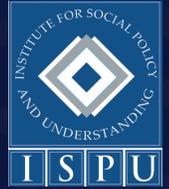


Prince Alwaleed Bin-Talal Center for Muslim-Christian Understanding
and Institute for Social Policy and Understanding



Islamic Education in America

Thursday, April 6, 2006

McShain Lounge in McCarthy Hall
Georgetown University

Islamic Education in America

Institute for Social Policy and Understanding
Georgetown University
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In recent years, the state of Islamic education in the United States has come under heavy scrutiny, assuaged by fears that US mosques produce radical young Muslims. The growth in the number of Islamic schools and institutions across the country, as well as the size of the Muslim-American population, deserves more attention.

The Islamic Education Conference was held on April 6, 2006 and hosted by Georgetown University's Prince Al Waleed Bin-Talal Center for Muslim-Christian Understanding and the Institute for Social Policy and Understanding. The conference attracted approximately 125 Muslim educators, parents, and university students for a day of sharing information through presentations, discussions, and research. Panels were presented by scholars, teachers, and principals from varying fields and backgrounds. Each had varying perspectives on topics, but nearly all presenters opened their speeches by expressing the need for more research on Islamic education in the United States.

Presented by Prince Alwaleed Bin-Talal Center for Muslim-Christian Understanding and the Institute for Social Policy and Understanding

Co-Sponsors:

Initiative on religion, Politics and Peace,
Georgetown University
Center for Contemporary Arab Studies,
Georgetown University
National Resource Center on the Middle East,
Georgetown University
Division of United States Studies,
Woodrow Wilson International Center for Scholars



Conference Program

Breakfast

Welcome

Yvonne Haddad, Ph.D.

Prince Alwaleed Bin-Talal Center for Christian-Muslim Understanding

Mazen Asbahi, J.D.

ISPU Board of Directors

Anwar Ibrahim

Former Deputy Prime Minister of Malaysia

Panel 1: What Makes Islamic Education Islamic? Theoretical Considerations

Chair: Zareena Grewal, Ph.D. candidate, Univ. of Michigan, ISPU tBoard Member

Barnaby Reidel, Ph.D. candidate, Univ. of Chicago

“Characterizing” the Ummah: Islamic Education and its Social Reproduction in the U.S.

Zakiyyah Muhammad, Ed.D., American Institute on Islamic Education

“What makes an Islamic School Islamic? Theoretical Considerations for the Education and Status of Muslim Teachers”

Nadeem Memon, Ph.D. candidate, Univ. of Toronto

“Adamic Education: Toward Implementing the Essence of Islamic Education”

Omar Bajwa, Cornell Univ.

“Delineating Hamza Yusuf’s Pedagogical Philosophy”

Conference Program -continued-

Panel 2: Islamic Full-Time Schools: Trends, Choices and Cases

Chair: Saeed Khan, Ph.D. candidate Wayne State Univ., ISPU Fellow

Jasmin Zine, Ph.D., Wilfrid Laurier University

“Safe Havens or Religious Ghettos? Narratives of Islamic Schooling in Ontario”

Omar Ezzeldine, Ed.D., Tustin High School

“Teacher Retention and Other Lessons for Muslim Schools”

Abukar Arman, Columbus Public Schools

“Why Choose an Islamic School? Columbus as a Case Study”

Louis Cristillo, Ph.D., Columbia University

Making Boundaries and Building Bridges: The Case for the Muslim Day School as a Civil Society Actor”

Hakim Rashid

“Sister Clara Muhammad Schools”

Lunch

Panel 3: Higher Education Panel: Liminal Spaces, Critical Policies

Chair: Muneer Fareed, Ph.D., Wayne State Univ. and ISPU Board of Advisors

Anna Bowers, Vassar College

“The Search for Justice: Islamic Pedagogy and Inmate Rehabilitation”

Zareena Grewal, Ph.D., University of Michigan

“The Politics of Islamic Pedagogy: Transnational Intellectual Networks”

Shabana Mir, Ph.D., University of Indiana

“Do we belong on campus? Muslim Students and University Policies”

Louay Safi, Ph.D., Islamic Society of North America

“Imam Education”

Conference Program -continued-

Panel 4: Teaching How to Teach Islam: Cultural Competency, Curriculum, and Education Policy

Chair: Omar Al-Talib, Ph.D., Minaret of Freedom Institute

Susan Douglass, Council on Islamic Education

“Islam and Curriculum Reform”

