

Processing Index is the summary score when the test is used as a representation of the Luria processing model of intelligence. Fluid-Crystallized Index is the summary score for a Cattell-Horn-Carroll theoretical application of the test. The overall score on the Woodcock-Johnson Tests of Cognitive Ability, Third Edition, is named General Intellectual Ability. Only the Stanford-Binet and Wechsler scales still use the term IQ for overall intelligence scores.

All modern intelligence tests use sophisticated statistical methods for selecting test items and creating reliable and meaningful normative scores. The name of the overall intelligence score is a matter of theoretical orientation and choice by the test developers and publishers. Keeping IQ as part of the score name is now a historical reference to the early days of intelligence test development.

Julia Shaftel

See also Intelligence Testing; Stanford-Binet

Further Readings

- Sattler, J. M. (2001). *Assessment of children: Cognitive applications* (4th ed.). San Diego, CA: Jerome M. Sattler.
- Sherrod, C. C. (1923). The development of the idea of quotients in education. *Peabody Journal of Education*, 1(1), 44-49.

ISLAMIC AMERICAN, GIFTED

Estimates of the total U.S. Muslim population are difficult to make, but rigorously controlled surveys place it somewhere between 1.9 to 2.8 million, with 36.8 percent between ages 5 and 15. Islamic population growth has accelerated establishment of private Islamic schools that foster Muslim children's religious and educational needs, with estimates indicating 250 to 300 such schools.

The acts of September 11, 2001, involved extremist Muslims, raising residual concern that Muslims constitute a threat to U.S. security. However, most students in Islamic schools are proud of their dual identity as Muslims and Americans. Muslim parents in the United States are often faced with the dilemma of wanting their

children to be Americans involved fully in U.S. life, while maintaining their activity as good Muslims. Muslim students are expected to find balance between their rights and responsibilities, and Muslim schools are expected to find balance between social good and individual needs. Yet, efforts at integrated identity can seem futile in the face of continual academic and public discourse that opposes Islamic values with democratic ones.

It is generally accepted that giftedness at the highest levels can be found in every cultural group. Among students in Islamic schools, there may be some who will take the lead in providing a better understanding of Islamic values and norms in the context of greater U.S. society, to the benefit of both the Islamic community in the United States and of the nation in general.

Studies related to gifted education of Islamic Americans are fairly recent. They explore giftedness conceptually and practically, as described in this entry.

Islamic Conception of Giftedness

Fatma A. K. Al-Lawati posited an Islamic conception of giftedness emanating from the Qur'an, Hadith, and other sacred writings. In focusing on extraordinary ability and attainments, Al-Lawati proposes that Muslims would accept these four points: (1) Allah is the ultimate source of knowledge; (2) all knowledge is secular and religious, adding an ethical dimension to what is known; (3) the believer must act upon his or her knowledge; and (4) questioning should be used to resolve doubts and approach truth.

Programs for Gifted Learners

Al-Lawati's work also sought to determine the current state-of-the-art for gifted education in private Islamic schools in the United States. She reported that 59 percent of Islamic schools claim to have some sort of program for gifted students, either multiple programming options or a single program option.

Identification Services

Teachers identified one or more specific measures used in identifying gifted students in their

classrooms—most frequently achievement tests, student products/portfolios, and grades—with parent and peer nomination least frequently used. These findings are consistent with other work that has noted the most common identification measures used by teachers were achievement tests, grades, and teacher nomination.

Services for Gifted Learners

The most commonly applied program options offered in Islamic schools are enrichment, continuous progress, and early entrance. The least frequent options were part-time special classes and full-time special classes. Enrichment is usually offered 3 to 5 hours per week, usually in language arts, mathematics, Islamic studies, Arabic, science, and social studies.

As many schools reported not using continuous progress as did those that reported using it. Continuous progress is more likely to be practiced at the elementary grade level in math, language arts, Islamic studies, English, foreign language, and social studies, whereas it is least applied to arts and music. A teacher-made test is most likely to be used as a criterion for moving students to a higher level, followed by demonstrated competency and standardized tests. The use of grouping to achieve continuous progress is more common than is individual instruction.

Early entrance was more likely to be practiced at the kindergarten and first-grade levels with about twice as many kindergartners benefiting as did first graders. Early entrance decisions are more likely to be made based on the teacher's recommendation, ability testing, achievement tests, and parent request.

Differentiation in Islamic Schools

Instructional practices along two dimensions, classroom differentiation and religious integration, were surveyed in Islamic schools in the United States. Although 74 percent of the teachers believe they had gifted students in their classrooms, only 60 percent reported that they implemented any differentiation practices. The most common practices were assigning advanced reading material, using enrichment worksheets, repeating difficult concepts, and providing time for

self-selected interests. Gifted students were more likely than were average students to experience integration of Islamic values into other curricular areas when teachers did such integration, which they usually did not.

Community Influences

Islamic women in the United States have demonstrated how gifted individuals can be a positive influence in their communities and challenged a prevailing notion that Islamic women are considered inferior in their culture. Drawing on social and spiritual motivation, Islamic women have promoted change in homes, communities, and society at large. Many Islamic women are oriented to study and learning and are able to overcome barriers to accomplishment, such as traditional views of Islam, hypocrisy, gender, bias against American Muslims, and language and cultural differences.

Gifted Education Issues in Islamic American Society

Islamic schools in the United States reflect the concerns extant in public schools relative to education for gifted and talented learners. Limited resources hinder Islamic schools from establishing broad programs. Parents who choose Islamic schools for their children to receive challenges in an appropriately religious context may be disappointed as far as challenge is concerned. Seminal efforts are occurring but not in a systematic fashion with strong conceptual bases from the point of view of Islamic theology or gifted education pedagogy.

Scott L. Hunsaker and Fatma A. K. Al-Lawati

See also Attitudes Toward Religion and Spirituality;
Diversity in Gifted Education; Eminent Women;
Global Issues; Spirituality

Further Readings

Abu El-Haj, T. R. (2002). Contesting the politics of culture, rewriting the boundaries of inclusion: Working for social justice with Muslim and Arab communities. *Anthropology & Education Quarterly*, 33, 308-316.