

# MUSLIM EDUCATION IN EUROPE CONFERENCE



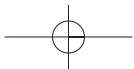
27–29 SEPTEMBER 2002  
BONN, GERMANY

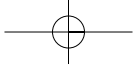


*Conference Booklet*

*Organized by*

THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (UK)  
THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (GERMANY)  
THE ISLAMIC CULTURAL CENTRE OF IRELAND





## *Advancing Muslim Scholarship*

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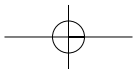
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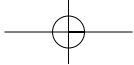
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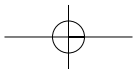


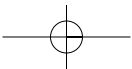
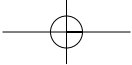
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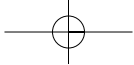
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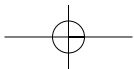


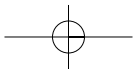
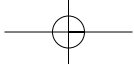


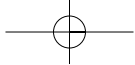


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Dr. Maryam Mahmood  
Michèle Messaoudi  
Dr. Nooh Al-Kaddo  
Omer Kayani  
Dr. Richard P. Reed  
Ismail Yavuzcan







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## CONFERENCE INTRODUCTION

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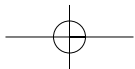
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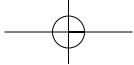
A number of factors have, over the last two decades of the twentieth century, contributed to diverting the attention of Muslims in Europe from the building of mosques and Islamic centers to establishing schools and educational institutions. Among these factors are:

1. The emergence of new generations of Muslims born in European countries who are not fully acquainted with Muslim culture;
2. The improvement in the living conditions of many immigrant Muslim communities and the increasing tendency towards integration into the societies in which these communities have settled, such that Muslims are no longer considered small or marginal immigrant communities who are attached to their mother countries, languages and religion, but have rather become citizens of their new societies, with rights and obligations in the political, social, civil and educational arenas;
3. The conviction of Muslims that their religion requires of them to have a distinctive presence, which requires not only that they offer a rational and balanced critique of the societies in which they live and work to combat negative stereotypical images of Islam and Muslims derived from ill-informed prejudice, but also that they participate positively in the process of social and cultural development and reform and contribute effectively to solving problems from the standpoint not of a victimised minority but as a unifying factor among the world's communities;
4. Awareness of the unfavourable effect on Muslim children of inadequate, biased or non-existent religious education in many non-Muslim schools.

Islamic education experiments in some European countries have gone from establishing full-time private schools to developing supplementary programmes, and such like, according to the laws in each country and the strength of the Muslim presence in it. It is important to study these experiences, learn from them, exchange ideas about them, and co-ordinate the various efforts and initiatives which aim to promote the qualitative development of an authentically Islamic educational vision, and its realisation in the content of school curricula, appropriate teaching methodologies, school improvement through effective leadership and management, and teacher-training programmes which can produce qualified and specialised staff of the highest calibre, able to combine the very best of contemporary knowledge and practice with an overarching and unifying Islamic perspective.

Although great efforts continue to be made to establish and sustain schools which will provide some Muslim children with the chance to preserve their identity and religious characteristics, it must not be forgotten that Muslim schools will not, for the foreseeable future, be able





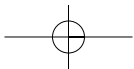
to absorb large numbers of Muslim children, even with the added encouragement and support now being given by some governments to the establishment of Faith schools. The majority of Muslim children will continue to go to mainstream state-run schools which follow prescribed curricula laid down according to the standards imposed by state or national education departments, and this highlights the need for greater efforts on another front: the need to eradicate negative stereotypes and misrepresentations of Islam and Muslims in the books and other educational resources on which children grow up in European countries and replace them with more positive and cultivated images derived from an understanding of the huge contribution made by Islamic civilisation, both past and present, to the development of mankind. Work in this area requires the pooling of efforts and active collaboration of those working in academic, social and political institutions, the involvement not only of scholars and educators with academic credentials but also of Muslim community members, activists and parents, and a long-term commitment to work alongside the mainstream education system in order to effect substantive change in attitudes and perceptions. Such work requires not only sincere intention, but also a spirit of goodwill, optimism, co-operation and inclusivity, skill and sensitivity in building bridges of mutual respect and understanding, dedicated professionalism, and a sure grasp of detail.

At the same time, there is a need for resources and methods which do not focus exclusively on the historical legacy of Islam but address pressing contemporary issues and provide Muslims with the means of understanding the modern world and relating their faith and spiritual practice to their own life experience in the context of the societies in which they live. Young people today are asking new and different questions and the pedagogy of Islamic education needs to keep pace with the contemporary mental make-up.

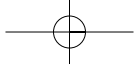
Now that there is recognition of a noticeable Muslim presence in the West, Muslims in Europe and America have a rare chance to present Islam in such a way that frees it from the traditional image to which people in the West have become accustomed and which stigmatises Islam as an alien religion with many local conventions and traditions imported from backward countries. This fresh image may represent a challenge to traditional Muslim thought which is steeped in churning the historical legacy of Islam. It may also be an incentive to Muslims to revive the higher, universal Islamic values and principles which are essentially forward looking and capable of creating strong nations, building civilised societies and directing human civilisations. As a matter of urgency, Muslim educational institutions need to play a key role in creating the conditions for furthering such objectives and their realisation.

### CONFERENCE OBJECTIVES

1. Monitor, analyse and assess the state of education, as it impinges on Muslims, at all levels and in all its forms in European countries, identify issues, trends, problems, strengths and weaknesses, successes and failures, and present a vision and strategy for future development.



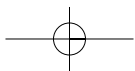


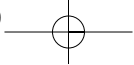


2. Co-ordinate and exchange expertise and experience among Muslim educational institutions and projects in Europe, and between them and their counterparts in America and other similar Muslim communities.
3. Develop an educational rationale which is capable of meeting the needs of the Muslim presence in the West, especially with respect to curriculum content and the educational programmes required to establish Muslim identity for Muslims in Europe, and to enable future generations to articulate the message and spirit of Islam in relation to the environment in which they live.
4. Study the requirements for providing the necessary knowledge and expertise for the establishment of institutions which can develop appropriate school and university curricula, train teachers, educational administrators and inspectors to a standard commensurate with or exceeding national standards, and deal with the challenge posed by secular curricula and other curricula which do not sustain the heritage of Islam.
5. Develop facilities to promote an effective Muslim presence in Islamic Studies programmes at European universities and provide suitable educational material to public libraries and the libraries of European schools and universities.

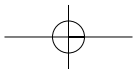
#### CONFERENCE THEMES

1. Field Studies which describe existing educational conditions in European countries and which trace the growth of educational institutions of various kinds and the relationship between mainstream European educational systems, Muslim schools in Europe, and educational systems in Muslim countries.
2. The Muslim school environment. Islamic values, standards of school management and administration, standards of teaching, learning and achievement in relation to national standards, behaviour and discipline, parental expectations and involvement.
3. Muslim children in non-Muslim schools: issues of motivation, achievement, discrimination, disaffection and exclusion.
4. The concept of spiritual and moral development and systems of values in Muslim and non-Muslim schools, including the ultimate purpose of education – areas of agreement and disagreement.
5. The Islamic perspective on the awakening and development of the innate capacities and faculties of the true human being in accordance with his or her appointed role as *khalifah*; experiential dimensions of the 'education of the heart'; the development of attention, intention, discrimination, reflection, contemplation, will, and sustained remembrance of Allah.





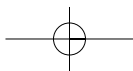
6. The Prophet Muhammad as educator; other exemplars and role models as educators of the true human being.
7. Curriculum issues, including:
  - a) The teaching of Islamic Studies – Qur'an, Hadith, *fiqh*, *tahdhib*, *akhlaq*, etc. – to Muslim children in Europe: reality and aspirations; relationship to contemporary issues, life experience, personal and social education, etc.
  - b) The teaching of the Arabic language to Muslim children in Europe: reality and aspirations;
  - c) Contemporary science education and the Islamic perspective;
  - d) Religious education in non-Muslim schools;
  - e) The ethical and spiritual purposes of teaching literature;
  - f) 'Histories' education: the need to go beyond limiting worldviews, paradigms, ideologies, biases and misrepresentations;
  - g) Cross-curricular education: the need to go beyond the artificial boundaries between subjects which perpetuate an excessively analytical, fragmented and possibly obsolete machine-age model of curriculum content;
  - h) Controversial curriculum issues, e.g. sex education, music education, and other aspects of creative and expressive arts, including visual arts education, dance and theatre;
  - i) Key trends and issues in contemporary curriculum development, including thinking skills education, holistic education, creativity, the uses and limitations of information and communications technology (ICT), media education, health education, environmental education, cross-cultural education, special education, community service, charitable work, and citizenship.
8. Equal opportunities and the effect of gender differences on physical education and sporting opportunities.
9. Islamic perspectives on pastoral care of children and child protection issues;
10. Education and employment in a fast-changing world: the Islamic perspective on 'utilitarian' education for the workplace.
11. Qualification systems and training for teachers, school administrators (including Head Teachers) and inspectors, including in-service training opportunities.
12. Key trends and issues in school management and school improvement, including alternative Islamic models of educational management, secular performance-

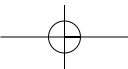
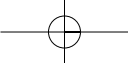




driven 'managerialism', standards and accountability, the uses and limits of documentation and bureaucracy, the purposes, uses and misuses of assessment, the status and morale of teachers, stress, etc.

13. Diversity and complementarity of educational programs: full-time school, supplementary evening or weekend schools, community learning, home-schooling and family-teaching programmes, distance learning, internet education, etc.
14. The educational dimension in the problems of Muslims in Europe, on continental, national, linguistic and sectarian lines as well as in relation to country of origin, and concomitant issues, such as divided loyalties, assimilation, specialised technical and managerial expertise needed for the establishment, financing and management of institutions, etc.





