

ISLAMIC PEDAGOGICAL LEADERSHIP: AN EXPLORATORY FRAMEWORK

Dr. Melanie Brooks
Monash University
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MY BACKGROUND

- B.A. English
- U.S. Peace Corps Volunteer in Thailand
- M. Ed. Curriculum & Instruction
- M.A. Library Science
- Ph.D. Sociocultural International Development Education Studies
 - **Dissertation focused on a teacher's conversion to Islam post 9/11**
- U.S. Fulbright Senior Scholar to the Philippines in 2015

EDUCATION IN CONTEXTS OF ETHNO-RELIGIOUS CONFLICT — THAILAND



- How school principals build **trust** in contexts of conflict
- Principals' perceptions of **armed military guards** in schools
- **Multicultural education** in contexts of conflict
- How principals' mitigate or exacerbate social **fragility**

EDUCATION IN CONTEXTS OF ETHNO-RELIGIOUS CONFLICT — MINDANAO, PHILIPPINES



- Influence of **principal religiosity** on school culture
- **Culturally (ir)relevant** school leadership
- Dynamics that impede and facilitate **educational effectiveness**

EDUCATION IN A CONTEXT OF ETHNO-RELIGIOUS TENSION – INDONESIA



- 1 year grant funded study exploring school leadership in private Islamic schools in Java

EDUCATION IN A CONTEXT OF SOCIO-RELIGIOUS TENSION — CALIFORNIA



- Development of **American Muslim identity**
- **Culturally relevant leadership** in an Islamic school
- Education against **extremism**
- Book forthcoming August 24th:
Education and Muslim identity during a time of tension: Inside an American Islamic school. Routledge.

NEED FOR A FRAMEWORK

Lack of scholarship on non-western approaches to leading schools (Dimmock & Walker, 2005; Shah, 2016).

- Specifically, a **lack of knowledge** in the west about **Islam** and **pedagogical leadership** in Islamic schools (Shah, 2016).



School leadership is second only to teaching in its potential to influence student learning.



PEDAGOGY: MORE THAN 'DELIVERING' EDUCATION

It is the dynamic relationship between learning, teaching and culture.

Good pedagogy includes:

1. Learner **engagement**
2. Mutual **respect** between teachers and learners
3. Learning that is built upon **prior learning**
4. **Meaningful** classroom interactions
5. Skill, attitudes and knowledge **development**
6. Assessment that is **aligned** with curriculum, pedagogy, and learner needs.

PEDAGOGICAL LEADERSHIP

Pedagogical leaders support teaching and learning.

It includes:

- Instructional leadership- supporting teachers in their key role of **implementing curriculum**
- But has a broader scope.
 - Relational and builds a **professional learning community** grounded in knowledge sharing
 - Strategic **management of resources** to enhance student learning and professional development
 - Provides direction, guidance, and modeling of **good practice**
 - Seeks to answer the questions '**why?**', '**how?**', and '**when**' of learning.

PEDAGOGICAL LEADERS

- **Understand** the complexities and interrelatedness of organizations (Allen & Cherry, 2000).
- **Know** how to build relationships with diverse populations (Kezar & Moriarty, 2000).
- **Recognize** the importance of being ethical in ambiguous situations (Johnson, 2011).
- **Build** and sustain a school vision (Harris, 2007; Wise, 2001)
- **Share leadership** (Leithwood et al., 2004; Tucker & Tschannen-Moran, 2002)
- **Use data** to make instructional decisions (Fullan, 2005; Schmoker, 2003)
- **Monitor and lead** curriculum and instruction (Brooks & Normore; Leithwood & Riehl)

EDUCATIONAL LEADERSHIP IN ISLAM

Educational leadership is a **sacred duty and a trust** (*amanah*) to guide humans to knowledge (Shah, 2016).

Muslim leaders are to have high **moral** and **spiritual** values, **intelligence**, and the necessary **skills** to lead (Shah, 2016)

Muslim leaders are expected to work toward the **common good** (Striepe, 2016).