Maha ElGenaidi, Islamic Networks Group

“Teaching Islam to Hospital and Law Enforcement Officials”

Afeefa Syeed, Al-Fatih Academy

“School and Community Relations”

Break

Panel 5: Lessons Learned: Moving Forward

Chair: Saeed Khan, ISPU fellow, Ph.D. candidate at Wayne State University

Sulayman Nyang, Ph.D., Howard University

“Islamic Education Reconsidered”

Mohamed Nimer, Ph.D., American University

“Muslims, Education and American Pluralism”

Barbara Sahli, Ed.M., Harvard University

“Authentic Interactions: An Anecdote to the Anonymity of Otherness”

Karen Keyworth, Islamic Schools League of America

“Support Network for Islamic Schools and Data Based Profiles”

Dawud Tauhidi, Crescent Academy International

“The Challenge of Integration in American Muslim Education”

Patricia Hanson-Qureshi, Ph.D. candidate, University of Wisconsin

“School Headwear Policies: Legal Landscape , Policy Implications and Parent’s Role in Collaborating with Public School Districts”

Conference Program -continued-

Panel 6: Islamic Schools: A Conversation with Educators

Chair: Habeeb Quadri, Principal at MCC Islamic School

Matthew Moes, Ed.M., Islamic Association of North Texas Quranic Academy

“Islamic Schools as Change Agents”

Seema Imam, Ph.D., National Louis University

“Pedagogy and Muslims in the American Landscape”

Hamed Ghazali, Ph.D., MAS Council of Islamic Schools

“Serious Academic Challenges Facing Islamic Schools”

Freda Shamma, Ph.D., Foundation for Advancement and Development of Education and Learning

“Trends: Literature for Muslim American Students”

Ahmad Al-Akhras, Ph.D., Columbus Public Schools

“Trends in Muslim Education in the US”

Closing Remarks

Muzammil Ahmed, M.D., Member, ISPU Board of Directors

Conference Report

The Islamic Education Conference was held on April 6, 2006 and hosted by Georgetown University's Al Waleed Bin-Talal Center for Muslim-Christian Understanding. The conference attracted approximately 125 Muslim educators, parents, and university students for a day of speeches, discussion, and exchanging ideas and research. Scholars, teachers, and principals were among the experienced and knowledgeable panel of presenters. Each had varying perspectives and topics, but nearly all opened their presentations by expressing the need for more research on Islamic education in the United States. This common understanding for the future gave the event energy and continuity, bringing together the presenters' various approaches to Islamic education.

The conference began with an opening address by Dr. Yvonne Haddad of the Prince Alwaleed Bin-Talal Center for Christian-Muslim Understanding. Mazen Asbahi, representing ISPU as its executive director, briefed everyone on ISPU's mission, goals, and initiatives. As a research institute that is about "generating ideas and promoting and supporting intellectual capital", Asbahi says, "ISPU is not a religious organization or advocacy group and is not speaking on behalf of the American Muslim community or claiming to be experts on Islam and Muslims.

Anwar Ibrahim, the Former Prime Minister and Education Minister of Malaysia, is a visiting researcher at the Prince Al Waleed Bin-Talal Center for Muslim-Christian Understanding. He shared some of his experiences as Education Minister as well as his observations of the state of education in Malaysia, the Middle East, and the West in general. According to Ibrahim, the challenge of education reform is reenergizing intellectual and academic discourse in a manner that is relevant to both academics and the Muslim community at large. This democratization of not just education but the quality of education brings the importance of looking at classical Western philosophy and education in addition to Middle Eastern education. He encouraged intellectuals to engage values shared with other faith communities and regions, looking to their intellectuals like Confucius, Tagore, Sen, and Iqbal as brother sources with similar principles of faith, morality, and scholarship. He challenged Muslims to bridge the gap between academics and the community.

The first panel examined theories of Islamic education, particularly the fundamental question of what constitutes "Islamic" education and its philosophy of pedagogy. Barnaby Reidel presented his ongoing research project, "Characterizing the Ummah: Islamic Education and its Social Reproduction in the United States." His findings suggest that Islam has come to be defined among teachers and administrators principally in terms of a system of universal and ethical values as opposed to a set of beliefs based on a revealed book, a culture linked with a historical civilization, or an inherited legacy based on a common origin. As such, "Islamic education" has come to emphasize the cultivation of Muslim character through the instantiation of values and ethics rather than, as was traditionally the case, explicit knowledge of the Qur'an. The articulation of Islam as a system of values, and

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the concomitant turn towards character education, must be interpreted in light of particular adaptational pressures.