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# CONFERENCE PROGRAMME

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## DAY I • FRIDAY 27TH SEPTEMBER 2002

16:00-16:30 OPENING SESSION

*Recitation of the Qur'an*

**Norbert Müller**

(AMSS Germany)

**Dr. Nooh Al-Kaddo**

(ICCI)

**Dr. Anas Al-Shaikh-Ali**

(AMSS UK)

16:30-18:00 FIRST PLENARY  
SESSION

**ISLAMIC EDUCATION:  
CHALLENGES AND  
PRIORITIES (A)**

CHAIR

**Professor Zaki Badawi**

SPEAKERS

**Professor AbdulHamid**

**AbuSulayman**

Educational Reform:

The Relationship between

Worldview and Educational

Performance

**Dr. Jeremy Henzell-Thomas**

The Book Foundation Education

Project: A Blueprint for Excellence

in Islamic Education

18:00-18:30 *Break & Prayer*

18:30-20:00 PARALLEL SESSION (1)

**ISLAMIC EDUCATION:  
CHALLENGES AND  
PRIORITIES (B)**

CHAIR

**Dr. Jabal Buaben**

SPEAKERS

**Dr. Ahmed Jaballah**

Islamic Institutions of Religious

Education in Europe: Challenges

and Strategies

**Dr. Habib Affes**

Towards an Education

Methodology for Young Muslims

in the West. A New Educational

Syllabus for Islamic Studies for

Primary Schools: Characteristics,

Aims and Content

**Dr. Musharraf Hussain**

Survey of Approaches to Creating

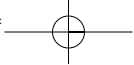
an Islamic Ethos in Muslim Schools

18:30-20:00 PARALLEL SESSION (2)

**ISLAMIC EDUCATION:  
CHALLENGES AND  
PRIORITIES (C)**

CHAIR

**Dr. Imran Alawiye**



## SPEAKERS

**Dr. Tariq Ramadan**Islamic Education in Europe: The  
Necessity for Reform**Hasan Horkuç**A Quest for Westernised Education:  
Said Nursi and Fethullah Gülen on  
Education**Dr. Yousef Amirian**For a Prophetic Approach to Islamic  
Education

20:00

*Dinner & Prayer*


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 DAY 2 • SATURDAY 28TH SEPTEMBER 2002
09:00-10:30 SECOND PLENARY  
SESSIONFAITH, EDUCATION  
AND THE STATE

CHAIR

**Dr. Nooh Al-Kaddo**

SPEAKERS

**Professor Mark Halstead**State Schools and Muslim Schools:  
Reviewing the Arguments**Professor Karl Ernst Nipkow**Religious Education in Germany:  
Comparative Perspectives in the  
European Context10:30-11:00 *Break*

11:00-13:00 PARALLEL SESSION (3)

FAITH EDUCATION  
AND MULTI-CULTURAL  
SOCIETY

CHAIR

**Ibrahim El-Zayat**

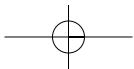
SPEAKERS

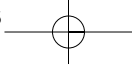
**Dr. Sabiha El-Zayat**

Islamic Education and Politics

**Dr. Dirk Chr. Siedler**The Contribution of Interreligious  
Learning to Peace and Tolerance**Dr. Mohamed Ghamgui**Islamic Education, the Teaching and  
Learning of Religion in West  
Europe: The Case of France**Yahya Pallavacini**

Islam and Teacher Education in Italy





11:00-13:00 PARALLEL SESSION (4)

**MUSLIM EDUCATION WITHIN  
THE EUROPEAN CONTEXT  
(PART 1)**

CHAIR

**Rabeya Müller**

SPEAKERS

**M. Akram Khan-Cheema**

The Education of Muslim Children:  
The Association of Muslim Schools  
of the United Kingdom and Eire –  
AMS (UK)

**Dr. Mona Belgacem**

Education Challenges in Inner  
Cities: Rethinking Education

**Michèle Messaoudi**

British Muslim Children in  
Multicultural State Schools

**Yasmin Hussein**

The Challenge of Delivering High  
Educational Achievement by Valuing  
Diversity: A Case Study of Bradford

13:00-14:30 *Lunch & Prayer*

14:30-16:30 PARALLEL SESSION (5)

**MUSLIM EDUCATION WITHIN  
THE EUROPEAN CONTEXT  
(PART 2)**

CHAIR

**Dr. Sabiha El-Zayat**

SPEAKERS

**Hafedh Jouirou**

Characteristics and Specificity of  
Programmes of Islamic Education  
in Europe

**Dr. Yahya Michot**

Muslim Education and European  
Populo-Fascism

**Osama Amin**

Arabic Islam or German Islam?

**Dr. Imran Alawiye**

Approaches to Islamic Education  
in Britain: Towards Creating a  
Culturally Responsive Islamic Studies  
Curriculum

14:30-16:30 PARALLEL SESSION (6)

**THE FUTURE OF ISLAMIC  
STUDIES IN EUROPE**

CHAIR

**Dr. Anas Al-Shaikh-Ali**

SPEAKERS

**Professor Dr. Udo Steinbach**

The Future of Islamic Studies in  
Germany

**Dr. Mohamed El-Mesteri**

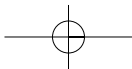
Islamic Studies in France:  
New Perspectives

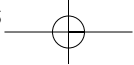
**Dr. Jabal Buaben & Dr. Bustami Khir**

The Future of Islamic Studies in  
British Universities

**Dr. Basil Mustafa**

Illuminative Evaluation of Visiting  
Research Fellowships in the Study of  
the Islamic World





16:30-17:00 *Break*

17:00-18:30 PARALLEL SESSION (8)

17:00-18:30 PARALLEL SESSION (7)

FUNDING AND RESOURCES

PERCEPTIONS OF ISLAM IN A  
NON-MUSLIM SOCIETY

CHAIR

**Norbert Müller**

SPEAKERS

**Shabbir Mansuri**

Muslim Representation in  
Textbooks: Council on Islamic  
Education Experience in the USA  
**Professor Dr. Mohamed Karmous**

The Image of Islam in Swiss and  
French Textbooks

**Dr. Lutz Hoffmann**

Islamic Education in a Non-Muslim  
Society

CHAIR

**Dr. Basil Mustafa**

SPEAKERS

**Tarek El-Diwany**

Financial Aspects of Establishing  
Muslim Schools

**Joe Ahmed Dobson**

Good Practice in Meeting Learning  
Needs of the Community

**Yousif Al-Khoei**

Education and the Internet

19:00

*Dinner & Prayer*

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DAY 3 • SUNDAY 29TH SEPTEMBER 2002

09:00-10:30 PARALLEL SESSION (9)

RELIGIOUS EDUCATION AND  
CURRICULUM (PART 1)

CHAIR

**M. Akram Khan-Cheema**

SPEAKERS

**Eva-Maria El-Shabassy**

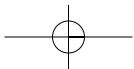
Islamic Religious Education in  
German Schools

**Dr. Nasim Butt**

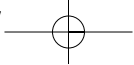
Total Quality Provision for Able  
Children in European Muslim  
Schools of the 21st Century

**Dr. Diana Harris**

How Music Can Be a Meaningful  
Part of the Curriculum for Muslims







09:00-10:30 PARALLEL SESSION (10)

**RELIGIOUS EDUCATION AND  
CURRICULUM (PART 2)**

CHAIR

**Dr. Yahya Michot**

SPEAKERS

**Farid Panjwani**

Portraying Islam: The Ta'lim  
Experience

**Wolf D. Ahmed Aries**

Dialogue as a Challenge for  
Pedagogy

**Rabeya Müller**

For a Hermeneutic Pedagogy as Part  
of Qur'anic Didactics

10:30-11:00 *Break*

11:00-12:30 PARALLEL WORKSHOPS

**WORKSHOP (1):  
ARABIC**

LED BY

**Dr. Habib Affes, Dr. Bassam Saieh,**

**Dr. Abdelkrim Bekri and**

**Dr. Ahmad El-Khalifa**

**WORKSHOP (2):  
MUSIC**

LED BY

**Dr. Diana Harris and Michèle  
Messaoudi**

**WORKSHOP (3):  
CITIZENSHIP**

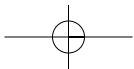
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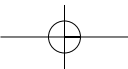
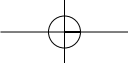
**Dr. Jeremy Henzell-Thomas**

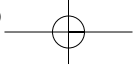
12:30-12:50 FEEDBACK SESSIONS

12:50-13:00 CONCLUDING  
REMARKS

13:00-14:30 *Lunch & Prayer*








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## CONFERENCE SPEAKERS

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*Profiles of contributors are listed in alphabetical order by surname.*

**Professor AbdulHamid AbuSulayman** is President of the International Institute of Islamic Thought (IIIT) and the Child Development Foundation. He has a BA in Commerce and both an MA and a PhD in Political Science. He was formerly President of the Association of Muslim Social Scientists USA (1984–88) and Rector of the International Islamic University in Malaysia (1988–1999). He has authored several articles and books on Reform and Islamic Thought, including *Crisis in the Muslim Mind*, *Islamic Theory of Economics*, and *Towards an Islamic Theory of International Relations*.

**Dr. Habib Affes** has a PhD in Education from Strasburg University and an MA from Paris. He has been conducting training for Arabic Teachers throughout Europe. He has participated as an expert in the preparation of ISESCO's *Strategy of Islamic Cultural Action in the West*, and has participated in a large number of conferences and seminars. Among his publications are *Ata 'alam Al 'Arabiyah* and a two-volume study on education in Islam – *L'éducation dans l'Islam, durant les deux premiers siècles* and *Les écoles éducatives dans la civilisation Islamique*. He is the Editor of *Colombus*, a French magazine for young people, and the Director of the publishing house Youth Without Frontiers.

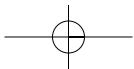
### **Yousif Al-Khoei**

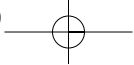
*This profile was not available at time of going to press.*

**Dr. Imran Alawiye** has a PhD in Arabic and Islamic Studies from SOAS, London University. He is an independent educational consultant specializing in the education of Muslim children in the UK. He has been employed by the Oxford Academy for Advanced Studies as Dean of Student Affairs for more than a decade and was formerly Registrar of King Fahad Academy, London. His most recent publications include a series of Arabic textbooks *Gateway to Arabic* (Anglo-Arabic Graphics Ltd, London, 2002).

**Osama Amin** is a Cairo-born German citizen, Head of the German Department at King Fahad Academy, Bonn. He is also correspondent for *Al Marefah* magazine, KSA and former journalist with KUNA (Kuwait News Agency) and DPA (German Press Agency). He studied German Literature, Philology and Islamic Studies in Cairo and Bonn.

**Dr. Yousef Amirian** has a PhD in Sports Pedagogy (University of Hamburg). He taught Oriental





Languages and Religious Education for 20 years. He is the former Principal of the Iranian schools in Germany and is now Director of the Islamic Academy in Germany.

