


Diversity, Education and Young People in Europe
 5/7 February 2017
 University College Arteveldehogeschool, Ghent/ Belgium

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*Rethinking Islamic Pedagogy within the
 Context of Culturally and Religiously Diverse
 Modern Europe*


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Outline

- The rationale for rethinking 'Islamic Education' within cultural/ religious diversity of modern secular Europe
- A psycho-social research framework to explore religious life-world of Muslim young people in Europe (*Empirical Theology*)
- How do we discern the meaning of education in Islam? (*Educational hermeneutics as a method to reveal the theology of education in Islam*)
- Towards an '**empirically-grounded transformative model of Islamic Pedagogy**' capable of responding to the religious/spiritual needs of European Muslim children and enabling them to appreciate the diversity within Islam and develop competence for interfaith/intercultural dialogue
- The implications of the model for: *curriculum, teaching methods and training of Muslim educators and faith leaders.*

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Why do we need to *rethink* 'Islamic Education'?

Historical and socio-political dynamics:

- European Muslim diaspora and the uncertainties of an inherited post-colonial world and the desire to re-create 'identity narratives' borrowed from parents' country of origin
- Increasing Islamophobia and hostile attitudes towards Islam/Muslims

Education Specific Challenges :

- *Limits of a transmission- instruction and teacher-centred Islamic education model:*
- Run by unqualified teaching staff some of whom may be expert religious scholars but operate without formal teacher training qualifications
- the content of teaching –the curriculum- often is organised around certain texts and does not aim to provide proper religious literacy to help students to contextualise their knowledge and understanding of Islam
- The knowledge of the wider world and 'the other' are often missing within the curriculum
- The assessment and monitoring concerning the process of nurture and faith development are often less visible.

IE in Secular Context



Can Islam be taught critically?

The challenges of Islamic-Ethos schooling

The future of Muslim theological training in western Europe

And

Is there an inherent contradiction between Islamic and secular perception of education?

A Psycho-Social Model of Exploring Religious Life-World of Muslim Young People



- Muslim Subjectivity Interview Schedule (MSIS) which includes:

Sahin-Francis Attitude towards Islam scale

Self-Characterisation Sketch

Semi-Structured Identity Interviews

- This model was applied in both Muslim minority (UK) and majority (Kuwait) contexts
(See: Sahin, 2014, *New Direction in Islamic Education: pedagogy and identity formation*)

Further Ref:

E. Erikson (1968/1982) & Marcia, J (1993)

Kelly, G (1957) PCP

Kegan, R (1982) etc.....

Components of Traditional Muslim Religiosity

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- Essential faith articles –(*Itiqad: Tanheed/ Iman/ Islam*)
- Worship (*Ibadaat*)
- Teachings informing Social interaction – (*Muamalaat*)
- Morality (*Aklaq/ Adab*)

Erikson's Eight Stages of Identity development

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1. Trust v. Mistrust – *Infancy*
2. Autonomy v. Shame and Doubt – *Toddlerhood*
3. Initiative v. Guilt – *Preschoolers*
4. Industry v. Inferiority – *School Aged*
5. Identity v. Role Confusion – *Adolescence*
6. Intimacy v. Isolation – *Early Adulthood*
7. Generativity v. Stagnation – *Middle Aged*
8. Integrity/ Wisdom v. Despair – *Maturity*



<div> <div>MODES OF RELIGIOUS SUBJECTIVITY</div> <div>WARWICK THE UNIVERSITY OF WARWICK</div> </div>		
	Commitment	No-commitment
Exploration	Achieved	Moratorium
No-exploration	Foreclosed	Diffused
<p>Note: for the criteria used to understand the psycho-social processes of commitment and exploration to determine the formation/resolution of specific religiosity modes see Sahin, 2014.</p>		