In “What Makes an Islamic School Islamic? Theoretical Considerations for the Education and Status of Teachers,” Dr. Zakiyyah Muhammad proposed that the need for a quality teacher and administrative university preparation program in Islamic education represents the greatest challenge Muslim schools in the United States confront followed by the need for a unified curricula and the education of ill-equipped and misdirected school board members. Her research at the American Institute on Islamic Education has determined that teachers that are prepared and credentialed in a traditional American college or university exert enormous influence in the school environment even if their educational philosophy and practices are antithetical to Islamic education. Muhammad and The American Institute on Islamic Education worked in partnership with the University of California, Irvine to develop a Teaching Certificate in Islamic Education for Muslim Teachers in Islamic Schools. The program’s goal is to address Islamic education as pedagogy, specifically the philosophy, principles and practice of Islamic education from the sources of Qur’an and the Sunnah. Such a program may represent the best unifier of Islamic schools in the United States.

Nadeem Memon, a Ph.D. candidate at the University of Toronto, presented his paper, “Adamic Education: Toward Implementing the Essence of Islamic Education.” He finds that the way knowledge is presented within an Islamic education has been divided into two classes – the religious and the secular – rather than presenting knowledge in a unified, natural way that permeates throughout the curriculum. He presented a concept of Islamic education that both traditional and modern scholars of Islam have referred to as an Adamic education. As we understand it, an Adamic education is one that is based on the universal principles of Islam, and as such, is one that is applicable for all times and for all places within the broad and specified limits ordained in Islam. Without such a concept of education, Memon continues, the aim of our Muslim schools will not be achieved to their full potential.

The last speaker of this panel, Cornell University’s Omar Bajwa, was unfortunately unable to attend the conference. “Delineating Hamza Yusuf’s Pedagogical Philosophy”

The second panel addressed the more specific issue of Islamic full-time schools. Most of the presenters were somehow involved with such schools as principals or educators and spoke from their experiences in the field. Some of the case studies examined the choice of an Islamic school over other private or public schools. These specific cases had a unifying theme of the need for networking to improve Islamic full-time schools. The first panelist was Dr. Jasmine Zine, whose presentation was based on her forthcoming book: *Staying on the Straight Path: Unraveling the Politics of Faith, Gender, Knowledge and Identity in Canadian Islamic Schools*. Zine is convinced that Muslim students experience a special kind of split personality in which they must negotiate the dualities of the competing

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cultures of home and school. The secular and Eurocentric focus of public schools is alienating for Muslim students who come from a different background. Rather than remaining the neutral space that it has in the past, secular and Eurocentric education marginalizes non-dominant groups. Direct and indirect racism and discrimination also inform Muslim students' experiences. This has led to a growing trend towards establishing Islamic schools in Ontario. The protection and understanding that Islamic schools provide have been challenged by claims of ghettoization and the rejection of liberal democratic values like multiculturalism. "We can't really talk about pluralism, liberal education and multiculturalism as a kind of bland project, but as a project that really needs to include the experiences of Muslims in the public education system, within the 'official knowledge' of schools," she explains. The context of Ontario, which at one point funded Catholic schools but not other religious schools, makes the claim of ghettoization highly racialized since it is only Muslims but not Catholics who are guilty of ghettoizing. The "us and them" barriers that can be constructed is very salient in Islamic schools and we must mitigate against it, Zine says. She encourages the development of Islamic schools while also giving attention to public schools so that Muslims are not isolated.

Dr. Omar Ezzeldine from Tustin High School discussed lessons that Muslim schools can learn from public schools with a focus on teacher retention. In the 80s and 90s, the research trend was for public schools to look at Catholic Schools and other religious schools for ideas that foster their academic success. With the onset of many smaller religious schools, in particular Islamic Schools and charter schools, the roles seem to be somewhat reversed. However the way in which a small Islamic school can benefit from public districts goes beyond this. Among the most notable differences between public schools and religious schools is size. Larger organizations offer much more freedom to hire support staff and ensure that all the vital functions of a school are efficiently managed by an appropriate supply of qualified human resources, according to Ezzeldine.