**Wolf D. Ahmed Aries** has a BA in Psychology. He published his first titles at the Institute for Social Medicine, Heidelberg University, in 1965 and was a research assistant in the Department of Education, Hannover. From 1972, he occupied several posts in Adult Education. He became actively involved in Christian-Muslim dialogue from 1975. From 1977 to 1997, he pursued a career in Health Education and from 1992 became a lecturer in Religious Sciences/Islam in the Theology Department of the University of Paderborn. Since 1998, he has been a scientific adviser to the Islamic Council of the Federal Republic of Germany, an executive member of AMSS Germany and since 2000 has been Head of the Commission for Religious Education founded by two Muslim umbrella organizations.

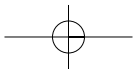
**Dr. Abdelkrim Bekri** has a PhD from Cairo University and was Professor of Arabic and Arabic Literature at Oran in Algeria as well as Dean of the Institute of Arabic Language and Islamic Civilisation. He is currently Director of an institute for the training of Imams at Central Mosque Paris. He has published a number of books and research papers in Literature and Islamic Studies.

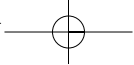
**Dr. Mona Belgacem** has a PhD in Education and is a Lecturer at Ecole des Hautes Etudes en Sciences Sociales (EHESS) and at the Centre d'Etudes Africaines, and a trainer at the CEFPT.

**Dr. Jabal Buaben** is a Lecturer in Islamic Studies at the Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, University of Birmingham. He taught for almost a decade at the International Islamic University of Malaysia. His most recent work is *The Image of the Prophet Muhammad in the West*, Islamic Foundation, 1996.

**Dr. Nasim Butt** is Assistant Headteacher at King Fahad Academy, London and OFSTED Inspector. He has a PhD in Science Education and an MBA in Educational Management. He has successfully completed the National Professional Qualification for Headship (NPQH), the new qualification for head teachers in the UK. His publications include *Science and Muslim Societies* (1991), *An Exploration of the Limits of Modern Science* (2000) and a *Pack of National Curriculum Workcards* (Iqra Trust 2000–2001).

**Joe Ahmed Dobson** has worked in the field of community-based learning in London for the past 7 years. Having been employed by the London Development Agency as the Skills & Employment Manager for the last two years Joe is now the Senior Consultant with Egal Community Consultancy – a London-based community regeneration and learning consultancy firm specializing in work with Muslim and other minority groups.





**Tarek El-Diwany** is a graduate in Accounting and Finance from the University of Lancaster. He has worked for several years as a dealer in the wholesale derivatives market, and as a private consultant in financial market trading. In 1996 he established the Islamic finance department for a major financial institution in London, travelling widely in South-East Asia and the Gulf. Since 1998 he has been devoting his energies to researching and writing in the field of banking and monetary economics, and running a small internet software company. Tarek is the Editor of [www.islamic-finance.com](http://www.islamic-finance.com) and author of *The Problem with Interest* (1997).

**Dr. Ahmad El-Khalifa**

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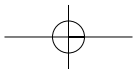
**Dr. Mohamed El-Mesteri** holds a doctorate in Islamic Ethical Philosophy from the Sorbonne. He studied Islamic Theology at the Zitouna University, Tunisia. He is currently Professor of *Usul* and Contemporary Islamic Thought at the Institut des Sciences Islamiques, Paris, France, as well as Director of the research institute Institut Supérieur d'Etudes Civilisationnelles (ISEC). He is also the editor of *Roua*, a bimonthly magazine focusing on intellectual issues and the Director and Academic Adviser of the Institute of Islamic Thought (IIIT) in France.

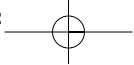
**Eva-Maria El-Shabassy** pursued a teaching career after completing her studies at the Universities of Berlin and Frankfurt in 1968. She converted to Islam in 1971 and since then has been actively involved in inter-faith dialogue. She contributed to the translation of several Islamic publications such as a *tafsir* of the Qur'an into German. She has been a member of the pedagogic committee of ZMD (Central Committee of Muslims in Germany) for some years. In this capacity, she has contributed to the introduction of Islamic Religious Education in German schools and has developed a curriculum for Islamic Religious Education in primary schools.

**Dr. Sabiha El-Zayat** studied Medicine and Islamic Studies at the Universities of Bonn and Cologne, Germany. She is a Lecturer at the Centre for Muslim Women's Studies and Development and is Vice-President of the Association of Muslim Social Scientists (AMSS) Germany.

**Dr. Mohamed Ghamgui** has a PhD in Political Science from the University of Paris X. He is a member of the editorial board of *Roua* magazine, Paris. He is the former Editor-in-Chief of *Al Ouroupiya* magazine. He has published numerous titles on Islam and Europe.

**Professor Mark Halstead** is Reader in Moral Education at the University of Plymouth, UK, and Director of the RIMSCUE Centre. His main areas of research are Philosophy of Education, Multicultural Education and Moral and Spiritual Education. His recent publications include *Education in Morality* (co-edited with Terence McLaughlin, Routledge, 1999) and *In Defence of Faith Schools*, co-written with Terence McLaughlin, a pamphlet in the IMPACT series published by the Philosophy of Education Society of Great Britain. Professor Halstead has written extensively on the education of Muslim children in the West.





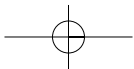
**Dr. Diana Harris** gave up full-time teaching in order to do a doctorate, having taught at secondary and tertiary level for 20 years. *An investigation into the issues surrounding teaching music to Pakistani girls* was completed in 2000 and since then she has continued her research into issues to do with Muslims and Music. Her particular concern has been to establish a dialogue between non-Muslim teachers and Muslims concerned about the teaching of Music in schools. She also teaches privately and lectures for the Open University on the MA in Education course.

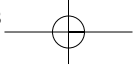
**Dr. Jeremy Henzell-Thomas** is Director of Curriculum Development for the Book Foundation. He has worked in education for many years, having taught at primary, secondary and tertiary levels, both in the UK and overseas. Most recently, he has a lectureship in Applied Linguistics at the University of Edinburgh, and the post of Director of Studies at a leading UK Independent school. He holds a PhD from the University of Lancaster for research into the psychology of learning. His current work for the Book Foundation entails the development of a curriculum synthesizing the best of modern education with traditional, universal Islamic principles.

**Dr. Lutz Hoffmann** has a PhD in Social Sciences. He has academic degrees in Catholic theology and sociology. Until retirement in 2000 he was a fellow at the University of Bielefeld. He has conducted research projects and published on questions of immigration, discrimination and nationalism in Germany. In 1997 he received the first Mohammad Nafi Tschelebi Award of the Zentralinstitut Islam-Archiv-Deutschland.

**Hasan Horkuç** is a Law graduate from the University of Istanbul and worked as a trainee solicitor in Turkey. He obtained a scholarship and moved to the UK where he is currently completing his PhD in Community Psychology at the University of Durham. He has published articles and produced several papers. Among his publications, the following are relevant to this conference: "Comparative Analysis of AMSS Conferences: Challenge for the 21st Century" and "New Muslim Discourses on Pluralism in the Post-Modern Age: Nursi on Religious Pluralism, and Tolerance" (a paper to be published in the AJISS).

**Dr. Musharraf Hussain** has a PhD in Biochemistry from Aston University and an MA in Islamic Studies from Pakistan. He has also studied at the College of Usul al-Din in Al-Azhar, Cairo. He has worked as a research scientist for many years, in universities and in industry. He is the Director of the Karimia Institute, Nottingham, and Editor-in-Chief of *The Invitation*. He has published five books, including *The New Qur'anic Reader* and *The Guidance of Man to the Path of Gnosis*. He passionately believes that Muslim schools are the vanguard of *da'wa* in the West.





**Yasmin Hussein** has a BA in English and Philosophy and MAs in International Development Studies and Social Policy. She has been involved in youth work in the UK for nearly 20 years. She has a 15-year track record in working on policy development, organizational capacity building and front-line implementation on race equality and faith issues. She works for the UK government specializing in educational issues and led the introduction of performance management in schools. Recently she has been contracted to Serco, a private sector educational services company. She also runs a local supplementary school for inner-city Muslim children.

**Dr. Ahmed Jaballah** is a Doctor in Islamology from the University of Paris-Sorbonne. He is the Director of the Institut Européen des Sciences Humaines of Paris where he is professor of Islamic sciences. He is a member of the Conseil Européen de la Fatwa et des Recherches.

**Hafedh Jouirou** is doing his doctoral research in Urban Sociology on the way of life of North African families. He is an experienced Arabic and Islamic Studies teacher and author of a series of Arabic textbooks, *Apprendre l'arabe*. He has also designed an educational Arabic letter and word game aiming to support the learning of Arabic (September 2002). He is working on other educational projects.

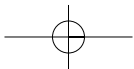
**Professor Dr. Mohamed Karmous**

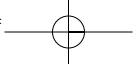
*This profile was not available at time of going to press.*

**M. Akram Khan-Cheema** is an OFSTED Inspector and a Consultant to the Association of Muslim Schools (AMS) and many Muslim schools in the UK. He is the Principal of Brondesbury College for Boys, an Independent Muslim secondary school in London. He served as a teacher in Liverpool for 11 years and was a member of the Swann Committee of Inquiry on the Education of Ethnic Minority Children.

**Dr. Bustami Khir** is a Senior Lecturer in Islamic Studies, University of Birmingham. He has worked in Riyadh, Madina and Edinburgh. His publications include *The Concept of Sovereignty in Modern Islamic Thought* and *Mafhum Tajdid al-Din (Islamic Revivalism)*. He has also published a number of articles on Islamic Education in Britain.

**Dr. Fathi Malkawi** is a Jordanian-born educator and University Professor. He has a BSc in Chemistry, a Masters in Educational Psychology and a PhD in Science Education and Philosophy of Science. He served as a high school teacher and teacher educator and curriculum specialist at the Ministry of Education in Jordan, then as a University Professor at Yarmouk University. He has authored over 25 school and university textbooks on Science and Science Education, in addition to 14 articles and research papers in academic journals. He has also edited ten volumes of proceedings of conferences and seminars in Islamic Education and





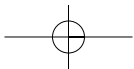
Islamic Epistemology. At present he is the Executive Director of the International Institute of Islamic Thought (IIIT), Herndon, VA.