APPROACH

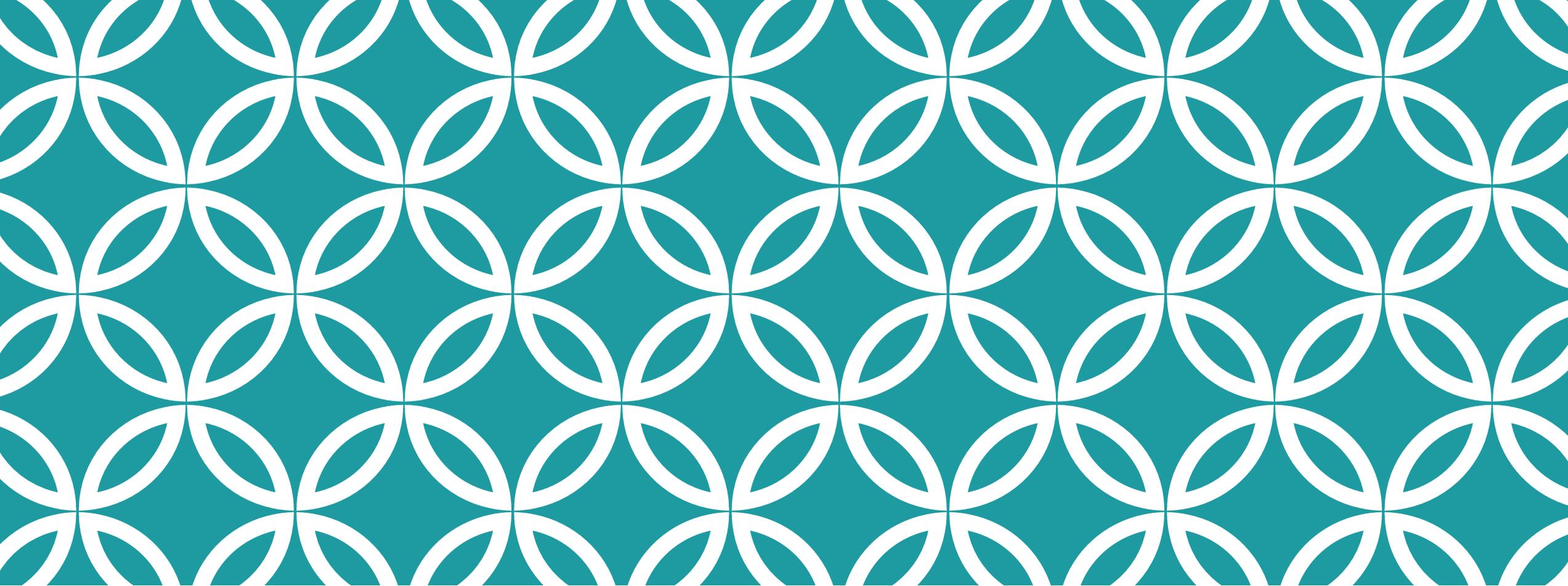
We conducted a systematic review of the literature that drew from:

- ✓ Qur'anic principles
- ✓ Islamic scholarship
- ✓ Educational leadership literature

We developed an **exploratory leadership framework** grounded in Islamic values and beliefs that that can be used to:

