

The Vision

What do we already have?

Benchmarking the vision

Where we need to get to?

The Plan

How do we get there?

Appendix

Table of Contents

Summarised Madrasah Dubai retreat report February 2011	3 - 6
Curriculum development concept paper	7 - 11
Teacher training concept paper	12 - 20
Learning resources concept paper	20 - 29
Madrasah assessment & evaluation concept paper	30 - 35
Organisational structure concept paper	36 – 39
Academy for Learning Islam (ALI OMTT)	40-41

Summarized Madrasah Retreat Report

Safar/Rabi'ul Awwal 1432 (February 2011) Dubai.

The Madrasah retreat held on 3-6 February 2011 in Dubai was attended by 82 participants from 25 localities throughout the world. The retreat was organised to meet the following:

Theme:

- Shaping the institution of madressa so as to be able to deliver the right knowledge, spirituality and morality to our future generations

Aim:

- Achieve an agreement and direction of travel to enhance the institution of Madrasah across the globe

Objectives:

- Create a vision for the institution of Madrasah
- Create an action plan for the realisation of our vision
- Create a medium for participants to share their ideas and experiences across the globe
- Platform to network with various personnel's

On behalf of the WF Islamic Religious Education team, Shaykh Safder Jaffer presented results from a recent Madaris Questionnaire. The Questionnaire attracted 750 respondents and the results were:

- Global interest in madaris is encouragingly high
- Lack of parental input and involvement in Madaris
- Community structures have failed to adequately build upon past initiatives in Madrasah
- There is a gap between "ideals" and "realities" within our Madaris. The main gaps are:
 - ❖ Need for curriculum and manuals/textbooks
 - ❖ Lack of teaching of contemporary issues
 - ❖ Requirement for external assessment and benchmark performance measures
 - ❖ Teachers training/professionalism/CPD courses required
 - ❖ Adult education (14+ and 16+) needs to be addressed

Participants focused on using their expertise, experience and knowledge of Madrasah to identify, prioritise and address the needs of Madrasah. They identified ten priorities, each of which was accompanied by a sub theme which were then debated. In addition, the vision drawn up by the participants were summarised into a draft vision statement for the institution of Madrasah.

Participants split into groups to devise work flows for each of the strategic priorities. Participants agreed to the following generic principles in devising the work flows relating to each of the five strategic priorities:

- Sharing
- Avoid reinventing the wheel
- Piloting
- Organic evolution
- Support the transfer from local to regional to global
- Consider the whole system
- Collaboration
- Fit for purpose
- Evaluation
- Team Energy
- Passion

From the ten priorities identified, participants voted on their top priorities. The voting highlighted the following five strategic priorities/sub themes (in order of priority):

1. **Continuous Assessment and Evaluation**

- a. Develop a way to evaluate spirituality
- b. Enhancing the value of madrasah in the community for greater buy in for infrastructure building projects
- c. Benchmarking
- d. Awareness and emphasis of aims and objectives for students at different levels

2. **Teacher Training**

- a. On a regular basis
- b. New methodologies
- c. Train the trainer
- d. Admin & management training
- e. Standard process for teacher induction
- f. Competency test before induction
- g. Quality control
- h. Professional Islamic Education Teachers
- i. Active targeted role of Ulemas in madrasah
- j. Moving with times

- k. Semester training system
- l. Learning support & special needs
- m. Spiritual mentor for all madaris
- n. Develop role specifications and job descriptions for all positions within the madressa

3. Curriculum Development

- a. Revisit standards set in 1998 and evaluate those standards to see if they are “fit for purpose” by global madrasah expert panel
- b. Evaluate the above through self-assessment model reporting to the regional organisation and the WF
- c. Syllabus to be designed keeping in mind the need of an hour and multiple languages
- d. Measurement guideline that is globally recognised
- e. Life skills and personality building
- f. Panel of internal/external experts
- g. Syllabus to be evaluated and made available in multiple languages (India)
- h. Theme based research
- i. Skeleton curriculum which evolves to our own madaris
- j. Seeking knowledge from any source
- k. Quranic Arabic
- l. Comprehensive, appropriate content and languages, cater for 14+

Goals:

- Global evolving curriculum
- Terms of reference
- Examine representative sample of syllabi around the world by aalims, educationalists, field specialists and regional representatives

4. Organisational Structures

- a. Quality improvements and safety/inclusivity/special needs
- b. Dedicated central institute of madaris with global body of experts
- c. Create a separate well-resourced structure for madressa
- d. Retention of culture
- e. Task force to coordinate between WF and madaris to implement action plan decided at retreat
- f. Missing link – common platform WF – regional – jamaat
- g. Develop a 15+ model

Parent – Madrasah Partnership:

- Resistance to change
- Parental involvement mimbar and jamaat to facilitate

- Tripartite engagement between the community, parents & teachers

Reaching Out:

- Reach madaris systems to place where no madrasah and continuous support needed
- Build external relationships
- Ways to reach remote areas across the globe

Financial Resources:

- Prioritise education financially
- Financial, buildings, equipment & technology

5. Learning Resources

- a. Resource pooling
- b. Survey
- c. Theme based research
- d. Online madaris for students around the world
- e. Virtual learning
- f. Mechanism to network between madaris
- g. Special days i.e. salaah, Prophet days, Akhlaaq explosion
- h. Central multimedia resource
- i. Animation

A protected time discussion was held on the AQA GCSE Islamic Studies syllabus and points of view from both sides were aired.

A review was done by referencing the expectations and fears of the participants, some of which are outlined below; 80% of participant's expectations were met and 90% of fears were not realised.

Expectations	Fears
• Unity • Resources • Common syllabus • Develop teachers • Gender equality	• Overlooking regional diversity • All talk and no action • Lack of ability • No ideas • No certified level

CURRICULUM DEVELOPMENT - Concept Paper

Purpose

The purpose of this concept paper is to get support from WF in the form of funding, personnel and resources **to develop a global and evolving Madrasah curriculum** which would benefit every child of our community in every Madrasah in preparation for seeking nearness to Allah s.w.t. through the teachings of the Holy Qur'an and Ahlul Bayt a.s.