**Shabbir Mansuri** is the Founding Director of the *Council on Islamic Education*, a scholar-based resource organization for K-16 educators and publishers. He serves as consultant/reviewer to several major textbook publishers in the fields of World History, Social Sciences, and Religion. He represents CIE as a member of the California Department of Education's panel for both the Legal Compliance Review and Balanced Treatment Reviews; the California Education Round Table, a joint forum of six state-wide educational institutions; and the Advisory Board of the Interfaith Peace Ministry, Orange, California. In addition, he acts as a consultant to the Freedom Forum's First Amendment Center, Arlington, VA; Muslims in American Public Square (MAPS) programme at the Center for Christian/Muslim Understanding, Georgetown University, Washington, DC.

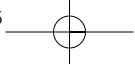
**Michèle Messaoudi** has an MA in English and is an independent educational consultant with a background in teaching at all levels, from primary to tertiary, in the UK and in France. She has been Head Teacher of two Muslim schools in the UK and focuses on the needs of Muslim children in the UK. She has produced a Music Curriculum that meets the needs of all Muslim children and developed an integrated approach to Islamic Studies. She has trained Arabic teachers to deliver Arabic as a Modern Foreign Language. She has contributed to the development of a Parenting programme for the Muslim community. She is a call-off Advisor to the DfES School Workforce Unit and a trustee of the Forum Against Islamophobia and Racism (FAIR).

**Dr. Yahya Michot** is Fellow in Islamic Studies at the Oxford Centre for Islamic Studies and Islamic Centre Lecturer in the faculty of Theology at the University of Oxford. He was formerly Director of the Centre for Arabic Philosophy at the Catholic University of Louvain, Belgium, where he taught courses in Arabic, Arabic philosophy, history and Islamic institutions. His main fields of research include Ibn Sina, Ibn Taymiyya, the Mamluks and modern reformism. He has also served as President of the Conseil Supérieur des Musulmans de Belgique.

**Rabeya Müller** studied Pedagogy, Ethnology and Islamic Science at the universities of Cologne and Bonn, Germany. She is actively involved in the Christian-Muslim dialogue and is leading the International Institute for Pedagogics and Didactics (IPD, Cologne). She is involved in developing curricula, school materials and the further education of teachers. Her main topics of interest are gender research and gender specific pedagogy in Islam. She is also Deputy Chairwoman of the Centre for Muslim Women's Studies and Development.







**Dr. Basil Mustafa**, MEd (Oxon) PhD, is a bursar and Nelson Mandela Fellow in Educational Studies at the Oxford Centre for Islamic Studies, Associate Tutor at the Department for Continuing Education, Oxford University; and member of Kellogg College, Oxford. He is a scientist and educationist with special interest in the educational needs of Muslim minorities in Europe. His publications include: “Public Education and Muslim Voluntary Organisations in Britain, *Westminster Studies in Education*”, vol. 24, no. 2, pp. 129–136, 2001; “Education for Integration: Case Study of a British Muslim High School for Girls”, *Journal of Muslim Minority Affairs*, vol. 19, no. 2, pp. 291–298, 1999.

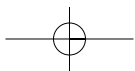
**Professor Karl Ernst Nipkow** was a Lecturer in Education (Univ. of Marburg 1961–1965, Univ. of Hannover 1965–1968) following a career as a secondary school teacher. From 1968 to 1994 he was Professor of Practical Theology (Religious Education) at the Faculty of Protestant Theology and Professor of Education at the Faculty of Social and Behavioural Sciences at the University of Tübingen. He has served as Chairman of various academic and religious organizations and in 1991 was the co-founder and member of the International Academy of Practical Theology (IAPT). His publications include *Bildung in einer pluralen Welt, vol. 1: Moralpädagogik im Pluralismus, vol. 2: Religionspädagogik im Pluralismus*, Guetersloh, 1998; *Brücken zwischen Pädagogik und Theologie. Mit Karl Ernst Nipkow im Gespräch*, ed. R. Boschki and C. Schlenker, Guetersloh, 2001; *God, Human Nature and Education for Peace*, Ashgate 2002/2003 (forthcoming).

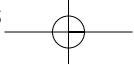
#### **Farid Panjwani**

*This profile was not available at time of going to press.*

**Yahya Pallavacini** is the Director of CO.RE.IS Italiana, the organization of the intellectual Italian Muslims, and responsible for Islamic Education at the Commission for Intercultural Education at the Italian Ministry for Education and Research, as well as the Muslim delegate for the Italian Ministry of Cultural Affairs on the Committee for Mediterranean Heritage. He is the European spokesman for the International Islamic Educational, Scientific and Cultural Organization (ISESCO), at the Supreme Council for Education in the West and responsible for inter-religious dialogue in the European Islamic Conference. He has published several articles focused on the research for a better knowledge of the historical relations between Islam and the West and organized teacher-training programmes and courses in the Science of Education with the aim of overcoming prejudice about Muslim civilization and Western culture.

**Dr. Tariq Ramadan** teaches philosophy at the College of Geneva and Islamic Studies at the University of Fribourg. As a prolific writer, he regularly contributes to debates on the situation of Muslims in the West, on Islamic revivalism in the Muslim world and on the identity and challenges facing Muslims living as minorities. His publications include *Peut-on vivre avec*



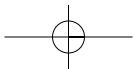


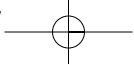
*l'Islam?* (Lausanne, 1999), *Muslims in France* (Islamic Foundation, 1999), and *To be a European Muslim* (Islamic Foundation, 1998).

**Dr. Bassam Saieh** has a BA in Arabic Language and Literature from Damascus University and both an MA and PhD in Arabic Literature from Cairo University. He was Associate Professor of Arabic Language at the Islamic University in Medina, Saudi Arabia (1981–83) and has held the position of Lecturer at both the Oriental Institute, Oxford and the Oxford Centre for Islamic Studies, St. Cross College, Oxford University. He is currently the Rector at, and was Co-Founder of, the Oxford Academy for Advanced Studies which is affiliated to Portsmouth University. He has many publications in Arabic Literature and Collections of Poetry. He has authored numerous articles in well-known journals and also scripts and presentations for radio and TV in the UK and throughout the Middle East.

**Dr. Dirk Chr. Siedler** studied Protestant Theology in Berlin, Marburg and Heidelberg (1986–1994). He served as a vicar in Berlin in 1994. He was Assistant Lecturer at GMU-GH Duisburg from 1995 to 1998. He did his doctoral research on Paul Tillich's contributions to a theology of religions. He completed his theology studies in 1999 and has been Assistant Lecturer at GMU Duisburg since.

**Professor Dr. Udo Steinbach** has a PhD in Arabic and Islamic Studies from the Universities of Freiburg and Basel. His most notable academic post (since 1976) is that of Director of the Deutsche Orient-Institut, a research institute specializing in the contemporary Middle East, North Africa and Central Asia. He is the Editor of *Orient* and the long-time Chairman of DAVO. He is an adviser and expert to various public and private institutions. He has published a long list of titles. Amongst the most recent ones, one can mention *Islamische Organisationen in Deutschland* (Hamburg, 1997) in co-operation with Nils Feindt-Riggers, and *Le Yémen contemporain* (Paris, Karthala, 1999) in co-operation with Rémy Leveau.






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## CONFERENCE ABSTRACTS

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*Abstracts of papers are listed by surname in alphabetical order.*

### **Educational Reform: Relationship between Worldview and Educational Performance**

DR. ABDULHAMID ABUSULAYMAN

The paper argues that the development and clarification of the Islamic Ontological-Epistemological worldview is essential to the success of educational reform. It further discusses the nature of the Qur'anic worldview and what changes were introduced afterwards, as well as the implications of these changes in Muslim society. The paper finally suggests the necessity of reclaiming the *Tawhidi* Qur'anic worldview and applying it to the development of all educational policies, materials and practices, in order to shape the Muslim personality and build a Muslim Ummah capable of providing the sound basis for a better human civilization.

### **Towards an Education Methodology for Young Muslims in the West. A New Educational Syllabus for Islamic Studies for Primary Schools: Characteristics, Aims and Content**

DR. HABIB AFFES

*This abstract was not available at time of going to press.*

### **Education and the Internet**

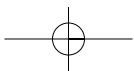
YOUSIF AL-KHOEI

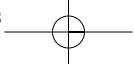
*This abstract was not available at time of going to press.*

### **Approaches to Islamic Education in Britain: Towards Creating a Culturally Responsive Islamic Studies Curriculum**

DR. IMRAN ALAWIYE

Recent world events, which have thrown a spotlight on Islam and Muslims, coupled with the increasing number of second-generation Muslim youths engaging in anti-social and criminal activities, have stimulated public interest to examine and call into question the way Islamic Studies are being taught both in mosques and Islamic schools. In the light of such scrutiny, imams and teachers have been anxious to defend current practices, but perhaps it is time to take a more reflective view of the syllabuses we are teaching our children. What, then, constitutes a meaningful, relevant and culturally responsive approach to teaching Islamic Studies to British Muslim children living in an environment of unrelenting social, cultural, economic, political and technological change? Muslim schools – as with any other educational institutions – will all state that they seek to develop well-adjusted children who are proud of their Islamic identity and who will participate in and contribute to the betterment of the Muslim community and society as a whole. How to do this has, however, been the focus of much experimen-





tation, debate, scepticism and confusion. This paper will identify areas of shortcoming in current approaches to teaching Islamic Studies in both the traditional *madrassahs* and the ever-increasing number of Islamic schools in Britain. It will also argue that the most meaningful way to teach Islamic Studies to British Muslim children today should be through a cognitively focused approach that acknowledges and is sensitive to the social, cultural and political forces under which we must function.

### **Arabic Islam or German Islam?**

OSAMA AMIN

In this paper, the speaker will look at the relationship between Islamic education and its objectives and issues of identity for the Muslim youths growing up in Europe. He will raise a number of issues, such as: What is the purpose of Islamic education in Europe, information or belief? Should Muslim pupils learn their religion as any other subject in the school or should they learn how to act and live as Muslims? Some talk about a European Islam: Should our children learn their religion in the same way as children living in Muslim countries, from the same books, with the same pedagogic methods, with the same priorities? What is the role of the teacher: Is he a mosque representative or a man engaged in daily life activities, who makes mistakes and is ready to learn from them? What difficulties do children in Europe have? How do they define their identity, as Muslims and Europeans? Should they feel part of a multicultural society or part of their parents' countries of origin? Should their religious education help them be part of European society or should it make them feel as foreigners here? The speaker will conclude that whilst he does not favour "Islam *à la carte*", he recommends new priorities for Muslims living in Europe. The next generation should feel as European as the original citizens. Their contribution should be the gift of the Spirit of Islam to Europe.