Abukar Arman of Columbus Public Schools presented his case study, "Why Choose an Islamic School? Columbus as a Case Study." He studies Sunrise Academy in Columbus. Founded in 1996, the Sunrise Academy is the first and only private Islamic (K-7th Grade) school in the Greater Columbus area. This paper began with asking why parents and teachers were attracted to Islamic schools and how former students looked back at their education at the Sunrise Academy. He noted that Islamic schools like Sunrise Academy provide a niche that the public schools do not and cannot provide.

Dr. Louis Cristillo of Columbia University discussed "Making Boundaries and Building Bridges: The Case for the Muslim Day School as a Civil Society Actor". By taking the unusual approach of examining the Muslim day school beyond its customary boundaries of curriculum and classroom, and by casting it as a major actor in a nexus of institutions—the mosque, the household, the local business sector, and the state—this presentation aimed

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to deconstruct the popular misconception that attendance at a Muslim day school marginalizes Muslim youth in a racialized ethnoreligious ghetto. The founding and operation of a full-time day school produces social structures facilitating the integration of Muslim diaspora communities into American civil society. His research was based on findings from a six-year multidisciplinary study of Muslim communities in New York City undertaken by scholars at Columbia University. His analysis focused on studies from before and after the events of 9/11.

Dr. Hakim Rashid, the last speaker of the second panel, called his presentation an update of his earlier study with Dr. Zakiyyah Muhammad, "The Sister Clara Muhammad Schools: Pioneers In The Development of Islamic Education In America." Rashid stressed the relationship between race and history in the US as essential in a study of Islamic education. Islamic education in the US has its roots in what some consider an un-Islamic context, he says. The Clara Muhammad schools came out of the Nation of Islam's Muhammad University of Islam. It experienced such growth with Malcolm X that by 1975, the University of Islam had become an independent education system of 41 schools teaching the values of self-reliance and self-discipline. With the 1975 transition into orthodox Islam was also a change in the educational system of the Nation of Islam. The Clara Muhammad schools, named after Imam Warith Deen's mother, were in most major cities. They are an example of early efforts to develop Islamic schools. Rashid presents several challenges to Clara Muhammad schools in terms of becoming Islamic schools, though admittedly these are challenges that virtually every Islamic school faces. Clara Muhammad schools must work on developing an educational philosophy as well as practices that reflect the Islamic worldview provided by the Quran and sunnah while also finding financial resources to create an academically competitive curriculum and environment.

The third panel was entitled "Higher Education Panel: Liminal Spaces, Critical Policies" Anna Bowers, of Vassar College, presented her paper, "The Search for Justice: Islamic Pedagogy and Inmate Rehabilitation". Her research determined that the punishment of jail time does not prevent future crime, and that we must thus utilize rehabilitative methods for longer lasting results. "Religious programming in prisons is considered one of the most successful methods of rehabilitation". Her review of the history and statistical results of Christian and Muslim ministry in prisons includes the leadership and services that the limited number of Muslim and Christian chaplains working in prisons provide inmates both during and after imprisonment. The aim is to change the aggressive definition of manhood and self-respect. Inmates are often grossly unprepared for life after prison and religious services include sessions to prepare them for release through meetings with former inmates who have reformed. In particular, "the values of Islam and the loyal brotherhood it provides speak directly to inmates who hope to achieve a personal change in an institu-

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tion whose name does not reflect its purpose". Bowers recommends more research in this area, as results would bolster more community support for putting chaplains prisons and reforming the rehabilitation system.

Dr. Zareena Grewal, of the University of Michigan, presented her study of the pedagogical community of student travelers from the West to the intellectual centers of the Muslim world. They seek traditional education with the goal of cultivating the mind and the soul, perhaps seeking taqwa (faith in God), ultimately to protect or preserve Islam from the multiple ways it is attacked in their Western homes. Their destination is determined by institutions and particularly sought after teachers in the Muslim world, and not by their ethnic or racial origins. Grewal presents her research as vignettes of student travelers she interviewed. They serve to illustrate the various racial, ethnic, and religious backgrounds that the students come from and the similar purposes for which they travel. These transnational networks of religious education provide a look at how authority works in the US and how knowledge moves.