Background

Over the last 40 years, the Khoja community, which has previously been confined to India, Pakistan and East Africa, has dispersed to different parts of the world, especially to the West. Wherever our people went, they formed Jamaats to cater for the religious and social needs of the community in the same way as their forefathers had done. Simultaneously, madaris were set up either privately or by the Jamaat to provide Islamic education to the growing population of children.

With the formation of World Federation (WF), common problems faced by the community worldwide were considered collectively with a view to finding solutions. Amongst these was the question of Islamic education. In the Overview of The World Federation Strategic Plan 2003 – 2008 (published in October 2003) it was noted that the community was surveyed as to their needs and the aspirations they had with regard to the WF. One of the needs identified was that:

“The demand for Islamic education was high, building on the relative dissatisfaction with the quality of current services. This is reflected across all regions especially among youths.”

In March 2004, the Islamic Education Board (IEB) Action Plan Summary set an objective that IEB would ensure that madaris are effective places of education. In order to achieve this, one of the action steps was to collect information from regional federations on Madrasah operations, for which an IRE coordinator was appointed.

At the 10th Ordinary Conference of the World Federation in September 2006, the IRE Coordinator presented his report in which one of the key recommendations was:

“The development of a robust global curriculum that encapsulates regional variation, modern methodologies, and support material for students, teachers and parents whilst retaining core knowledge “

It should be noted that in the past, efforts have been made by well-meaning individuals and organisations to produce a global Madrasah syllabus but with little success.

Current situation

Following the IRE report in September 2006, there has sadly been little or no progress on the global curriculum recommendation.

Our global community has over 90 madaris with roughly 12,000 students and 1700 teachers and increasing. Generally, the larger madaris tend to have a more comprehensive curriculum developed over a period of years. However, these have gaps too. The curricula vary from region to region, country to country, city/town to city/town and even within the same city. Small to medium sized madaris have been pushing the most for a common curriculum.

In February 2011, the Islamic Education Board of WF held a Madrasah Retreat in Dubai, the theme being '*Shaping the Institution of Madrasah to deliver Islamic knowledge, spirituality and morality to our future generations.*' The outcome from the retreat was that 5 key areas were prioritised to be acted upon, and one of them was Curriculum Development. It is important that the momentum gained from the Retreat is maintained in order to produce the desired results.

Project Description - A global Madrasah curriculum will be developed by achieving 3 goals.

Short-Term (0 – 3 months)

The purpose will be to share the existing curricula/syllabi of some large madaris in different regions with all the madaris in the world and to evaluate feedback.

Medium-Term (3 – 12 months)

Madaris will be encouraged to use local experts to review/develop the content of the curricula above to meet the local needs and to provide feedback for long-term planning.

Long-Term (0 – 18 months)

A panel of experts specialising in different fields will be appointed and will be given specific terms of reference. The aim will be to produce a global curriculum.

Short Term Goal (0 – 3 months)

Objective	Action Plan	Responsibility
Share existing curricula with all madaris	- Set up a storage site on the internet - Select 6-8 well-established madaris from different regions and arrange for their curricula to be dumped into the above site - Collect contact details of all madaris worldwide - Notify all madaris of the site and encourage them to use it.	Curriculum development team
Obtain initial feedback for use in long-term goal	- Prepare feedback questionnaire - Make it available on site and monitor - Analyse feedback and prepare report	Curriculum Development team

Medium Term Goal (3 – 12 months)

Objective	Action Plan	Responsibility
Encourage madaris to use local expertise to review/develop content from short-term goal	• Contact all madaris and ascertain level of support required	Regional IEBs
Obtain further feedback for use in long-term goal.	• Regular contact with madaris to encourage feedback • Analyse feedback and prepare report	Curriculum development team, Regional IEBs

Long Term Goal (0 – 18 months)

Objective	Action Plan	Responsibility
To prepare groundwork for curriculum development	• Form a panel of experts that includes Islamic scholars, educationists, educational psychologists, Madrasah principals, student representatives • Draw up Terms of Reference to include: ○ Teachings of Qur'an and Ahlul Bayt ○ Age group (31/2 – 18) ○ Regional variation ○ Flexibility	Curriculum development team, WF Islamic Education, Regional IEBs.

	○ Contemporary issues	
To set up and work through the processes to deliver the curriculum	• Prepare outline of core subjects • Review/consider curricula selected in short term goal • Review feedback report from earlier goals • Identify the gaps • Regular input from curriculum development team • Prepare curriculum • Final approval	Panel of experts
To implement the curriculum in madaris	• Arrange workshops for heads and teachers • Set up a process for regular reviews • Update as necessary	Curriculum development team, WF Islamic Education

Benefits

The benefits of a global curriculum can be summarised as follows.

1. Standardisation: Every Madrasah, irrespective of its size or location, will be able to make use of the same curriculum.
2. Availability: The curriculum will be available on demand, off the shelf. This will be very useful for new madaris.
3. Transferability: Provided that all madaris use the global curriculum, students, teachers and parents transferring from one location to another will fit into any new Madrasah with little difficulty.
4. Raising standards: It will lead to improvement in the overall standard of all madaris.
5. Future: As the curriculum evolves, it will cater for the needs of future generations of pupils.