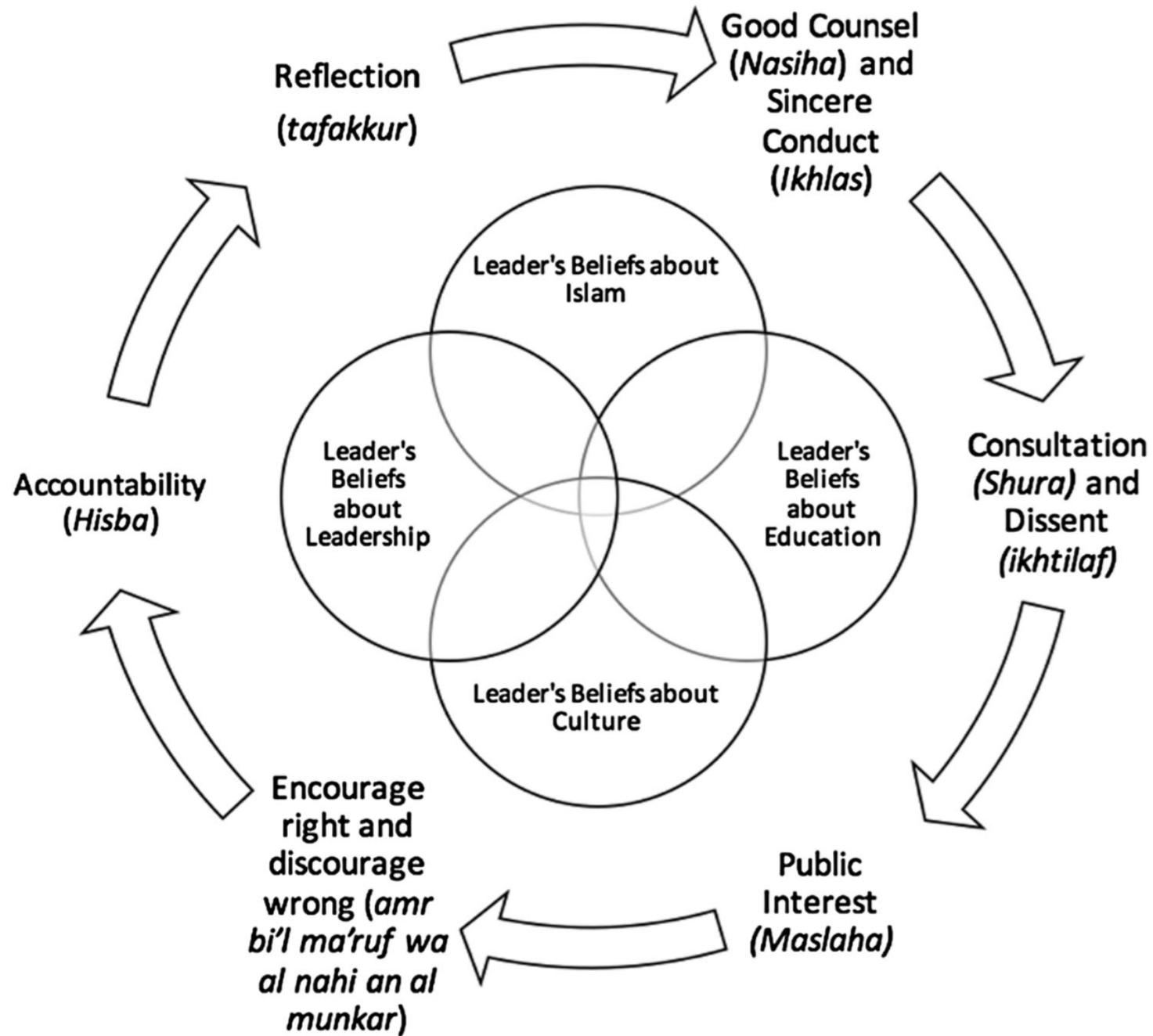
- (1) develop pedagogical leadership and
- (2) shed light on leadership in Islamic schools.





AN INITIAL FRAMEWORK OF ISLAMIC PEDAGOGICAL SCHOOL LEADERSHIP





ISLAMIC PEDAGOGICAL LEADERSHIP: **GOOD COUNSEL AND SINCERE CONDUCT**

- **Good counsel** (*nasiha*) requires leaders to be **knowledgeable, well informed, seek the best course of action, and act in consideration** of others.
 - Treat others with **respect, empathy, and kindness** (Shapiro & Stefkovich, 2016).
 - Knowledgeable about **best practices** of curriculum & pedagogy (DiPaola & Hoy, 2014)
- **Sincere conduct** (*ikhlas*) requires leaders to make decisions that will engender the **best outcomes for individuals and communities**
 - **Serve** their fellow citizens (Greenleaf, 2002)
 - Strive for **fairness** and **justice** (Marshall & Oliva, 2010)

ISLAMIC PEDAGOGICAL LEADERSHIP: CONSULTATION AND DISSENT

- **Consultation** (*shura*) requires leaders to **mutually consult with others** to arrive at a **consensus** to achieve resolution.
 - **Collaborative** school cultures (Fullan, 2007)
 - **Inclusive** practices (Ainscow, 2006)
 - **Trust** (Bryk & Schneider, 2002)
- **Dissent** (*ikhtilaf*) requires leaders to **allow for diversity of thought** to be expressed and have **flexibility** in decision-making.
 - **Culturally relevant** pedagogy (Ladson-Billings, 1995)
 - **Social justice** (Banks, 2008)
 - **Difficult dialogues** can foster organizational **improvement** and **growth** (Goodman, 1995; Singleton & Linton, 2006).