Dr. Louay Safi spoke about the integration of Islam into America in terms of imams. Because imams are leaders, they are used as a way of looking at the degree of Islam's integration into America. He presents recommendations for imams and institutions attempting to organize and establish the duties of their imams. Cultural and religious beliefs are to be separated, Safi says, while recognizing that it is natural for this to be a challenge since values and principles must become operational as a set of practices. He also pleads for imams to be compassionate when Muslims come to them for advice or help. Safi emphasizes that "developing an outlook of compassion, positive involvement and respect of diversity" is the most important goal for imams.

The fourth panel was entitled "Teaching How to Teach Islam: Cultural Competency, Curriculum, and Education Policy". This panel hosted leaders of various institutions that work on education policy development. Susan Douglass, a Senior Analyst at the Council on Islamic Education, began the panel with a presentation on "Islam and Curriculum Reform." She focused on the teaching of education about the world, featuring ongoing work in standards research, curriculum design and teacher outreach projects. She highlights integrative ways to move instruction about the world beyond the categories to which it is confined, and sees a standard-based framework as the way to accomplish this.

Maha ElGenaidi of the Islamic Networks Group spoke about teaching about teaching Islam. She focused on cultural competency, which is related to but different from culture diversity. She defined it as "a set of academic and personal skills that allow us to increase our understanding and appreciation of differences between groups." Also the ability of systems to provide services to clients with different social cultural and linguistic

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needs. These concepts are taught in classes for law enforcement officials, and are considered more important now because of greater diversity and the increasingly loud voice of immigrant groups. Most police work requires interpersonal work, and the lack of awareness or appreciation for cultural diversity, especially in the case of Muslims, impacts the quality of service. Education about Islam and Muslims in the context of cultural diversity or cultural competency initiatives by law enforcement must first establish why it's necessary. ElGenaidi recognizes this need as a result of a growing Muslim population, stereotyping, and unique religious beliefs.

Afeefa Syeed is the principal of Al-Fatih Academy reported about her students' interaction with the community in her presentation, "School and Community Relations." She encourages schools and those involved with them to put their word out and tell others about how remarkable their students are. She believes that being proactive in putting a school's word out forces conversations about progress and challenges that have been delayed for too long. These conversations, which also bring about student interaction with the community, give students role models and aspirations.

The fifth panel was entitled "Lessons Learned: Moving Forward," CAIR's Research Director, Mohamed Nimer, opened this panel with "Muslims, Education and American Pluralism." Beyond Muslims in America, the questions surrounding Muslims and education have serious implications for American pluralism and the future of Islam in this country. A public discourse about Muslims and education in America can only be constructively conceptualized from a pluralistic vision for the future of American society. Nimer proposes that integration and its impact on societal pluralism can be measured by what Muslim schools teach about America and how public schools treat Islam and Muslims. Integration pressures are evident in very significant decisions made by Islamic schools. As Muslim schools become more integrated in their civic surroundings, and public schools are increasingly welcoming Muslims, the more they will be recognized as valuable components of the local social fabric.

Barbara Sahli of Harvard University spoke about "Authentic Interactions: An Anecdote to the Anonymity of Others." She presented her study about children learning about Islam and Muslims by interaction with them. As a teacher at an Islamic school in New England, Sahli took on a project with other private schools that were looking to complete a unit on Islam. In this project, these private school students visited the Islamic school and completed several activities with the Islamic school children. Sahli and her colleagues received excellent feedback and accomplished what both the visiting school and the host school wanted. This study provided an opportunity to break down barriers, humanize the other, and teach children to be more critical of the media's representation of Islam and Muslims. Sahli concludes, "Accurate information alone is not necessarily enough to change

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attitudes...the key to altering perceptions about Islam is that crucial element of human contact, gained by this authentic interaction with Muslims.” The students ultimately found that they shared much in common with the students of the other school, and reported an increase in understanding as a result of firsthand experience.

Karen Keyworth of the Islamic Schools League of America spoke about the networking between Islamic schools on her organization’s list serve of nearly 500 members. Networking is critical to ascertaining schools’ needs and acquiring data on these schools, and is becoming increasingly easier with the Internet as a resource. Through these networks, a more reliable count of Islamic schools is made possible and development can be worked on in a national context. Dawud Tauhidi of Crescent Academy International explored “The Challenges of Integration in American Muslim Education.” He presented the framework for an integrated view and approach to contemporary Islamic education based on an integrated view to education including American and Islamic education. The “band aid” approach to Islamic education in which Islamic studies are included in secular education is the prevailing curriculum paradigm. Tauhidi proposed a transformational model of Islamic education in contrast to the prevailing information-driven approach. This model is referred to as the Integrated Learning Model (ILM). Tauhidi suggests that, in the context of the new global community, all educators, whether American or Muslim or both, should be advocates for the “middle course” and that the choice of “whether east or west” is now obsolete and should be replaced with “neither east nor west.”

