly competitive corporate sector, organizational leaders must examine their current practices to ensure business success. This can be accomplished by implementing effective educational initiatives and upholding proper ethical behavior. Business Education and Ethics: Concepts, Methodologies, Tools, and Applications is a comprehensive source of academic knowledge that contains coverage on the latest learning and educational strategies for corporate environments, as well as the role of ethics and integrity in day-to-day business endeavors. Including a broad range of perspectives on topics such as globalization, organizational justice, and cyber ethics, this multi-volume book is ideally designed for managers, practitioners, students, professionals, and researchers actively involved in the corporate sector.

The insightful text changes popular belief that faith-based Islamic schools isolate Muslim learners, impose dogmatic religious views, and disregard academic excellence. This book attempts to paint a starkly different picture. Grounded in the premise that not all Islamic schools are the same, the historical narratives illustrate varied visions and approaches to Islamic schooling that challenge a narrow belief that faith-based Islamic schools isolate Muslim learners, impose dogmatic religious views, and disregard academic excellence. A History of Islamic Schooling in North America traces the growth and evolution of elementary and secondary private Islamic schools in Canada and the United States. Intersecting narratives between schools established by indigenous African American Muslims as early as the 1930s with those established by immigrant Muslim communities in the 1970s demonstrate how and why Islamic Education is in a constant, ongoing process of evolution, renewal, and adaptation. Drawing on the voices, perspectives, and narratives of pioneers and visionaries who established the earliest Islamic schools, chapters articulate why Islamic schools were established, what distinguishes them from one another, and why they continue to be important. This book will be of great interest to graduate and postgraduate students, researchers, academics, teaching professionals in the fields of Islamic education, religious studies, multicultural education curriculum studies, and faith-based teacher education.

Citizenship, Education and Violence

Concepts, Methodologies, Tools and Applications

Pedagogy Out of Bounds

Teaching in a World of Violent Extremism

Pedagogical Best Practice for Teachers

Rethinking Madrasah Education in a Globalised World

A Discourse of Hope

This book is an edited collection of chapters from academic leaders and doctoral researchers in the field that records a coherent journey through the purposes, pedagogies and impact of doctoral study as a key contributing force in managing education for the public good.

Conceptions of Islamic EducationPedagogical FramingsPeter Lang Pub Incorporated

Combining contributions from international academics and practitioners, this new text develops students' ability to philosophise as well as learn about philosophy and education. It considers issues concerned with the interface between education and wider society but goes beyond this to explore education and philosophy at a micro level: the teacher-learner relationship. It challenges and empowers students to use philosophy as a tool within education, as a set of theories to understand education and as a potential means to develop solutions to problems as they occur within practice.

Assuming no pre-existing philosophical background, Philosophy and the Study of Education explores complex topics including: encouraging young people to criticise and challenge all authority; the limits of a religious-based education; the desire for 'alternative facts' or 'truths'; the second-class status of vocational pursuits; the inherent struggle in the teacher-student relationship; the relationship between emotion, morality and autonomy in teaching. Including discussion questions and further recommended reading, this thought-providing book will support and inspire all those on Education Studies, Childhood Studies and Youth Studies courses in developing a critical perspective and understanding the true value of philosophy within education.

Hope is a complex concept—one academics use to accept the unknown while also expressing optimism. However, it can also be an action-oriented framework with measurable outcomes. In Education Transformation in Muslim Societies, Muslim scholars from around the world offer a wealth of perspectives for incorporating hope in the education of students from kindergarten through university to stimulate change, dialogue, and transformation in their communities. For instance, though progress has been made in Muslim societies on early education and girls' enrollment, it is not well documented.

By examining effective educational initiatives and analyzing how they work, educators, policymakers, and government officials can create a catalyst for positive educational reform and transformation. Adopting strength-based educational discourse, contributors to Education Transformation in Muslim Societies reveal how critical the whole-person approach is for enriching the brain and the spirit and instilling hope back into the teaching and learning spaces of many Muslim societies and communities. Education Transformation in Muslim Societies is a copub with the International Institute of Islamic Thought.

Extending Abu Bakr Effendi's Pragmatism

Teaching Children:

Education, Ethics and Experience

Toward Elevating Humanity for All Learners

Pedagogy in Islamic Education

American Journal of Islamic Social Sciences 30:3

Islam in Education In European Countries, Pedagogical Concepts and Empirical Findings

Education, Ethics and Experience is a collection of original philosophical essays celebrating the work of one of the most influential philosophers of education of the last 40 years. Richard Pring's substantial body of work has addressed topics ranging from curriculum integration to the comprehensive ideal, vocational education to faith schools, professional development to the privatisation of education, moral seriousness to the nature of educational research. The twelve essays collected here explore and build on Pring's treatment of topics that are central to the field of philosophy of education and high on the agenda of education policy-makers. The essays are by no means uncritical: some authors disagree sharply with Pring; others see his arguments as useful but incomplete, in need of addition or amendment. But all acknowledge their intellectual debt to him and recognise him as a giant on whose shoulders they stand. This book will be a welcome and lively read for educational academics, researchers and students of Educational Studies and Philosophy.