### **For a Prophetic Approach to Islamic Education**

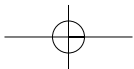
DR. YOUSEF AMIRIAN

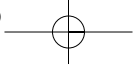
*He it is who has sent unto the unlettered people an apostle from among themselves, to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom – whereas before that they were indeed, most obviously, lost in error* (Qur'an 62:2). This speaker contends that the best education system rests on four points. Firstly, educators should come from the same cultural background as the students. Secondly, educators should teach by example. Thirdly, ethics and morals should be paramount. Fourthly, the Qur'an and *hikma* are fundamental. *Hikma* is defined as follows: 1) intellect; 2) logic; 3) discovery of the Truth. Education should look beyond the teaching of Religious Education and focus on the dialogue between religion and contextual religion.

### **Dialogue as a Challenge for Pedagogy**

WOLF D. AHMED ARIES

It is a remarkable phenomenon in today's discussions that everyone uses the word dialogue.





However, on its way from the seminar rooms of philosophical discourses to the media's market-place, the word loses its content and becomes an empty phrase. Whether in school or adult education settings, pedagogy as a whole has not taken up this challenge. The competence to conduct dialogue is an assumed ability of adults for which they have never been prepared. The experience of failure, especially in economic negotiations, has led the public and academic community towards intercultural pedagogy and interreligious learning. As a consequence of this development, dialogue has become an object of focus. This paper considers some moments which not only differentiate dialogue from other approaches but at the same time attempt to outline reasons for the analysis of the process of dialogue.

### **Education Challenges in Inner Cities: Rethinking Education**

DR. MONA BELGACEM

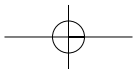
The education system in Europe in general, and in France in particular, is facing a new challenge arising from the evolution of society on the one hand and a new devastating phenomenon, violence and rebellion, on the other. This phenomenon destroys the very foundation of the school system. Schools carry on regardless, without seeking the real causes of violence and underachievement or understanding their relationship. Underachievement and violence are not inevitable. They can be foreseen and combated given the appropriate means. Twenty years ago, the Ministry of Education thought that it was only a matter of means, so, ZEPs (Education Action Zones) were set up with special funding. This initiative may well have been a necessity. However, issues such as teacher-training, teacher recruitment, a culture of open relationship between the school and its environment, and the organization of this environment itself, remain to be addressed.

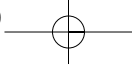
To achieve positive results, it is essential to review the issue in its form and content. In inner cities, a child's life is polarized between his family, the street and school. The child builds his personality in this universe and is sensitive to his whole environment. The speaker will express the view that children taught in ZEPs are no different from other school children and that the problem lies with the teachers. Children who feel loved and supported succeed. We must denounce teachers with inadequate experience, inappropriate attitude or unhelpful political agenda. Although the word 'integration' peppers the speeches of European politicians, the youths perceive nothing but indifference. The real issues will not be solved until funding is allocated differently, teachers are trained and recruited differently, inner cities are developed differently and families are supported differently.

### **The Future of Islamic Studies in British Universities**

DR. JABAL BUABEN AND DR. BUSTAMI KHIR

The teaching of Islamic Studies in British universities has a long history that extends over hundreds of years. Several factors have contributed to its development and shaped its aims, structures and content. At the turn of the new millennium, it may be necessary to rethink its





provision in the face of new major changes and challenges. Contemporary circumstances, such as globalization, post-modernism, post-colonialism and the presence of a sizeable Muslim minority in Britain in particular and in Europe in general, may call for a thorough review of how the subject is taught. This paper attempts to address some of the main questions that arise when considering the future of Islamic Studies in British Higher Education, namely: Is there a need for a modification in aims and objectives? Is a shift in paradigms and methodologies necessary to take into consideration, for instance, faith-based approaches? What are the gaps in content that have received little attention and ought to be addressed? How can Islamic Studies deal with the needs of the Muslim minority and respond to vital issues such as pluralism, racism, Islamophobia and terrorism?

### **Total Quality Provision for Able Children in European Muslim Schools of the 21st Century**

DR. NASIM BUTT

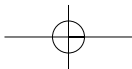
There has been a curious reluctance on the part of some Muslim schools to promote actively the opportunities and interests of their most able pupils. This lack of provision and failure to realize high expectations ought to be a serious cause of concern. What lies at the root of it, perhaps, is an ethical reservation about initiatives that could be construed as fostering 'elitism' or memories of the unfairness of the 11-plus and the selective system. I suspect there is also a tendency to assume that bright pupils will look after themselves, without extra help from teachers, by virtue of their natural ability.

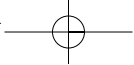
The purpose of this paper is to explore the extent to which the principles and processes of total quality could be applied to the implementation and management of provision for the most able in European Muslim schools. My strategy can be itemized in the following terms: identification of the educational outcomes and ethical issues relating to how such provision would affect able Muslim pupils; exploration of what is understood by the term 'most able', in terms of various kinds of intelligence; consideration of ways in which such ability can be identified, and the recognized establishment of what different kinds of curriculum provision, strategies for classroom organization and teaching methodology are appropriate to the needs of the most able; awareness of the need for procedures to assess pupils' progress and monitor provision; recognition of the roles of various Muslim school 'stake-holders' (senior management, governors, parents, department heads and teachers, and the local education authority in some cases) in responding to the needs of the most able pupils.

### **Good Practice in Meeting Learning Needs of the Community**

JOE AHMED DOBSON

This paper presents the initial findings of a study of the participation of 300 mosques and Muslim community groups across England in the provision of Learning & Education activities for adults and children and identifies potential means for funding these activities for Muslim groups in the UK and across the EU. The study of Muslim organizations is focused on the





provision of “non-Islamic” courses, e.g. supplementary education for children in British National Curriculum subjects: English and “mother tongue” classes, vocational and pre-vocational courses with links to employment opportunities. Full-time Islamic schools and the teaching of “Islamic” subjects such as the reading of the Qu’ran etc. are not included in the study. The paper analyses the aspirations of those organisations wishing to take part in this learning provision but which is currently unable to do so and the barriers that they face to become more involved in such provision. It also looks at the effectiveness of those Muslim organizations already providing these facilities and identifies good and bad practice in the field.

The paper will seek to be direct useful to organizations and focus on examples of good practice in the field, providing direct guidance that is of practical use to grass-roots organizations. The paper will also describe how Muslim organizations can secure and develop sustainable funding for such provision of learning opportunities both in the UK and across the EU, such as from the European Social Fund and EQUAL funding programmes. This research is partly funded by the European Social Fund and by the British Department for Transport, Local Government and the Regions. The research is on behalf of the Muslim Council of Britain.

### **Financial Aspects of Establishing Muslim Schools**

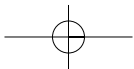
TAREK EL-DIWANY

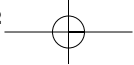
This paper will focus on the financial environment of the United Kingdom although it will make generalizations that are applicable to most European countries. It will examine the key variables to be considered in drawing up financial projections for the purpose of establishing and operating a small to medium-sized school. The paper will examine the influence on financial projections by key assumptions, for example, by pupil and staff numbers. Methods of financing fixed assets in an Islamically acceptable fashion will be explored and attention will be paid to the legal structure to minimize tax liability. The paper will end with an overview of financial assistance available at the European level. A spreadsheet model will be used to illustrate the key points of the presentation.

### **Islamic Studies in France: New Perspectives**

DR. MOHAMED EL-MESTERI

Islamic Studies in France have been carried out within the framework of the old Orientalist traditions since the 16th century, under the auspices of such research institutions as the Collège de France, l’INALCO and the Sorbonne. Since the 1973 Congress of Orientalists, the Western approach to Islamic Studies is now marked by the application of Social Sciences to the world of Islam. At the same time, the rise of Islamophobia is matched with a rise in journalistic and political studies taking the lead over deeper, objective academic research seemingly reduced to powerlessness. Within the Muslim community, there is an increasing need for knowledge and understanding of the sources of Islam and the way to develop as participative Muslim citizens. Religious education is mostly delivered by Muslim associations. Research is not a priority for





these associations, which aim at meeting the basic needs of a wide range of Muslims. The anarchical character of Islamic publishing, developing according to publishers' personal interests rather than a collective strategic plan, is evidence of the marginality of the community in the face of scientific debates on Islam and the lack of organized intellectual productivity within its institutions. The future of Islamic Studies should be a priority for Muslim researchers, considering the new challenges facing the world of Islam, notably the impact of globalization and the recent events of September 2001. New dynamics in the organization of research based on an Islamic perspective and oriented towards inter-civilizational exchanges should be envisaged.

### **Islamic Religious Education in German Schools**

EVA-MARIA EL-SHABASSY

According to the German constitution, every pupil has a right to religious instruction in school. Traditionally this subject was what might be described as a combination of religious instruction and religious education and was denominationally taught by Christian teachers. Since the reunification of East and West Germany and in the context of the diminishing influence of the Christian Churches, there has been a tendency to give a kind of neutral (multi-) religious instruction. In the first part of this lecture, the speaker will seek to clarify the difference between denominational and non-denominational religious instruction in German schools. The second part will highlight the situation of Muslim pupils in this context and the efforts which Muslims have made towards the provision of denominational Muslim religious instruction in German schools, as well as the difficulties that they encounter.

### **Islamic Education and Politics**

DR. SABIHA EL-ZAYAT

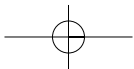
The establishment of Islamic Religious Education as a standard school subject in German state schools has come to be often used by different political parties as a political issue. The aim of the paper is to describe the different approaches from the German parties to this issue, especially the different developments in the various German States. The main point to consider is whether there is a qualified evaluation of the presented curricula or whether they are the outcome of decisions made on a political level. The paper will study the case of the *Islamische Federation* in Berlin which is the first Muslim organization in Germany to have been granted by a High Court decision the right to teach Islamic Religious Education in German state schools.