The last panelist was the University of Wisconsin’s Patricia Hanson-Qureshi. She presented on legal issues and policy implications of school rulings on hijab in the Wisconsin suburban public school district. She analyzes the violations of the free exercise clause, free speech, and equal protection that are a result of the Wisconsin school district’s dress code. Hanson-Qureshi ultimately gave some recommendations to parents and schools in dealing with dress code and other hijab-related issues.

The final panel was composed almost entirely of educators. Matthew Moes is a teacher at Islamic Association of North Texas Quranic Academy. He presented his paper, “Islamic Schools as Change Agents,”. He aims to evaluate the effectiveness of Islamic schools as agents of change in American society by comparing the currently developing Islamic schools with similar schools in American history. While it appears that much of current Muslim efforts are directed inward and strongly resemble the normal adjustments of other immigrant populations to American society, it is acknowledged that there is much in the way of potential for Muslim educators to have an impact if they look into new varieties of options for school funding. Moes concludes that the compromises that schools must make to receive government funding are worth the small loss in order to provide a higher quality of education to a broader population.

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Dr. Seema Imam presented “Pedagogy and Muslims in the American Landscape”. She focused on the experiences of six Muslims with the idea that looking at the lived experiences may shed new light on the state of affairs of the Muslims and their education in America. The resulting critical narrative was constructed in which voices of the marginalized faith community was juxtaposed against the popular images. Muslims, like others, negotiate their identity through their experiences with their surroundings, and Imam examines this identity construction through her years of involvement with Islamic schools and interviews. Dr. Hamed Ghazali spoke next. Speaking from his experience on the Muslim American Societies’ (MAS) Council of Islamic Schools, Ghazali presented his paper, “Serious Academic Challenges Facing Islamic Schools”.

Dr. Freda Shemma presented next on “Trends: Literature for Muslim American Students.” As a part of the Foundation for Advancement and Development of Education and Learning, Shemma describes Islamic schools as still being in their infancy, struggling economically to stay open. They do not have the resources, either in money, nor expertise to explore the shortcomings of their schools. Her more than 25 years of experience in education has brought her to realize the need to provide evaluative materials and new resources for the language arts classes. Her presentation focused on this aspect of curriculum, which has a major impact on student attitudes.

Conference Participants

YVONNE HADDAD, Ph.D.

Dr. Yvonne Haddad is Professor of the History of Islam and Christian-Muslim Relations at the Center for Muslim-Christian Understanding. Professor Haddad's fields of expertise include twentieth-century Islam; intellectual, social and political history in the Arab world; and Islam in North America and the West. Currently, Professor Haddad is conducting research on Muslims in the West and on Islamic Revolutionary Movements. She also teaches courses on Muslim-Christian Relations and Arab Intellectuals.

MAZEN ASBAHI, JD.

Mazen Asbahi was a member of the ISPU Board of Directors and has recently been appointed Executive Director. He is a corporate lawyer at Goldberg Kohn where he practices general corporate transactional law, practicing intellectual property, e-commerce and information technology law. Mr. Asbahi currently serves as president of the Muslim Bar Association of Chicago and director of publications for the Nawawi Foundation. Mr. Asbahi received his J.D. (cum laude) from the Northwestern University.

ANWAR IBRAHIM

Anwar Ibrahim was Deputy Prime Minister of Malaysia from 1993-1998 and Minister of Finance, Agriculture, Education, and Youth and Sports during his career in government. Highly respected for his principled stance against corruption and his skillful management of the Malaysian economy during the turbulent period of its financial crisis. He is an ardent supporter of democracy and is an authoritative voice in bridging the gap between East and West. He currently serves as a visiting professor at Georgetown University as the Malaysia Chair of Islam in Southeast Asia.

DR. ZAKIYYAH MUHAMMAD

Dr. Zakiyyah Muhammad is the Founding Director of The Universal Institute of Islamic Education. An educational practitioner with more than 20 years experience, Dr. Muhammad's range of expertise includes Quranic Studies, administration, curricular development, parent and teacher education and Islamic school development.