<div> <div>THE APPLICATIONS OF MSIS WITH DIVERSE GROUPS OF BRITISH MUSLIM YOUTH AND FAITH LEADERS</div> <div>WARWICK THE UNIVERSITY OF WARWICK</div> </div>
<ul style="list-style-type: none"> • The overwhelming presence of ‘foreclosed religiosities’ among British Muslim young people and diverse groups of Muslim faith leaders and teachers... • High positive attitude scores toward Islam • Foreclosed and Diffused Identity Modes are mostly observed strongly indicating vulnerability towards extremism and alienation • Growing inter-generational difference in understanding Islam • <u>Inadequate Islamic education provision at home, mosque, school and University ..(Sahin, 2014)</u>

Engaging with the core educational narrative of Islam

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- What is the connections between human nature and educational process?
- How does the Qur'an define human nature, faith and education ?
- Reflections on *nafs*, *fitarah*, *khuluq*, *hidayah* and *tarbiyyah*
- Discern the educational ideas, principles from the passages of the Qur'an and Hadith
- Qur'an as Divine curriculum: what are the implications?

Sahin's "cloud-grass theory of education' in Islam: Tarbiya as Islamic Paideia:

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- ".....However like in any genuine educational process, as distinct from indoctrination or mere training, there is a mutual balance and respect between the authority of educator and the autonomy of the learner.. Facilitating a growth process by looking after, nurturing and guiding those who are to be educated are central to the meaning of tarbiya."
- And:
- Based on this it can be easily deduced that an important feature of Islamic education is that **it should facilitate growth by guiding and attending to the needs of the learner in the hope of bringing about a balanced faithful personality.** As such according to the Qur'an possessing knowledge is not sufficient to be called a genuine educator (9:31,3:79,62:5-6)". (Sahin, 2014)
- **The wholistic, integrative and transformative dimensions of the 'cloud-grass theory' of education are summarised in the next diagram:**

Tarbiya as Transformative Islamic Paideia:

- Nurture critical-faithfulness and critical-openness (*ta'aruf*)
- Facilitate;
- contextualisation/ indigenisation of Islamic religious authority and
- emergence of authoritative/ authentic and meaningful European expressions of Islam

Conclusions and Ways Forward

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- Consider the implications of the *reflective/transformational model* of Islamic Education for designing curriculum and improving pedagogic practice including :
 - Developing competence to *think educationally* about Islam.
 - Facilitate 'research-based reflective practice' within the community of practitioners in Islamic Education.
 - Through interdisciplinary research integrate the voices and experiences of the learners into the theory and practice of Islamic Education
- Work on developing Muslim Teacher Training programmes and Professional development pathways for the Muslim educators.

Encourage collaborations with other faith-based and wider mainstream Universities



Islamic Education: *an interdisciplinary field of research and professional practice*

See:

New MA in Religions, Society and Education
(*Islamic Education Pathway*) at Warwick University

For details of the programme see:

<http://www2.warwick.ac.uk/fac/soc/ces/prospective/postgraduate/taught/islamiceducation>

References



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Sahin, A (2016) 'Islam's Heritage of Critical Education: The Missing Catalyst in Addressing the Crisis informing Modern Muslim Presence', *The Muslim World Book Review*, Spring (36:3/6-20).

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Sahin A (2016) "Let's tap into Islam's heritage of critical education to defeat extremism in schools", *The Guardian*, 12/01/2016
(<http://gu.com/p/4fjzx/sbl>)

- Sahin, A (2011) "The complex inheritance of first generation; identity, secularity and education", Oasis, V.6 No 12, pp.45-50
- Sahin, A (2011) "Islam, Secularity and the Culture of Critical Openness; a Muslim theological reflection", Y. Birt et al (eds) British Secularism and Religion, Kube, Leicestershire. pp.3-25

For different applications of Sahin's 'Muslim Subjectivity Research protocol' see:

- Khan, I (2015) The Development of Leadership through Islamic Education: An Empirical Inquiry into 'Religiosity' and the styles of 'Educational Leadership' experienced by contemporary graduates of Muslim Institutes of Higher Education in the UK, *Unpublished PhD Thesis University of Gloucestershire*.
- Mahmood, T (2013) An Islamic Education Approach to Rehabilitation of Muslim Prisoners within the UK Penal System: An Empirical Case Study, PhD Thesis University of Gloucestershire.