### **Islamic Education, the Teaching and Learning of Religion in West Europe:**

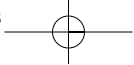
#### **The Case of France**

DR. MOHAMED GHAMGUI

France is well known for its 'laic' model of secularism that governs the education system and the organisation of private and public life. This strait-jacket, which its advocates claim to be a







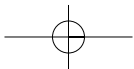
shield against the communal system, prevents the expression of a rich and heterogeneous social and cultural plurality. The speaker will give the historical background of French-style secularism to explain the specificity of this secular approach to the teaching and learning of religion in the present European context and its ensuing challenges in the face of cultural heterogeneity. Concrete examples of the often distorted picture of Islam, of Muslims and their culture and history, propagated in some school curricula and University courses, as well as in some research studies carried out by specialised institutes, will illustrate this approach. Muslims in France, who are also European citizens, must take on the challenge of the Islamic education of future generations by making a double effort. They should proceed to a fresh reading of their educational heritage so as to match it more closely to the spirit of the Muslim approach and adapt the teaching of Islam and Arabic to the Franco-European context.

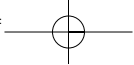
### **State Schools and Muslim Schools: Reviewing the Arguments**

PROFESSOR MARK HALSTEAD

There has been extensive debate in the British media over the last year on the issue of faith schools, and some of the opposition to these schools has provided a vehicle for the expression of inappropriate and sometimes offensive anti-Islamic sentiment. The paper argues that the best Muslim response is to expose the bias and to respond calmly to the objections. The first section of the paper therefore seeks to provide a considered response to six central objections to faith schools. These relate to assertions about (i) divisiveness; (ii) inadequacy with respect to the development of autonomy; (iii) the superior capacity of the common school to prepare children for citizenship; (iv) the limits to parents' rights where these are thought to conflict with the rights of children or the public interest; (v) the danger of extremism; and (iv) the unjustifiability of public funding.

Underpinning the debate is the much larger question about the relationship between religious faith and schooling, which is a matter of debate in many parts of the world and raises fundamental questions of freedom of choice, curriculum content and the control of education. The second section reviews some of the different approaches adopted in different countries, including the separation of Church and State as practised in the USA and France, the place of an established religion (as in the UK), and the principles of equality of respect for all faiths (as in the Netherlands and Denmark). The Islamic perspective clearly allows for a very close involvement of religion in education, but this leaves open the question of what kind of educational structures are best for Muslims living in the West. The final section of the paper reviews the advantages and disadvantages of the possible options: education in the common school, supplemented by religious instruction at home or in the mosque; education in private Muslim schools; education in publicly funded Muslim schools; education in faith-based schools run by other faiths, or perhaps jointly by Muslims and other religious groups. The choice is not straightforward, and may depend on local factors in specific schools, but the paper argues in conclusion that Muslim schools are of important symbolic value in the West, and may be





considered by many parents to be the best way of ensuring that their children are educated in a sympathetic environment where their spiritual needs are met and their identity as Muslims is developed.

### **How Music can be a Meaningful Part of the Curriculum for Muslims**

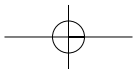
DR. DIANA HARRIS

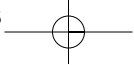
While I was researching issues relating to Muslims having to take music as part of the English National Curriculum, a Muslim academic told me this story: ‘I gave a lecture the other day and a girl stunned the audience by asking this question. “If you say that Muslims are equal, in the sense of society and creation, why is it that those who do not believe in Allah can produce great things and we cannot? Is something wrong with us? And if there is something wrong with us and we claim to be Muslim is there something wrong with Islam?”’ I am not a Muslim but my answer is emphatically ‘NO’. Look back to the Middle Ages and to the days when Andalusia was great, and everyone can see that Islam has the capacity to produce the best of everything in the world, including music. My interest in music comes from a great concern with creativity; I believe that all the great scientists, mathematicians and those interested in the arts and humanities are highly creative people. I believe that it only by encouraging creativity in all children that their education will be successful. In this paper I will hope to persuade you how the music element in the National Curriculum in England can be adapted so that it is acceptable to most Muslims.

### **The Book Foundation Education Project: A Blueprint for Excellence in Islamic Education**

DR. JEREMY HENZELL-THOMAS

This paper follows up an earlier presentation entitled *Vertical and Horizontal Dimensions of Education: Steps Towards Synthesis*, which introduced some of the founding principles of the Book Foundation Education Project. In this new paper, Dr. Henzell-Thomas identifies key issues in Islamic education and describes the progress made to date by the project in realizing its objectives in the form of an integrated set of educational programmes. These programmes are described not in terms of conventional school subjects, but in terms of themes and skills which need to permeate the entire educational experience if Islamic education is to be effective in sustaining and revitalizing its spiritual identity and, at the same time, providing a broad, balanced and holistic curriculum serving the needs and aspirations of young people in the contemporary world. Some of the key issues, themes and skills discussed in the paper include: the education of the whole person; creativity; nature and ecological awareness; memory and memorization; seeking knowledge, thinking, active learning and the spirit of inquiry; striving and effort; the importance of interaction through talk, conversation, discussion, questioning and play; cross-cultural education and the development of inter-cultural sensitivity; the development of the imagination; attention, reflection and contemplation; effective communication and design skills; character and ethical values; values in action through charitable work;





contemporary issues, including peace, pluralism, and equal opportunities; and, most importantly, the spiritual perspective which needs to illuminate the entire educational process.

Only this spiritual perspective will ensure that the concept of Excellence in Islamic education is not reduced to the utilitarian aims of governments whose essential priorities are economic development and social cohesion rather than the innate capacities of the fully human being.

### **Islamic Education in a Non-Muslim Society**

DR. LUTZ HOFFMANN

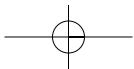
The Muslims of Europe live in a non-Muslim society. They are in a minority, suffer from a lack of understanding and are often discriminated against because of their religious beliefs. For believers to understand, and have an explanation of, their situation, their belief system must offer an interpretation of their situation so that it has meaning and hence provides the opportunity for constructive change. This is the specific challenge of Islamic education in Europe. As a non-Muslim, I shall not deal with the Islamic theological consequences. My paper will attempt to describe in terms of the sociology of religion some patterns between which Islamic education has to decide.

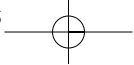
### **A Quest for Westernised Education: Said Nursi and Fethullah Gülen on Education**

HASAN HORKUÇ

Said Nursi (1876–1960) was an Islamic scholar, leader and founder of a religious movement in Turkey, who thought that “the conscience is illuminated by the religious sciences, and the mind is illuminated by the sciences of civilization.” The Nur movement (*Nurculuk*) seeks to raise individuals’ religious consciousness through the education system based on Nursi’s ideas. Fethullah Gülen is a contemporary educationalist whose influence has led to the establishment of over 500 primary and 200 secondary private educational institutions all over the world, from Germany to Australia and the United States and from Russian cities such as St Petersburg and Moscow to Yakutsky, as well as to new centres in South Africa. As with Nursi, Gülen creates a marriage between religion and science, and between tradition and modernity. This paper will attempt to study and analyse Said Nursi’s and Fethullah Gülen’s discourses on education. Their philosophical views on civilization, the West and “a Quest for Westernised Education” in the Muslim community will be examined and evaluated from a socio-theological angle.

The first section of this paper is a brief attempt at describing the historical context and conditions in which they evolved and which affected their discourses. This will give us some insight into their strictly faith-based discourses. Section two of the paper is a detailed survey of the concepts presented by Nursi and Gülen on the quest for Westernized education, with links to the concepts of civilization and perceptions of progress and the West. Finally, this paper will aim to present a vivid picture of Nursi’s and Gülen’s approaches to education and civilization. This will be done by illustrating, analysing and inter-relating Said Nursi’s reflections published in *The Epistle of Light (Risale-i-Nur)* collection.





### **Survey of Approaches to Creating an Islamic Ethos in Muslim Schools**

DR. MUSHARRAF HUSSAIN

The *raison d'être* of Muslim schools is vigorously stated by its founders as follows: to prevent the assimilation of the new generation; to provide a strong foundation for the development of an Islamic identity; to promote moral and spiritual development within an Islamic framework; to promote pluralism in British Muslim life. The Muslim school is seen as the cradle which allows the Muslim child to experience and live Islam. However, the question arises as to how Muslim schools can achieve this aim if they are delivering the same National Curriculum (which is secular) as any other state school. This paper surveys the variety of approaches which schools are using to achieve their stated aim, firstly by creating an Islamic ethos in the school so that the National Curriculum is firmly embedded in an Islamic milieu, and secondly by Islamizing the contents of the National Curriculum. The paper will also look at the theories behind these approaches.

### **The Challenge of Delivering High Educational Achievement by Valuing Diversity: A Case Study of Bradford**

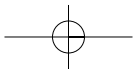
YASMIN HUSSEIN

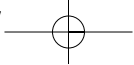
In July 2001 the management of the Local Education Authority was removed from Bradford City Council and contracted out to Serco – a global company, with a previous track record in international defence, but which had now ventured into educational services management. This is the biggest outsourcing contract of its kind in Europe and was initiated by the UK government owing to the chronic underachievement of pupils in Bradford. The greatest failings are being experienced by minority ethnic pupils, most of whom are Muslim. Bradford also came to international fame last summer, when its streets were ablaze with youth rioting against the British National Party and the police. This hard-hitting presentation will outline the present situation, highlighting causal factors, including institutional racism and Islamophobia, and discuss the significance of proposed solutions for raising educational achievement and encouraging greater community cohesion.

### **Islamic Institutions of Religious Education in Europe: Challenges and Strategies**

DR. AHMED JABALLAH

The Islamic institutions of Religious Education that have been set up in Europe are still in their infancy. They reflect the awareness of Muslims living in the West of the need for religious leadership training and promotion of Muslim religious culture in the midst of populations now settled in Western societies. Beyond the diversity of the courses and study formats that they offer, these institutions wholly or partially aim at meeting three objectives: firstly, training specialized religious leaders who can meet the needs of the Muslim community as imams or religious teachers; secondly, propagating Islamic culture beyond limited specialist circles to reach those who wish to further their knowledge of Islamic sciences; thirdly, participating in





scientific research, especially in those theological studies that are concerned with the reality of Islam in the European context.

The challenges facing Islamic institutions in Europe affect the following areas: the course of study, the teaching body and the students. The biggest challenge facing the compilation of scientific courses lies in the need to balance four dimensions: the authenticity of the theological content; its updating to make it relevant to the demands of the time; giving consideration to the demands of the context and taking into account the envisaged goals. Obviously, no scientific course, however good and appropriate, can yield the expected results if it is not implemented by competent teachers who are aware of the objectives, hence the importance of initial and continual teacher-training. Finally, the difficulties concerning students mainly comprise the following: lack of previous training in theological sciences; inadequate competency in the Arabic language, which remains an indispensable tool of specialization in Islamic sciences, and the unattractiveness of the undefined status of Muslim religious leaders.