April 2011

CURRICULUM DEVELOPMENT - Short Term Goal (version 2)

	Tasks	Who	When
1	Set up a data bank for storing existing curriculum/syllabus from madaris in 2) below and feedback from madaris 5) below	Zeeshan Kanji	15.04.11
2	Contact following madaris and arrange for their curriculum/syllabus to be 'dumped' into data bank • SIM, London • Hujjat Workshop, London • Husayni Madrasah Dar es Salaam • Hussaini Madressah of Antananarivo • East End/West Madrasah, Toronto • Madrasah in Karachi	Shafiq Govani	25.04.11
3	Obtain/collect contact details of all madaris worldwide from IEB-WF and any other sources	Naushad Mehrali	15.04.11
4	Prepare template for feedback bearing in mind mid-term/long-term goals	Safder Jaffer Sajid Abid	15.04.11
5	Notify all madaris (see 3 above) of data bank, encouraging them to access the data bank use the data as necessary and provide regular feedback using standard template in 4) above.	Naushad Mehrali	30.04.11
6	Monitor the feedback being received.	?	31.05.11
7	Analyse the feedback and prepare report.	Ummulbanin	15.06.11

Teacher Training – Concept paper

Vision

The existing vision rests on the need to develop and provide a robust programme of study which adequately addresses the spiritually driven pedagogical and anagogical needs of educators present within the contemporary Madrasah world-wide. The vision asks for a bringing together of the academic excellence which typifies Islam's approach to education and the spiritual and emotional intelligence which is at the core of its reflective paradigm. Given the constant challenge of a modernity driven by a materialist ideology of which the learners and educators within the world wide Madrasah are relentlessly exposed to. The vision of the teachers' training programmes seeks to meet this challenge by structuring a programme of study which provides learners with the skills to effectively deliver a body of knowledge to a wide range of learners within the Madrasah, infants, juniors, teenagers and adults alike.

Benefits

The immediate benefits of the Postgraduate Certificate in Islamic Education validated by Roehampton University (PGCIE) are:

Programme design and organisation

The PGCIE programme in Islamic Education has a clear statement of outcomes in terms of the award; it ensures that there are clearly defined links between the academic and spiritual elements of the programme, which are directly linked to the global needs of the diverse and rapidly growing Shi'a community.

Assessment

The PGCIE Programme in Islamic Education brings together a variety of assessment methods which provide learners with the opportunity to develop their written and presentation skills. Assessment is an on-going process which means that learners are able to successfully plot their own development, bringing about recognition of strengths and areas of their academic profile which requires further development. The uniquely tailored assessment methods provide the opportunity for both students and tutors to explore specific areas of Islamic education which are of academic in depth. These areas could be generic to pedagogical issues which arise when teaching Islam in general or they may serve to provide the basis for the development of a specialist area within Islamic education within the Madrasah.

Creating Learning Communities

An integral feature of PGCIE allows for the facilitation and the development of a community of learning and practice through formal and informal learning opportunities. Which arise when Madrasah teachers who come from a multitude of varied community settings interact and share their valuable experience of teaching and learning with their peers. It allows for a local, regional, national and global community of educators to arise, sharing best practice and developing a unified approach to the educational needs of a global Shi'a community of learners. The PGCIE programme of study facilitates teachers in developing their understanding and recognition that *their* knowledge and *their* individual professional skills which they bring to the Madrasah classroom setting actively contribute to transforming classroom practice. Allowing them to facilitate the creation of sites of dynamic knowledge transfer and learning subsumed within pedagogy of Tawheed and a willing servitude to the Divine existence Allah (swt).

The PGCIE programme of study provides Madrasah teachers with the understanding of how abstract knowledge becomes relational and based on experience derived from a way of life based on and around Qur'anic principles. This being patterned after the Ayah of the Qur'an which states: And He taught Adam all the names- all of them. Then he showed them to the Angels and said, "inform me of their names, if you are truthful.' Surah al Baqarah, Ayah 31. Predicated on the above the paradigm of teaching and learning which the PGCIE programme of study aims to encourage is one which empowers the teacher to become a reflective practitioner one who practices their craft from a stand point of developing independent learning amongst students within the Madrasah setting.

Creating new avenues of thought and stimulating Spiritual Development

The PGCIE programme of study allows teachers to actively interrogate ideas of inclusivity, diversity and reflective practice. Teachers are also asked to question and explore understandings of 'gifted' and 'talented' and preconceived ideas of the learning ability learners bring to the Madrasah learning environment, which in turn helps to positively shape their classroom practice. Via the PGCIE programme of study Madrasah teachers will gain an insight into how individual learning styles present themselves within a Madrasah setting, along with how best to meet the varied spectrum of needs these learning styles suggest. The PGCIE programme of study introduces the Madrasah teacher to notions of spiritual as well as academic intelligence. It allows them to gain an appreciation of how spiritual intelligence transforms itself from the abstract to the concrete, and how this form of intelligence can be most suitably harnessed, developed and nurtured amongst a cohort of Shi'a learners.

Critical Reflection and self-Purification

The PGCIE programme of study seeks to introduce Madrasah teachers' to what is termed as a *critical reflexivity* which develops possibilities for teachers to move from information based teaching which considers only the retention of selected data packages as truly representing learning. To a paradigm which asks the teacher to engage with the teaching and learning cycle in a manner that brings about critical reflection. Not only of how they practice their teaching, but also of how learners see themselves learning within the Madrasah. What becomes valued is not only the knowledge gained, but also how the knowledge can help bring about personal development of an emotional, spiritual nature. This paradigm directly stems from the concept of self-purification, which finds expression within the teachings of the Prophet's household. Surely,

What we currently do

This PGC is open to anyone who wishes to deepen their understanding of the relationship between Islam and education in the UK today. It has a particular relevance for anyone teaching Islamic Studies to young Muslims either in school or madrasa.

EDU020L532Y Islam and Education 1

Tutor(s): Amir De-Martino, Mohammad Zakaria, Mike Castelli

Assessment: assignment including written work and PowerPoint presentation (3500 words or equivalent) This module seeks to explore the place and significance of religion within contemporary British society, how minority religious groups find self-expression in this context and how this can be understood within a religious education programme. The module will introduce the learner to early developments of Islam through an analysis of its primary sources the Qur'an and the Prophetic tradition (Sunnah).