BARNABY REIDEL

Barnaby Reidel is a Ph.D. candidate at the University of Chicago in the Department of Comparative Human Development.

NADEEM MEMON

Nadeem Memon is a Ph.D. Candidate at the University of Toronto in Theory and Policy Studies. His research interests include the history of schooling in North America.

Conference Participants -continued-

ZAREENA GREWAL

Zareena Grewal is an ISPU Board Member and Director of Research. She is a Ph.D. candidate in the Doctoral Program in Anthropology and History at the University of Michigan. She is the director and producer of the video documentary (2002) *By the Dawn's Early Light: Chris Jackson's Journey to Islam*.

BARBARA SAHLI

Barbara Sahli has a B.A. in Psychology and teaches language arts, leads teacher workshops, and works to correct common misconceptions about Islam and Muslims.

SAEED KHAN

Saeed Khan is an ISPU Fellow and Ph.D. candidate at Wayne State University. He is the author of "Orientalism and Western Concepts of Race and Difference in Science." Mr. Khan holds a B.A. in medieval literature from University of Michigan and a JD from Thomas M. Cooley Law School.

JASMIN ZINE

Jasmin Zine teaches Gender and Islam at U. of Toronto and at the Ontario Institute for Studies in Education in the area of anti-racism education and decolonizing research methods. She has co-edited a special issue of the *American Journal of Islamic Social Sciences (AJISS)* on women and Islam and has written journal articles in the area of Muslim women's studies and Islamic Feminism.

OMAR EZZELDINE, Ed.D.

Omar Ezzeldine has been involved in education for seven years, and is the current Assistant Principal of Tustin High School. He has worked as a football coach, elementary teacher, and director and math/science teacher at New Horizon schools.

HAKIM RASHID

Hakim Rashid is the Department Chair and Associate Professor of the Human Development Program at Howard University.

Conference Participants -continued-

ABUKAR ARMAN

Abukar Arman sits on the Board of CAIR-Columbus and is a Council Member of the Interfaith Association of Central Ohio. He is currently an instructor with Columbus Public Schools and a consultant with the SEED Consulting Firm focusing on refugee affairs and program design. Mr. Arman received a BA in management and marketing from Houston Baptist University.

LOUIS CRISTILLO, Ph.D.

Dr. Louis Cristillo is the principal investigator for the Muslim Youth in NYC Public School Project at Columbia University's Teachers College. Dr. Cristillo is the project coordinator for Columbia University's Muslims in NYC Project, a groundbreaking multidisciplinary study sponsored by the Ford Foundation exploring the complex issues of Muslim identity and community building in New York City.

MUNEER FAREED, Ph.D.

Dr. Muneer Fareed is currently the Secretary General of the Islamic Society of North America (ISNA). He is also a former associate professor of Islamic studies at Wayne State University. He has to his credit several journal articles and translations of classics of the Islamic world. He obtained his diploma in Arabic Language and Literature from King Abdul Aziz University and his doctorate from the University of Michigan.

DAWUD TAUHIDI

Dawud Tauhidi is the principal of Crescent Academy International in Canton, Michigan. He is also developing The Tarbiyah Project, which is a vision, framework and set of programs to reform Islamic education.

MATTHEW MOES, Ed.M.

Matthew Moes has a Masters in Education Administration from Capella University and a BA in Social Science Teaching from the University of Northern Iowa. He has held teaching certificates from Iowa, Kansas, and North Carolina and has taught for the past eight years in both Islamic and public schools. He is the principal of the Islamic Association of Northern Texas Quranic Academy.

SEEMA IMAM, Ph.D.

Dr. Seema Imam is a current board member of Islamic School's League of America and faculty of elementary and middle level teacher education at National-Louis University. She has 16 years of classroom experience, does international consulting and has been serving at the university level as a teacher educator for ten years.

Conference Participants -continued-

FREDA SHAMMA, Ph.D.

Dr. Freda Shamma has her doctorate in Curriculum and Instruction, which she received from the University of Cincinnati. She has worked on curriculum development in several Muslim countries as well as for Islamic schools in North America. Currently she is the Director of Curriculum Development for Foundation for Advancement and Development of Education and Learning.

PATRICIA HANSON-QURESHI

Patricia Hanson-Qureshi is a Ph.D. candidate at the University of Wisconsin.

LOUAY SAFI, Ph.D.