### **Characteristics and Specificity of Programmes of Islamic Education in Europe**

HAFEDH JOUIROU

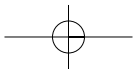
Education is a means of instilling values and attitudes and transmitting knowledge and skills. The content should be defined in relation to a cultural and religious reference and in conformity with the state of the evolution of society. Educational activity is mindful of general conditions and of others that are more specific and enable us to reach clearly defined and previously agreed objectives. The universality of Islam and its validity for all time mean that Islam is an inexhaustible source to which we refer in order to promote human development at all levels: spiritual, material, ethical and behavioural, by a creative intellectual effort that solves problems and contributes positively to human civilization. Considering these requirements, the programmes of Islamic education in Europe should be mindful of the specificity of the context and at the same time meet the essential criterion of coming within the scope of an open, dynamic and humane civilizational project. Effort related to work as a value and scientific acquisition are two indispensable components of any education project aiming at improving the Muslims' present situation, increasing their participation and positioning them positively among other civilizations. Characteristics of Islamic education programmes mean that some components of the educational content are identical to all contexts and others are specific to the Muslim presence in Europe.

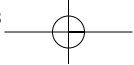
### **The Image of Islam in Swiss and French Textbooks**

PROFESSOR DR. MOHAMED KARMOUS

*This abstract was not available at time of going to press.*

### **The Education of Muslim Children: The Association of Muslim Schools of the United Kingdom and Eire – AMS (UK)**





M. AKRAM KHAN-CHEEMA

AMS UK was established in 1992. All full-time Muslim schools that aspire to AMS's criteria of excellence can subscribe as members. Currently there are more than 60 member schools. This paper will present the structure and objectives of the AMS and will discuss the role it fulfils in UK education. There are now over 100 full-time Muslim schools in the UK and Eire – schools that are setting standards of all-round excellence and nurturing a new generation of upstanding high achievers. Muslim schools regularly outperform local non-faith (secular) state-funded schools in the national league tables. AMS supports and develops excellence in full-time Muslim schools by providing: advice on setting up, maintaining and developing Muslim schools; professional staff development and teacher-training (education); school inspection, planning and monitoring effectiveness; advice and support for state funding; providing resources for National Curriculum subjects; guidance and support on Islamic Studies. AMS encourages Muslim parents to participate in the education of their children. We believe that educating children, strengthening their *iman*, helping them to develop good character, and assisting them to achieve in life is the responsibility of the parents. Muslim schools are partners with parents, the home and the family in this noble duty. AMS is the voice of Muslim Schools in the media, the national educational institutions, and other Government agencies. AMS is recognised by the DfES as a major contributor to education debates on a whole range of issues affecting the education of all children in all types of schools.

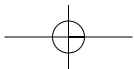
### **The Conflict between Science and Religion: A Challenge to Muslim Education**

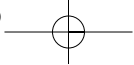
DR. FATHI MALKAWI

Religion conceived as the Word of God has been for thousands of years in conflict with human experience acquired through logical reasoning or empirical observation and experimentation. Examples of this conflict and tension can be cited in the cultural heritage of the three major monotheistic religions. Many scholars of science and religion have tried to resolve this tension in various ways. However, the steady and continual triumph of science and its role in industrial progress during the last two centuries has coloured contemporary culture with a negative attitude towards religion and religious knowledge. In societies where both science and religion are part of education, students seem confused and frustrated. Many of them find it easier to go to one extreme or the other. Muslim scholars tend to believe that this problem is alien to Islamic education, and that it is imported from the history of the Western world. Yet, the analysis of various tentative solutions reveals that the issue needs to be debated thoroughly and that Muslim educationists are challenged to provide better suggestions which would serve not only education in Muslim societies and communities, but would also contribute more meaningful ideas to the debate in societies and communities of other faiths as well.

### **Muslim Representation in Textbooks: Council on Islamic Education Experience in the USA**

SHABBIR MANSURI





Based upon the principles of the First Amendment to the United States Constitution, i.e., freedom of speech and religion, the presentation will touch upon the issue of how to teach about religion versus teaching religion. It will explore the use of the principles of Islam to engage the educational system effectively, be it European or American. The presentation will emphasize building an institutional framework to effect change from within the system, rather than confronting the gatekeepers of the system and making various efforts to apply pressure and influence.

### **British Muslim Children in Multicultural State Schools**

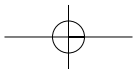
MICHÈLE MESSAOUDI

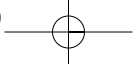
In the UK, about 98 per cent of Muslim children are educated in state schools. This paper will look into how the physical, educational, social, moral and spiritual needs of Muslim children are met in state schools at the beginning of this new century. It will summarize the government initiatives designed to meet these needs as well as the parental response to them. It will also examine the relationship between local authorities, national agencies such as the National Health Service and the Muslim community to meet the needs of Muslim children, especially as regards Personal, Health and Social Education and the new Sex and Relationship Education and Citizenship agenda. It will also look into the achievements and problems (under-achievement, social exclusion) of certain groups of children within the Muslim community. It will also make comparisons with other ethnic minority groups. The paper will raise issues of multiculturalism with particular reference to emphasis on race, on the one hand, and the new intention to cater for the needs of all children as defined by the inclusion agenda on the other. The paper will refer to the findings and implications of the Stephen Lawrence Inquiry Report and the Runnymede Report on Islamophobia in relation to state schools. It will draw a comparison between funding allocated for Muslim children and funding allocated for other minorities. It will address issues raised by the concepts underlying the setting up and the administration of the Ethnic Minority Grant.

### **Muslim Education and European Populo-Fascism**

DR. YAHYA MICHOT

The recent rise of populo-fascism in various European countries cannot let Muslim educators indifferent. Conjunctural approaches ('the '11/9' effect') and 'conspiracy' theories do not offer pertinent conceptual tools to understand the phenomenon. More useful should be (1) a better knowledge of the past history of Europe, notably in relation to the way it usually dealt with its religious minorities, Christian or non-Christian; (2) a critical analysis of the ideological metamorphosis of Western societies from Christianity to post-Nation-Statist Human Rights policies, in the light of Marcel Gauchet's works for example. European history and socio-political philosophy deserve an important place in any Muslim education curriculum.





### **For a Hermeneutic Pedagogy as Part of Qur'anic Didactics**

RABEYA MÜLLER

The initial question is that of the possibility or impossibility of a secular pedagogy. Is religion a natural expression of life, not reducible on another one? Didactics should disclose to people individual ways of developing their thought processes. It seems improbable that the Creative Power (Allah) has transmitted revelations without giving a method of understanding, elaborating and imparting the revelations. This paper will explore the features of a hermeneutical pedagogy. It will argue that a well-founded religious pedagogy should characterize the individual's identity. To discern one's own identity, it is essential to identify the common basis of all identities and accept the differences of all others as equal on the basis of homogeneity. It is possible to develop an ideological-religious plurality without a claim of dominance. Pedagogy that is developed from the Holy Book offers a new way of certainty. It discloses to us the feasibility of coming from a denominational homogeneity to a pluralistic religiousness which achieves a respectful distinction and increases a mutual integration. In such a community of humankind, the subtly differentiated heterogeneous faith becomes an important connecting link.

### **Illuminative Evaluation of Visiting Research Fellowships in the Study of the Islamic World**

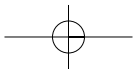
DR. BASIL MUSTAFA

Post-doctoral research fellowships have been evaluated as academic activities by universities, donor agencies and recipient countries to assess the effectiveness of these programmes. The studies attempted to discern and discuss various elements of the vicinity research fellowships and to suggest ways in which they can be improved. The programmes of post-doctoral research fellowships were considered to be the main driving-force behind the profusion of scientific research in American universities in the first half of the 20th century. A major world-wide expansion of these programmes in other fields of scholarship took place in the 1960s and onward. These programmes have required considerable resources, in both human and financial terms. It was therefore imperative that they were evaluated for their success in achieving the stated aims. An illuminative evaluation model is proposed for the study of visiting research fellowships in Islamic Studies. The evaluation aims at achieving a greater understanding of the issues pertaining to the success of the programme. The process involves decision-makers, administrators, and visiting scholars.

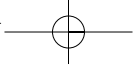
### **Religious Education in Germany: Comparative Perspectives in the European Context**

PROFESSOR KARL ERNST NIPKOW

The paper will discuss (1) religion and the role of Religious Education on the agenda of the Council of Europe; (2) the notion of religious freedom and its impact on RE in state schools; (3) the aims and goals of RE along the lines of the understanding of specific faith traditions and with regard to the constitutional frame of reference given by a liberal democracy (see 2); (4) issues of methodology in theory and practice (empirical, hermeneutical, normative, critical); (5) weak/passive tolerance versus strong/active tolerance and the issue of truth-claims.







### **Islam and Teacher Education in Italy**

YAHYA PALLAVACINI

This paper will focus on several issues that connect Islam to education and teacher-training in Italy. More specifically, it will first consider knowledge according to Islamic tradition, and how such a perspective has implications for Islam in the West, representing as it does a new educational challenge. Aspects of this challenge are considered, particularly with regard to religious prejudice and cultural stereotypes. These are seen against the backdrop of Islamophobia, immigration, integration and inter-cultural education. Such cultural, economic and political elements have an important impact on the way teachers should be trained for teaching in both private and state schools in modern-day Italy. The paper concludes by considering the role of European Muslims in the future of Mediterranean society.

### **Portraying Islam: The Ta'lim Experience**

FARID PANJWANI

The work of the Department of Education at the Institute of Ismaili Studies, London, seeks to bring the Faith, histories and cultures of Muslim societies to the children and young people today using state of the art educational thought and practices. It assumes that Islam can be more fruitfully understood if approached as a civilization rather than exclusively as a theology or a system of doctrines. In terms of curriculum, this means that from an early stage students are familiarized not only with the doctrinal and ritual aspects of Islam but also with the cultural and social dimensions of it. This broad based approach allows for a fuller appreciation of the role of Islamic symbols and foundational texts in all areas of Muslim societies, past and present. Clearly, a pedagogical approach drawing upon reflective, interactive and discovery based principles is more suitable to explore Muslim societies in such a civilizational and humanistic manner than the traditional pedagogical stances. Thus, there are clear implications for teacher education and evaluation, areas in which we are continually working. While the Institute's educational programmes are directed currently at the teaching of Islam in the supplementary community education system, this approach does not preclude a meaningful integration of the studies of Muslim histories and cultures across school subjects in the mainstream education. Such integration can help in acquiring for Muslim cultures their proper place in the history of human civilizations, a place that can have far-reaching impact in pluralistic societies.