The module will then explore some of the contemporary discourses within Muslim majority countries and how they have impacted on contemporary British Muslim communities. Issues such as gendered readings of revelation, extremism and inter faith dialogue, amongst others, will be examined.

EDU020L533Y Teaching and Islam

Tutor(s): Amir De-Martino, Mohammad Zakaria, Mike Castelli

Assessment: assignment including written work and PowerPoint presentation (3500 words or equivalent). The module will examine the relationship between learning and teaching as expressed by philosophers and educationalists and the notion that effective learning is an inclusive activity that is achieved when teachers and pupils form a partnership for learning with a range of teaching skills where the teacher is the facilitator of learning. This entails an awareness of and commitment to the range of learning styles and the corresponding range of teaching approaches. Teachers need to understand the philosophies and education theories that place learning at the centre of each classroom enterprise. This module explores the relationship between religious education, Islamic Studies and faith development. Learners will have the opportunity to plan lessons and schemes of work and the use of ICT and Art for Islamic Studies. Learners will explore the place of Islam in UK RE and its relationship with Islamic Studies for young UK Muslims.

EDU020L534Y Islam and Education 2

Tutor(s): Amir De-Martino, Mohammad Zakaria, Mike Castelli

Assessment: assignment including written work and PowerPoint presentation (3500 words or equivalent) This module seeks to explore the place of minority religious groups in the UK and their relationship with the established Church of England and larger society. The module will also explore the history of faith schools in the British education system and will introduce the learner to the challenges facing all minority faith communities in the West.

Learners will be introduced to contemporary education discussions within Muslim communities in the West and their impact upon the religious education and faith development of young Muslims. Learners will explore the nature of young Muslims' faith development and the developmental nature and content of Islamic Studies. Learners will address the processes of and issues related to inter-faith dialogue.

An Introduction to the Islamic Principles of Teaching and Learning within the Madrasah

Course rational

This short introductory course has been designed with the Madrasah teacher in mind; it has as its main focus the introducing of teachers to a number of key principles within Islamic education. Teachers will gain knowledge of both theoretical principles and practical pedagogical and anagogical skills which find their origins in the Qur'an and the Prophetic Sunnah. The introductory course is suitable for those who have been teaching in the Madrasah for a number of years, or who have recently entered.

Course Outline

Week 1. Theories and Principles for planning and enabling learning within the Madrasah.

Week 2. Moving between Pedagogy and andragogy within the Madrasah Classroom.

Week 3. Professional roles and responsibilities within the Madrasah.

Week 4. Learning styles and meeting diverse needs within the Madrasah

Week 5. Assessment methods.

Week 6. Lesson planning and schemes of work.

Week 7. Reflective paradigms within the Classroom.

Week 8. Islamic paradigms of teaching and learning, what makes teaching Islamic.

Learning Outcomes

1. Learners will be able to understand the role learning styles have in developing a learner's experience within the teaching and learning cycle.
2. Learners will gain an insight into a broad range of skills and competencies which allow for professional practice within the Madrasah setting.
3. The development of learners' practical professional competences, underpinning knowledge, and reflective practice strategies needed for effective teaching and support of learning within the Madrasah.
4. Learners will be able to professionally Justify approaches taken towards planning, preparing, assessing, evaluating and reviewing learning and teaching within the Madrasah

Intellectual Objectives

Learners will be able to:

1. Apply Islamic pedagogical principles and methods of reflective practice within their own teaching.
3. Evaluate educational literature and apply relevant insights to their own practice.
4. Develop inclusive approaches to teaching and learning, addressing issues of personalized learning.
5. Synthesise their learning to create innovative teaching resources.

6. Understand and apply the roles and skills of tutoring and mentoring within the Madrasah.
7. Develop and record own professional development.

Practical Skill Objectives

Learners will be able to:

1. Undertake teaching: planning, preparing, implementing, assessing, evaluating and reviewing teaching and learning.
2. Develop knowledge and understanding of pedagogical issues arising from the use of varied teaching strategies within the Madrasah.
5. Develop knowledge and understanding of pedagogical issues relating to language and the personal skills required to use it effectively in learning situations.

Transferable Skill Objectives

Course members will:

1. Communicate effectively using written, verbal and non-verbal means and visual aids.
2. Use information technology to support teaching and learning.
3. Monitor their own progress through reviewing, reflecting, action planning and target setting.
4. Work effectively and co-operatively with other teachers, students, and work effectively on collaborative group assignments.
5. Display skills in effective problem solving.
7. Develop their capacity to learn about and to investigate the teaching and learning cycle.
8. Exhibit professional behaviour in the Madrasah.

Course Convenor Bio Spec

Shaykh Mohammad Zakaria is a graduate of Hawza Ilmiyyah Ayatollah Khoie, he holds two masters degrees, the first in Islamic studies and Arabic with the second being in Education, he is also a qualified teacher. His Doctoral studies at Brunel University were in education and masculinity in Postmodern Britain. Currently he lectures at the Islamic College for Advanced Studies where he teaches Research *methodology and Social and Cultural studies* on its Undergraduate programme .He is a senior lecturer at Roehampton University, where he leads and teaches on the Postgraduate programme in *Islamic Education*. He has previously for a number of years taught Islamic studies at Birkbeck University and Sociology at the College of North West London. His specialist interests are Islamic education and teacher training.

Resources

1. Stern, J. (2006) Teaching Religious Education: Researchers in the Classroom Illustrated edition. UK: Continuum.
2. Wright, P. (2008) Religious Diversity in the UK: Contours and Issues Illustrated edition. UK: Continuum.
3. Merry, S. Michael. (2007) Culture, Identity, and Islamic Schooling. UK: Palgrave Macmillan.
4. Al Zeera Zahra. (2001) Wholeness and Holiness in Education: An Islamic perspective. UK: The International Institute of Islamic Thought.
5. Bakhtiar Laleh. (1993) Traditional PsychoEthics and Personality Paradigm: God's will be done. USA: Kazi Publications, Inc.
6. AL- RASHAD. Periodical on Education and Research. Issue no.2, January 2005. Educational and Research Methods Edition.