Dr. Louay Safi is the Director of Research at the International Institute of Islamic Thought (IIIT), Vice President of the Association of Muslim Social Scientist (AMSS), President of the Center for Balanced Development (CBD), Editor of the Journal of Islamic Social Sciences (AJISS), and a Founding Member and Director of the Center for the Study of Islam and Democracy (CSID).

OMAR AL-TALIB, Ph.D.

Dr. Omar Al-Talib served in Baghdad as an advisor to the Iraqi Minister of Education. In this capacity he promoted private schools, teacher training, school rehabilitation and student retention. He also worked with the Commission on Public Integrity. He is currently teaches in the Department of Sociology at Ashland University and is an advisory board member in the Minaret of Freedom Institute.

SUSAN DOUGLASS

Susan Douglass is an American-born Muslim social studies educator and author, with experience in teaching, curriculum and instructional design. Ms. Douglass is an independent consultant who has served as the Council on Islamic Education's principal researcher and writer. She has a Masters in Arab Studies (History) from Georgetown University.

MAHA ELGENAIDI

Maha ElGenaidi is the founder and CEO of Islamic Networks Group, a non-profit organization for the elimination of stereotypes through education about the Muslim world. She has spoken to schools, churches and police departments and is co-author of seven training handbooks on outreach for American Muslims. She received her B.A. in Political Science-Economics at American U. in Cairo, Egypt.

Conference Participants -continued-

AFEefa SYEED

Afeefa Syeed is the founder and director of an Islamic community school in Herndon, VA called the Al-Fatih Academy. She is also director of the Muslim Education Resource Council. She has run for local office in Virginia and is an active member of many community organizations there and in DC, including Sisters in Solidarity and The House of People.

HABEEB QUADRI

Mr. Habeeb Quadri presently serves as the Principal of the MCC Full Time School in Morton Grove, Illinois. He has worked on several projects individually as well with organizations including IQRA and the International Educational Foundation. Mr. Quadri holds a B.A. in Teaching of History from the University of Illinois at Chicago, and a masters in Educational Leadership from Wayne State University.

ANNA BOWERS

Anna Bowers is an undergraduate student at Vassar College in Poughkeepsie, NY. She will be graduating this spring with a major in film production and a minor in anthropology.

KAREN KEYWORTH

Karen Keyworth is a founder and board member of the Islamic Schools League of America.

MOHAMED NIMER, Ph.D.

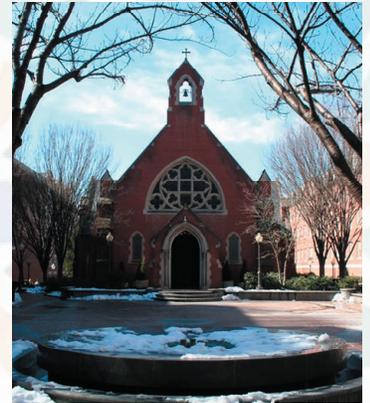
Dr. Mohamed Nimer is an author and researcher with the Council on American-Islamic Relations. Since 1996 he has written an annual report on the status of Muslim civil rights in the United States and has authored public education material designed to educate corporations and public institutions about Islamic practice.

HAMED GHAZALI, Ph.D.

Dr. Hamed Ghazali serves as the imam at the Islamic Society of Greater Kansas City, and is chair of the MAS Council of Islamic Schools, and a member of the editorial board for "American Muslim" magazine. As a member of Central Kansas City Task Force, he has been working to build bridges between the Muslim community and other communities.

About the Sponsors

The Al Waleed Bin-Talal Center for Muslim-Christian Understanding was founded in 1993 by an agreement between the Fondation pour L'Entente entre Chretiens et Musulmans, Geneva and Georgetown University to build stronger bridge of understanding between the Muslim world and the West as well as between Islam and Christianity. The Center's mission is to improve relations between the Muslim world and the West and enhance understanding of Muslims in the West. The geographic scope and coverage of the center includes the breadth of the Muslim world, from North Africa to South-east Asia, as well as Europe and America.



Since its foundation, the Center has become internationally recognized as a leader in the field of Muslim-Christian relations and has built bridges of understanding between the Muslim world and the West, addressing stereotypes of Islam and Muslims and issues and questions such as the clash of civilizations, and the compatibility of Islam and modern life - from democratization and pluralism to the status of women, minorities and human rights - and American foreign policy in the Muslim world.

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