ISLAMIC PEDAGOGICAL LEADERSHIP: PUBLIC INTEREST

- **Public interest** (*maslaha*) requires leaders to make decisions based on what is **most beneficial** for most members of a community.
 - **Democratic** school leadership (Fullan, 2005)
 - **Meaningful** participation (Gale & Densmore, 2010)
 - Requires leaders to **cultivate trust, honesty, flexibility, openness, and compassion** (Starratt, 2001)

ISLAMIC PEDAGOGICAL LEADERSHIP: ENCOURAGE RIGHT AND DISCOURAGE WRONG

- **Encouraging right and discouraging wrong** (*al-amr bi'l ma'ruf wa al nahi an al munkar*) refers to the duty of leaders to **encourage righteous behavior** and **discourage immorality**.
 - Trusted to make **responsible decisions** (Paul-Doscher & Normore, 2006)
 - Held to high **ethical** and **moral standards** (Sergiovanni, 2007)
 - Understand that **one-size fits all** approach is inherently **inequitable** (Freire, 1978; Starratt, 2005)
 - **Model** ethical and moral behavior (Starratt, 2005)

ISLAMIC PEDAGOGICAL LEADERSHIP: ACCOUNTABILITY

- **Accountability** (*hisba*) requires Muslims to follow the teachings in the Qur'an, as each Muslim is accountable to Allah.
- Leaders are **accountable** to the *ummah* to conduct affairs in **fair** and **honest** ways.
- Leaders are **accountable** to the students, families, teachers and communities they serve (Leithwood, 2001)
 - How they are accountable is **context-specific**
 - **Market approaches** argue that competition increases school performance and student learning (Chubb & Moe, 1990)
 - **Decentralized site based** management can empower stakeholders (Tanner & Stone, 1998)
 - **Professional standards** can be used to monitor performance (English & Bolton, 2016)

ISLAMIC PEDAGOGICAL LEADERSHIP: REFLECTION

- **Reflection** (*tafakkur*) requires leaders to reflect on his or her actions, Allah, and creation.
- Reflective leaders are better able to **discern good from bad** and grow deeper in their faith (Gullen, 2007).
 - **Gain new insights** into leadership practices (Arnold, 2005)
 - Increase **self-awareness** and **recognize the influence** leadership has on others (Osterman & Kottkamp, 2004)
 - Consider alternate viewpoints, which can lead to **positive change and transformation** (Mezirow, 1991).

PEDAGOGICAL LEADER'S BELIEFS ABOUT ISLAM

The study of religious knowledge (*'ilm*) is fundamental to Islamic life (Hefner, 2007).

Islam is multifaceted and divided along faith traditions, schools of thought, national origins, cultural norms and mores, languages, ethnic groups, social classes, political viewpoints, and notions of gender.

Schools are likewise shaped by complex histories, global influences, and local contexts (Manger, 1999).

Islamic pedagogical leadership is shaped by life experiences, individual perspectives, cultural influences, and individual relationships to Islam.

PEDAGOGICAL LEADER'S BELIEFS ABOUT EDUCATION

School leaders have different beliefs about the purpose of education (Noddings, 2015):

- Employment (Holzer, 2012)
- Democracy and social cohesion (Dewey, 2011)
- Intellectual learning (Hirsch, 1996)
- Moral and spiritual development and individual betterment (Bruner, 1960) ‘
- Improved happiness (Noddings, 2003)

School leaders also hold beliefs concerning the education of certain groups (racial, ethnic, immigrant, class-based), which **may privilege some students over others** and contribute to systemic inequalities (Ezzani & Brooks, 2015)

Islamic pedagogic leaders' unique beliefs about the purpose of education shapes how (and what) knowledge is taught and how prayer and study are incorporated into the daily schedule (Haddad et al., 2009).

PEDAGOGICAL LEADER'S BELIEFS ABOUT CULTURE

Leaders influence school cultures by emphasizing particular norms, values, beliefs, behaviors, ideologies, and expectations about teaching and learning (Schein, 2017).

Leaders engrain culture overtly – through public mission and vision statements (Brooks & Miles, 2010)

Leaders engrain culture covertly– through selective hiring or promotions, allocation of resources, processes (Brooks & Miles, 2010).

Culture shapes Muslims' many interpretations and practices of Islam.

Islamic pedagogical leaders' influence (and manipulation) of culture is shaped by their cultural understandings and experiences.

PEDAGOGICAL LEADER'S BELIEFS ABOUT LEADERSHIP

Western notions of leadership dominate the scholarly literature (Shah, 2016) and largely focus on the relationship between leaders and followers.