VISION:

A Virtual Learning website for:

- i) Teachers or parents who wish to impart an Islamic Education.
- ii) Students who wish to receive an Islamic Education

The online courses will be created in High Quality Video, divided in shorter segments & presented by qualified experts of their respective fields. The courses will be based on a Master Curriculum approved by the IEB. It will also include Teacher / Parent support facilities

Develop an Online Platform where Madrasah resources are categorized & organized by Topic & Age Group. Madrasah Administrators, teachers & parents will be able to browse and contribute resources to the Madrasah Community.

To ensure that learning resources (notes, worksheets, lesson plans, learning objectives and outcomes) are available for Teachers for every item on the Madrasah Curriculum.

Benefits: Why is it Important

On Virtual Learning

- * To ensure there is a complete package for teaching
- * Allow students to access Madrasah Education in newer mediums
- * Removes limitations of distance & time, allowing students to access a Madrasah education whenever and wherever they want.
- * Good teachers can reach a wider audience
- * Teaching subjects can be expanded to cover areas such as Science, Art & Culture
- * It'll allow for Madrasah education to continue beyond 16 years
- * Remove Age barrier to a Madrasah Education

On Sharing Resources

- * So that we do not keep on re-inventing the wheel.
- * It'll help teachers know what to teach and which material to use to teach
- * A good resource created by someone can be shared with all Madrasah teachers & administrators
- * Resources will be organized in a way that will make it easy for users to search what they're looking for

What do we currently do?

Existing Virtual Learning Platforms:

- ** The Academy of Learning Islam
- ** SIM Online Portal

Sharing of Resources:

- * Many of the Madaris have their learning resources available on line whilst all of them have some sort of hard copies they use.
- * MNET (A mailing list for Madrasah teachers & administrators to share resources)

Learning Resources - Concept Paper

INTRODUCTION

By learning resources we mean:

1. Lesson Plans, teaching tips...
2. Learning Objectives
3. Learning Outcomes
4. Notes, presentation...
5. Worksheets
6. Assessments
7. Teacher /Parent 24 hour support.

At present all madaris have learning resources relevant to their curriculum. The concept is not to re-invent the wheel but to harvest, collate, review and share the available resources filling in any gaps (Where there is no relevant material available for the suggested curriculum)

Comprehensive learning resources to be made available for every item on the proposed Madrasa Curriculum through an online portal with e learning to facilitate the distant learner.

In order to achieve this, we need to harvest resources from all the registered madaris

SUBMISSION POLICIES

Who can deposit?

All registered madaris

What type of materials can they deposit and in what format?

Material accepted in any format relevant to the curriculum.

What level of moderation is required for checking deposits? E.g. At what stage and who checks to ensure the correctness, relevance and quality of deposited content

IEB to ensure that a moderator checks all material edits and ensures quality control before it is made available to all.

Learning and teaching materials to be reviewed and updated constantly and any gaps to be 'filled'

Learning Resources - Concept Paper

Date: 10th April 2011

Learning Resources Leads:

Ummulbanin Merali & Mohammed Ali Vakil

1. Introduction

In February of 2010, a Madrasah Retreat was organized in Dubai, by the Islamic Education Board of the World Federation. At the end of the Retreat 5 priorities were identified, one of them being Learning Resources. Learning Resources comprises of the following:

- * Virtual E-Learning
- * Sharing of Madrasah Resources
- * Developing new resources for Madrasahs

This document is a concept paper that outlines some of the current problems faced by the community, and how the proposed solution of Virtual E-Learning and Sharing of Madrasah resources will contribute in addressing the problems.

2. What are the current Problems?

The following problems were identified by community members around the world:

On Madrasah Education

- * It takes time for a Madrasah to setup & mature in new communities. As a result the community members suffer till such time the Madrasah is properly established.
- * It's difficult to get good Madrasah teachers
- * Sometimes the Madrasah is too far way for students to access
- * Islamic teaching needs to be expanded beyond the standard subjects of Fiqh, Akhlaq, Tariqh & Quran, to include other important relevant subjects like: Islamic Art, Science, Culture & Society.
- * Madrasah education needs to continue beyond the age of 16.
- * Some adults did not have the privilege to attend a Madrasah in their youth, because of which they lack basic Islamic education

On Resources:

- * Of primary concern for teachers and administrators are the simple questions: What should I teach? And what material should I use to teach it? Suitable resources need to be available for teachers to use in classrooms for teaching.
- * In the Digital Age, a lot of students spend time on digital devices for sources of learning and information. There is a need for creative resources to be developed in newer mediums.
- * A certain Madrasah may be developing useful resources. There needs to be a way to easily share such Madrasah resources with the other Madaris in an organized way.