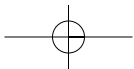
### **Islamic Education in Europe: The Necessity for Reform**

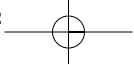
DR. TARIQ RAMADAN

*This abstract was not available at time of going to press.*

### **The Contribution of Interreligious Learning to Peace and Tolerance**

DR. DIRK CHR. SIEDLER



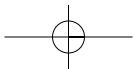


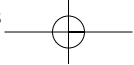
Children and teenagers experience the plural society just as adults do. In the global society we increasingly know more about the various religions in the world. In particular, the growth in migration world-wide leads to encounters with other religions, in Germany mostly with Islam. Compared with Great Britain, the Muslims in Germany are mostly immigrant workers and there is no such common identity as in the Commonwealth in Great Britain. Western countries are developing into multicultural and religious-plural societies. This is a great challenge for the world religions, including Christianity and religious pedagogics. In the past, the great religions were frequently part of political conflicts. Now religions have to develop their potential for peace, interreligious communication and tolerance. Many contemporary religious community representatives develop an awareness of the role that their own religion can play to promote world-wide freedom and intercultural companionship in every country. Religious education has the duty to support interreligious learning processes: not only to provide information about the religions, but also to organize authentic encounters with members of the various religious communities, discussions about the religious differences in everyday life and interpretations of common stories in the Bible and the Qur'an. It is essential for successful interreligious learning that the differences between the religions, the religious traditions and the contrasts in the holy texts and in the dogmatics are discussed. In this way interreligious learning will be able to promote communication and understanding between the individual members of different religious communities.

### **The Future of Islamic Studies in Germany**

PROFESSOR DR. UDO STEINBACH

Given a global constellation within which cultures and societies are increasingly in contact with one another, Islamic Studies gain more and more importance. Compared with the colonial era and the decades of East-West conflict, relations between 'the West' and 'the Islamic world' have changed dramatically. To an increasing extent, important Muslim minorities within single European countries articulate their identity. In its internal as well as external dimension, Islam has started to challenge Europe in terms of cultural politics. This applies to Germany more than, for example, France and England, for there is no real tradition of interaction between Muslim communities within German society. Islamic Studies must make a constructive contribution in order to respond to this cultural and political challenge in a competent and dignified way. The subject must be directed to public opinion, to make it understood that increasing interaction with the Muslim world outside and with a Muslim community inside the country constitutes less of a threat than an opportunity. To a larger extent than in the past, Islamic Studies in Germany will have to benefit from different national traditions of theory and different methodological and intellectual approaches. German scholars should put more emphasis on Europeanization and internationalization instead of insisting on German traditions established in the past but having become largely obsolete given the challenges of the future.





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# WORKSHOP INTRODUCTIONS

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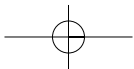
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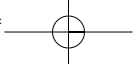
## WORKSHOP 1: ARABIC

(Led by Dr. Habib Affes, Dr. Bassam Saieh and Dr. Abdelkrim Bekri)

The teaching and learning of the Arabic language is the responsibility of the Muslim community as a whole, schools, parents, local and national governments, Arab states and organizations and the media. It is a fact that the Arabic language is central to Muslim identity and it is another fact that it is playing a marginal role at present. The purpose of this workshop is to look into ways of improving and enhancing the teaching and learning of Arabic in Europe. The following issues could be discussed:

1. **The role of the Muslim community**
  - Evaluation of its present role
  - Discuss future role
2. **The need for a European framework**
  - For teachers, authors of textbooks/materials/programmes, policy-makers, etc.
  - Pilot studies
  - Evaluation
3. **The need for a clear strategy to promote the Arabic language in Europe**
  - Promoting the Arabic language and embedding it in the school curriculum so as to widen pupil access to it; this is a sure way to build bridges since teaching the language also includes teaching the culture.
  - Discussing the pros and cons of Arabic as a Community Language in relation to a Modern Foreign Language in each European country; the case of several European countries.
  - The question of funding and the role of the European Union and Arab states/organizations
4. **Arabic teacher-training**
  - Criteria for successful teaching in the European context
  - Practical schemes for appropriate teacher training
5. **Developing resources**
  - Textbooks and audio-visual materials: methodology; **the role of the Qur'an as a teaching vehicle.**
  - Developing cultural exchanges to enhance the learning and teaching of Arabic language and Muslim culture





This workshop session will

- Present an overview of the above-mentioned issues
- Involve participants actively in small-group discussion and plenary feedback to discuss key issues and share experiences.

## WORKSHOP 2: MUSIC (Led by Dr. Diana Harris and Michèle Messaoudi)

In the British National Curriculum, Music is a compulsory subject until KS3 and becomes optional from KS4. Music has 3 main functions in the curriculum; pupils should be given opportunities to:

- Organise and express their innermost thoughts and feelings
- Reflect on their own work and that of other people
- Develop skills that will be of benefit in all areas of the curriculum and beyond

The National Curriculum orders for Music state that all pupils should have access to the learning opportunities of

- Controlling sounds
- Performing with others
- Composing
- Communicating musical ideas
- Listening to and developing an understanding of music
- Responding to and evaluating live and recorded performances

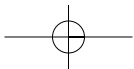
The issues raised are as follows:

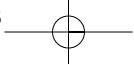
### 1. Muslim Parents' Perception of Music

The word "Music" is a barrier. What is meant by Music in the Primary Curriculum is what Ismail Faruqi calls *Handassat al-Sawt* in *The Cultural Atlas of Islam*. The main point about this is that Muslim schools can actually fulfil the criteria of the National Curriculum for Music through enhanced Islamic Studies/Arabic/Qur'an.

### 2. Making the Music Curriculum More Inclusive for Muslim Pupils

When addressing this issue, educators should bear in mind that Muslim parents may adhere to one of the three fiqh opinions on Music: (1) all Music is *haram*; (2) some Music is *halal* and (3) all Music is *halal*. The practical issues are those of resources and access for Music teachers.





### 3. The Creative Value of Music

Western education has placed a high premium on education of the brain and precious little on education of the heart. A healthy education system should encourage creativity to develop balanced and well-rounded individuals. Music can help foster personal, social and moral development.

### 4. Music as an Aid to Spiritual Development

The creative arts, such as Music, have a big role to play in the spiritual development of children. Some Muslim societies have kept their musical traditions alive and they can contribute to a spiritual re-awakening. How can this be practically implemented in the school environment?

This workshop session will

- Present an overview of the above-mentioned issues
- Involve participants actively in small-group discussion and plenary feedback to discuss key issues and share experiences.

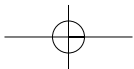
## WORKSHOP 3: CITIZENSHIP (Led by Dr. Jeremy Henzell-Thomas)

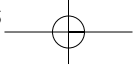
In September 2002, citizenship education becomes a statutory part of the British National Curriculum in secondary schools (from age 11), building upon the important work developed through the Personal, Social and Health Education (PSHE) and Citizenship Framework in primary schools. Citizenship education is designed to help schools truly realize the two overarching aims of the National Curriculum, which are:

- To provide opportunities for all pupils to learn and achieve
- To promote students' spiritual, moral, social and cultural development and prepare all students for the opportunities, responsibilities and experiences of life

The programmes of study for British key stages 3 and 4 (age 11–16) includes knowledge and understanding of

- rights and responsibilities
- human rights
- diversity – national, regional, religious, ethnic
- democracy
- media/free Press
- conflict resolution





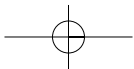
- consumers', employers' and employees' rights
- global citizenship
- sustainable development
- the legal/justice system
- how to bring about social change

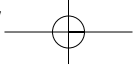
These are acquired and applied through activities which develop skills of:

- discussion and debate
- critical thinking and reflection
- research and inquiry
- participation and responsible action
- communication and negotiation
- empathy

This workshop session will

- present an overview of the British Citizenship Education programme as a framework for discussion
- involve participants actively in small-group discussion and plenary feedback to identify key issues and areas of concern for Muslim education





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## ACKNOWLEDGEMENTS

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The Book Foundation (UK)

The Muslim College (UK)

Al Khoei Foundation (UK)

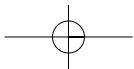
International Institute of Islamic Thought (France)

Institute for International Pedagogy and Didactics (Germany)

Institute for Comparative Social and Economical Research (Germany)

Institut Européen des Sciences Humaines (France)

European Union of Arabic Islamic Schools (Sweden)



## RETHINKING MUSLIM WOMEN AND THE VEIL

Challenging Historical  
& Modern Stereotypes



Katherine Bullock

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## New IIIT Publication

MAY 2002, 318 pp

### Rethinking Muslim Women and the Veil: Challenging Historical & Modern Stereotypes

DR. KATHERINE BULLOCK

This detailed and significant study is a powerful critique of the popular western notion that the veil is a symbol of Muslim women's oppression. In postulating a positive theory of the *hijāb* the author challenges with great sophistication both the pop culture view of Muslim women as being utterly subjugated by men, as well as the more complex arguments put forward by liberal feminists such as Mernissi, Macleod and others who have sought to criticize women's choices to cover as ultimately unliberating. Examining and questioning the validity and accuracy of some of the latter's assumptions, the author puts forward the case that the judgment of the veil as being an oppressive feature of Islam is based on liberal understandings of 'equality' and 'liberty' that preclude other ways of thinking about 'equality' and 'liberty' that offer a positive approach for contemplating the wearing of the veil. The author argues that in a consumer capitalist culture, the *hijāb* can be experienced as liberation from the tyranny of the beauty myth and the thin 'ideal' woman.

KATHERINE BULLOCK is an alumna of the University of Toronto, where she earned her doctorate in Political Science in 1999. It was during her doctoral studies that she embraced Islam. Her Ph.D. dissertation was on "Politics of the Veil" and she has spoken on this, and other topics relevant to Muslim women, to Church and academic circles in Canada, the USA and Australia. Dr. Bullock is originally from Australia, and now lives in California with her husband and son.