- Differentiated leadership
- Charismatic Leadership
- Servant leadership
- Transformational leadership
- Laissez-faire leadership

Islamic school leaders endeavor to be faithful to Allah, are centered on the needs of the *ummah*, are strong advocates for teaching and learning, are engaged in modeling the ideals of Islam, and strive to obtain the common good (Shah, 2016).

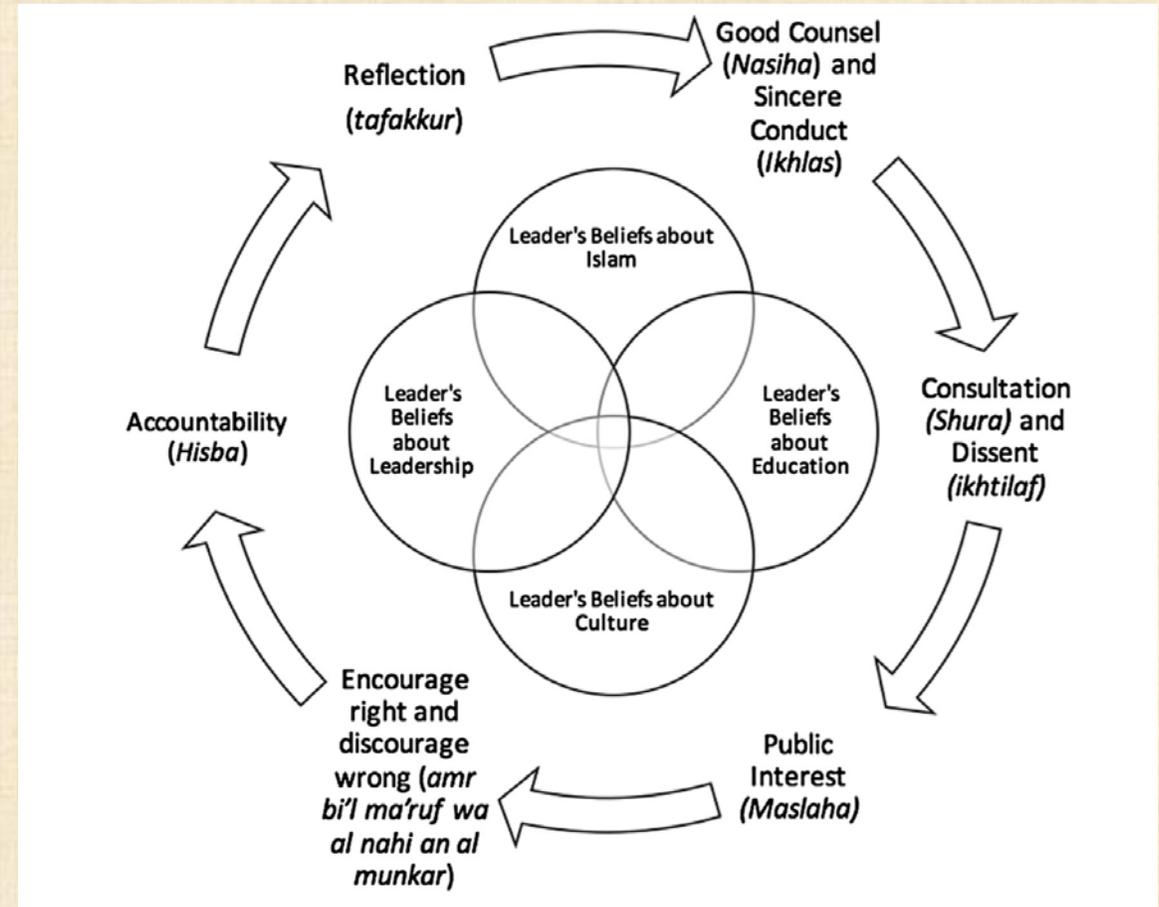
Beliefs about leadership influence how Islamic pedagogical leaders understand and practice leadership in their schools (Northouse, 2016).

IN CONCLUSION

The Islamic Pedagogic Leadership Framework is a starting point for exploring how pedagogical leadership occurs in Islamic schools

Through empirical research, scholars and practitioners can use the framework to investigate the ways in which the beliefs and values intersect and influence teaching and learning.

Framework illustrates that **core Islamic beliefs and values are embedded in contemporary pedagogical leadership thought.**



Thank You

Melanie C. Brooks
melaniecbrooks.net
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