3. Proposed Solution

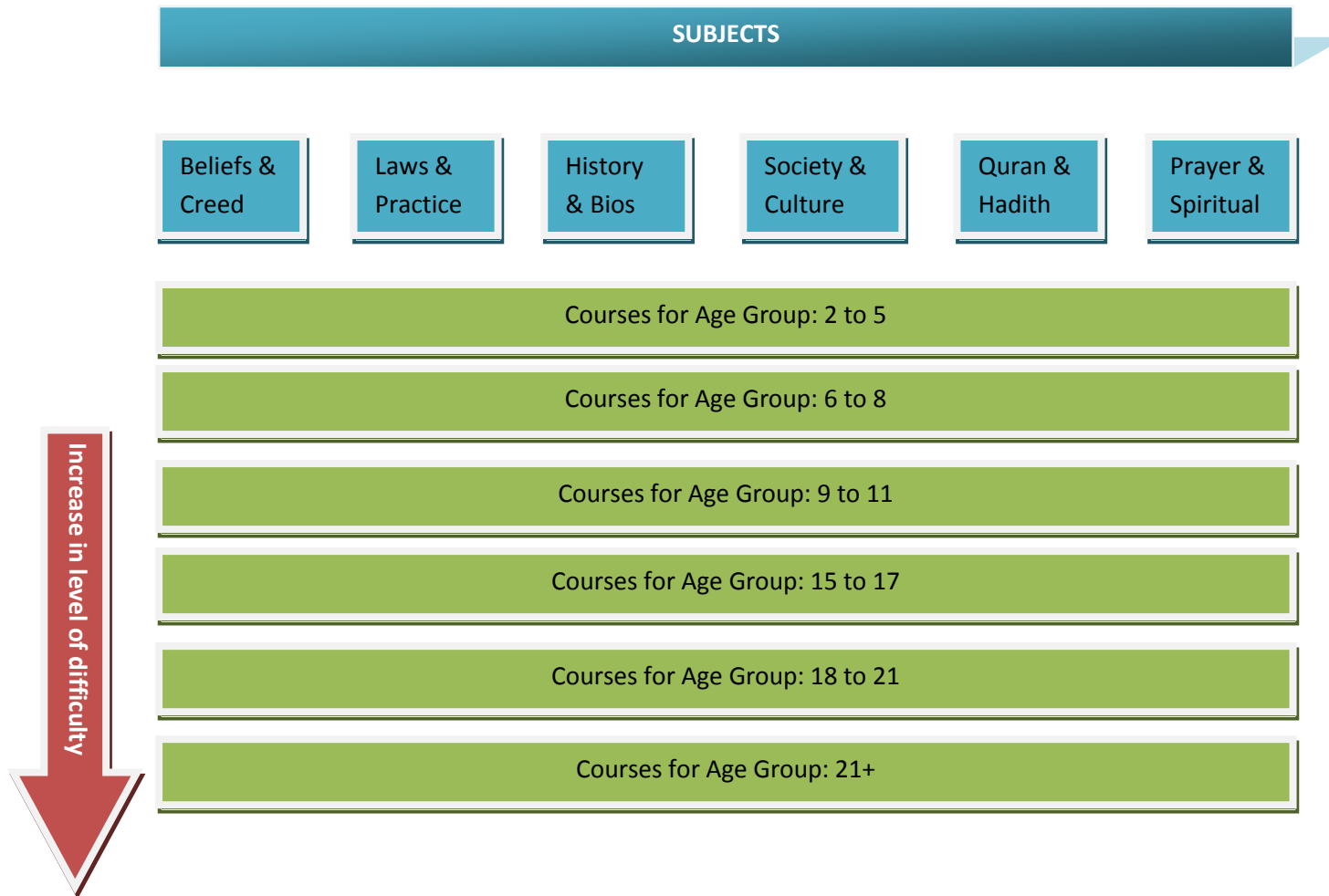
3.1 Virtual Learning

Develop a Virtual Learning website for anyone who wishes to receive an Islamic education. The online courses will be created in High Quality Video presented by qualified teachers & experts in their respective fields. The model of the proposed Virtual Learning site has been inspired by two successful virtual learning sites: KhanAcademy.com & Lynda.com.

3.1.1 Master Curriculum

There will be a “Master Curriculum” around which Online Video Courses will be created. Below is a Diagrammatic representation of the Curriculum. It will have the flexibility to expand into new areas such as Art, Culture & Science. The Courses organized by Subject & Age Group. Each Course will be divided into short video segments of 10 to 30 mins each.