This book explores the Islamic tradition and Muslim contexts for educational administration and leadership. It addresses the teaching of educational administration and leadership from an Islamic perspective by raising issues of globalised educational administration and leadership teaching as it applies in Muslim contexts that vary by culture and social institutions. The book proposes alternative approaches and demonstrates that Islamic traditions have a strong foundation upon which to build in the field and are compatible with many aspects of Western theory and practices, provided that sufficient modifications and adaptations are made. The book focusses on postgraduate curricula and pedagogy, drawing on a range of theoretical foundations and approaches that are culturally and jurisdictionally appropriate in a number of Muslim countries. As such, it contributes to an emerging specialisation in international and comparative educational administration and leadership that is oriented towards a broader and more diverse set of perspectives, particularly from the non-Western world.

A groundbreaking rethink of Islamic education in the modern world. How do children determine which identity becomes paramount as they grow into adolescence and early adulthood? Which identity results in patterns of behaviour as they develop? To whom or to which group do they feel a sense of belonging? How might children, adolescents and young adults negotiate the gap between their own sense of identity and the values promoted by external influences? The contributors explore the impact of globalization and pluralism on the way most children and adolescents grow into early adulthood. They look at the influences of media and technology that can be felt within the living spaces of their homes, competing with the religious and cultural influences of family and community, and consider the ways many children and adolescents have developed multiple and virtual identities which help them to respond to different circumstances and contexts. They discuss the ways that many children find themselves in a perpetual state of shifting identities without ever being firmly grounded in one, potentially leading to tension and confusion particularly when there is conflict between one identity and another. This can result in increased anxiety and diminished self-esteem. This book explores how parents, educators and social and health workers might have a raised awareness of the issues generated by plural identities and the overpowering human need to belong so that they can address associated issues and nurture a sense of wholeness in children and adolescents as they grow into early adulthood.

Business Education and Ethics: Concepts, Methodologies, Tools, and Applications

Historical Perspectives and Emerging Discourses

Dynamic Advancements in Teaching and Learning Based Technologies: New Concepts

Pedagogy and Identity Formation

Indigenous Concepts of Education

A History of Islamic Schooling in North America

The focus of this book is on building on current liberal understandings of democratic education as espoused in the ideas of SeylaBenhabib, Eamonn Callan, Martha Nussbaum, Iris Marion Young and Amy Gutmann, and then examines its implications for pedagogical encounters, more specifically teaching and learning. In other words, pedagogical encounters premised on the idea of iterations (talking back) and reasonable and compassionate action are not enough to engender forms of human engagement that can open up new possibilities and perspectives. Drawing on the works of poststructuralist theorists, in particular the seminal thoughts of Jacques Derrida, Jacques Rancière, Giorgio Agamben, Jacques Lacan, Stanley Cavell, Maxine Greene, Giles Deleuze and Felix Guattari, it is argued that a democratic education in becoming has the potential to rupture pedagogical encounters towards new beginnings on the basis that teachers and students can never know with certainty and completeness. Consequently, it is argued that teaching and learning ought to be associated with pedagogical activities in the making, more specifically a pedagogy out of bounds, in terms of which speech and action would remain positively free, sceptically critical, and responsibly vigilant – a matter of making teaching and learning more authentic so that students and teachers are provoked to see things as they could be otherwise through an enhanced form of ethical and political imagination. It is through pedagogical encounters out of bounds that relations between teachers and students stand a better chance of dealing with the strangeness and mysteries of unexpected, unfamiliar, and improbable action.

The process of curriculum enhancement through various educational approaches aims to enhance quality assurance in the educational process itself. In Islamic education, traditional educational trends are enhanced by expanding the embodiment process on experiential learning to evaluate the achievement in creating outcomes that balance not only spirituality and morality but also quality of cognitive analytical performances. Global Perspectives on Teaching and Learning Paths in Islamic Education is a comprehensive scholarly book that provides broad coverage on integrating emerging trends and technologies for developing learning paths within Islamic education. Highlighting a wide range of topics such as digital ethics, psychology, and vocational education, this book is ideal for instructors, administrators, principals, curriculum designers, professionals, researchers, academicians, and students.

Concepts, Methodologies, Tools, and Applications

Mapping Growth and Evolution

Researching Religious Education: Classroom Processes and Outcomes