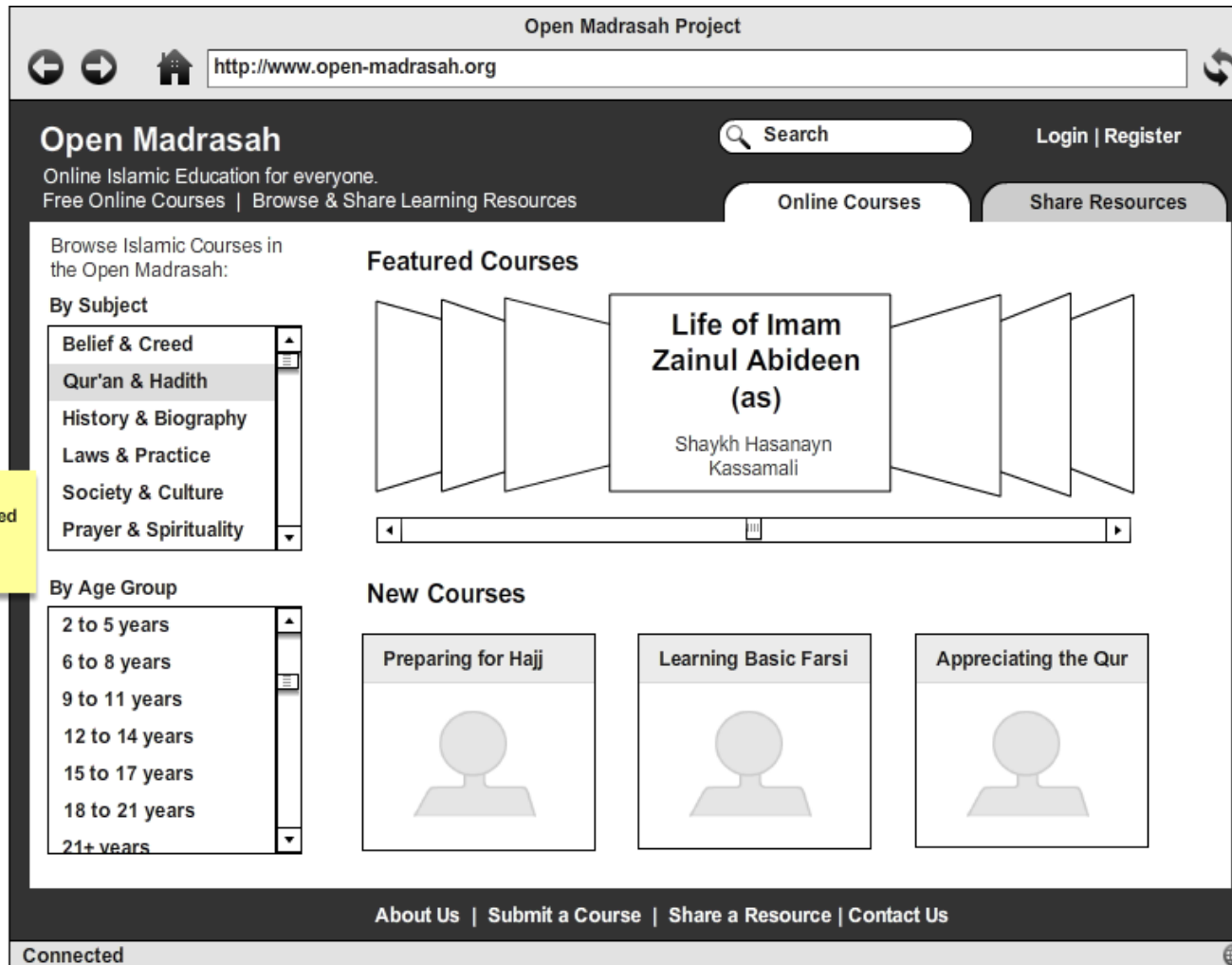
Master Curriculum



3.1.2 Presentation of Online Courses on Virtual Learning site

Below are Mock-ups designed to visually show the features being proposed for the Virtual Learning site.

Home Page:



List Courses

Open Madrasah Project

http://www.open-madrasah.org

Open Madrasah
Online Islamic Education for everyone.
Free Online Courses | Browse & Share Learning Resources

Search Login | Register

Online Courses Share Resources

Browse Islamic Courses in the Open Madrasah:

By Subject

- Belief & Creed
- Holy Qur'an & Hadith**
- History & Biography
- Laws & Practice
- Society & Culture
- Prayer & Spirituality

By Age Group

- 2 to 5 years
- 6 to 8 years
- 9 to 11 years
- 12 to 14 years
- 15 to 17 years
- 18 to 21 years
- 21+ years

Holy Qur'an

Listing courses on the Holy Quran

Course Title	Scholar	Duration	Age Group	Hits
Understanding & Appreciating the Quran I	Sh Kassamali	1hr 34 min	15 to 17	45
Understanding & Appreciating the Quran II	Sh Kassamali	39 mins	15 to 17	67
Respect for Parents in the Quran	Malim Manji	1 hr 30 min	9 to 11	46
Quran and Science	Al-Haj Rajabali	2 hrs	18 to 21	76
Tafseer of Surah Fatiha	Malim Askari	30 mins	12 to 14	55
Reading & Understanding the Quran 1	Sh Shomali	35 mins	21+	34
Reading & Understanding the Quran 2	Sh Shomali	45 mins	21+	55
Qualities of a True Believer	Sh Kassamali	1 hr	12 to 14	46
Tafseer and Tadabbur of Surat Mulk	Malim Askari	45 mins	15 to 17	36

<< Prev 1 2 3 4 Next >>

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On clicking the category "Holy Qur'an" it shows the lists of courses that are available

Courses can be sorted by the titles in the first row

View Course:

Open Madrasah Project

<http://www.open-madrasah.org>

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Online Courses

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Browse Islamic Courses in the Open Madrasah:

By Subject

[Belief & Creed](#)
[Qur'an & Hadith](#)
[History & Biography](#)
[Laws & Practice](#)
[Society & Culture](#)
[Prayer & Spirituality](#)

By Age Group

[2 to 5 years](#)
[6 to 8 years](#)
[9 to 11 years](#)
[12 to 14 years](#)
[15 to 17 years](#)
[18 to 21 years](#)
[21+ years](#)

Holy Quran > Understanding & Appreciating the Qur'an

This course will help children become more familiar with the Holy Quran and increase their appreciation and reverence for the Holy Book



Sheikh Hassanain Kassamali
About the Scholar. Lorem ipsum dolor sit amet, consectetur adipisicing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad

Title	Duration	Notes PPT
Introduction	15 mins	Download
The context in which the Qur'an was revealed	30 mins	Download
Miraculous Nature of the Qur'an	30 mins	Download
Conclusion	15 mins	Download

Comments

Share your comments or questions here...

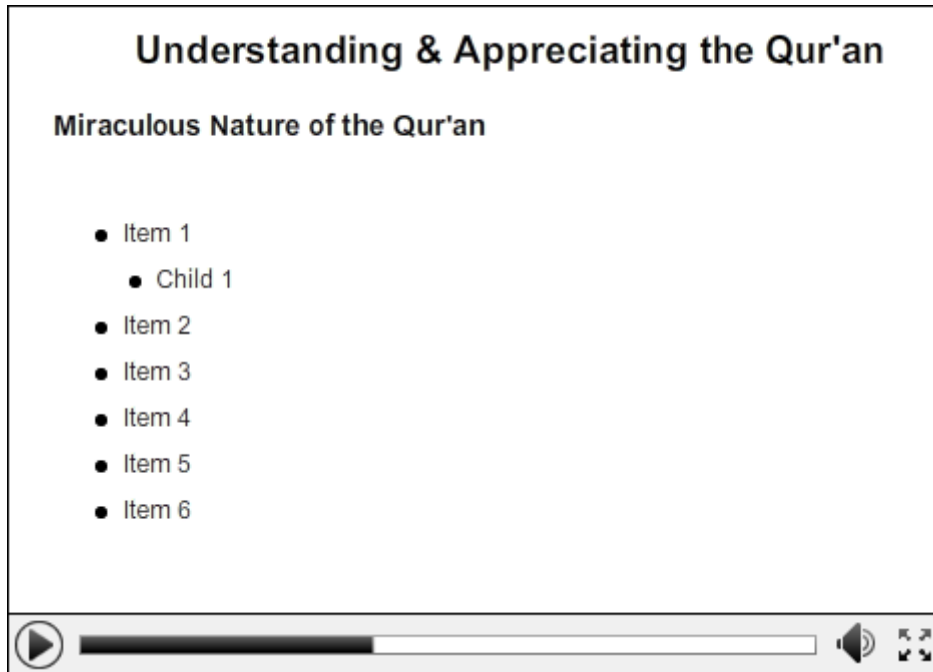
Submit

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Connected

This is how a Course Page looks like. Each course will be divided into short video segment.

A Video will open up on clicking the Segment Title



3.2 Sharing Resources

Develop an Online Platform where Madrasah resources are categorized & organized by Topic & Age Group. Madrasah Administrators, teachers & parents will be able to browse and contribute resources to the Madrasah Community. The resources could include material such as:

- Madrasah Syllabus developed by various Madaris
- Teaching notes & Material
- Scripts for Plays
- Islamic Games, puzzles, Comics

Share Resources Page

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Share Resources

Browse by Topic:

▼ Belief & Creed

General

God & His Justice

Comparative Religion

▼ Laws

General

Hajj

Women

Ramadan

▼ History

Pre Islamic

The Last Prophet

The Imams

Contemporary

▼ Quran & Hadith

Recitation

Featured Resources

A collection of resources for Madrasah administrators, teachers & parents. You can find resources ranging from Syllabus material, audio lectures, teacher training, Plays and more.

Complete Stanmore Madrasah Syllabus

Share a Resource

Do you have a Madrasah resource to share with others? Click below to submit the resource to us for review.

Submit

New Resources

- Item 1
- Item 2
- Item 3
- Item 4

Popular Resources

- Item 1
- Item 2
- Item 3
- Item 4

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This section of the website allows users to browse & share Madrasah resources.

List Resources

28

Open Madrasah Project

http://www.open-madrasah.org

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Search Login | Register

Online Courses Share Resources

Browse by Topic:

- ▼ Belief & Creed
 - General
 - God & His Justice
 - Comparative Religion
- ▼ Laws
 - General
 - Hajj
 - Women
 - Ramadan
- ▼ History
 - Pre Islamic
 - The Last Prophet
 - The Imams
 - Contemporary
- ▼ Quran & Hadith
 - Recitation

Belief & Creed > General

Kalima
Recitation & Explanation
[Teaching Material] [Age: 2-5]

Usool (Roots of Religion)
Basic concept of Tawheed, Adalat, Nabuwat, Imamah & Qiyamat
[Teaching Material] [Age: 6-8]

Seven Stages of Tawheed
Study the seven stages of Tawheed
[Notes] [Age: 15-17]

Day of Judgement
The concept of Heaven, Hell & the Day of Judgement in Islam
[Notes] [Age: 15-17]

Understanding Imamah
What is Imamah? The even of Ghadeer.
[Notes] [Age: 15-17]

<< Prev 1 2 3 4 5 Next >>

Select Type:

- ☒ Work Sheets
- ☒ Multimedia
- ☒ Plays
- ☒ Teaching Mate

Select Age Group:

- ☒ General
- ☐ 2 to 5
- ☒ 6 to 8
- ☐ 9 to 11
- ☐ 12 to 14
- ☒ 15 to 17
- ☐ 18 to 20
- ☐ 21+

About Us | Submit a Course | Share a Resource | Contact Us

Connected

Once the user clicks on any of the categories, a list of resources will appear that can be filtered by "type" and "Age group".

Conclusion

This ends the concept paper for "Learning Resources". To take the project forward the Concept paper needs to be shared with a wider audience for a comprehensive feedback. The Proposed solution needs to be evaluated to see if it will meet the needs of the community. Based on the feedback, the concept will be revised & a Project Plan will be prepared to translate the concept into reality.

Madrasah Assessment and Evaluation Process (MEAP)

What is MEAP?

MEAP is about raising standards in our madaris globally through a process that is designed, detailed and implemented by those working in the madrasah.

What MAEP is NOT ABOUT?

MAEP is not a madrasah inspectorate system. Research has shown that the best way to improve performance of any integrated system is through self-assessment and a subsequent evaluation of that self-assessment. Interventions through an inspectorate system regime are demotivating and are not sustainable.

MAEP Principles

MAEP should comply with following five principles:

- It needs to be light touch. It should not be burdensome to the madrasah that is being assessed. It should not feel like encroachment on the independence of the madrasah but an opportunity to work interdependently.
- It should be developmental in its approach. The process should not be perceived to be inquisitorial. The process is not about naming and shaming the madrasah. It is about supporting them to become the best **they** can. The onus of any change required as a result of an assessment cannot be imposed from external stakeholders.
- It should be proportionate. It should not be focusing on issues with little or no relevance to the overall picture of purpose of assessment and evaluation.
- It should be information driven. This is not about collecting data from the madrasah but supporting the madrasah to look at their own data and translate it into information for them to act upon.
- It should be transparent. Whatever is done in the process is for the madrasah to see. There has to be no hidden agenda.

How would MAEP work?

The MAEP has four steps:

Step 1

Madaris fills out an on line self-certification form on the four standards for Madrasah. In this form, it confirms whether it partially or fully meets the three standards. There is no option for not meeting a standard because the standards are such that all madaris will have a level of meeting them “partially.”

In reaching this judgement, the madaris considers the lines of enquiry set out within the standards and the evaluation of the evidence it has to help it reach a decision. If a madrasah reaches a conclusion that it “partially meets a standard” it would then need to provide a short action plan and a time frame by when it would meet the standard.

Step 2

The Islamic Education Department would then select organisations for visit to assess compliance of these standards. Four trained assessors visit the organisation and interview relevant people, sit in random classes, talk to students, teachers and members of the community. Data collected through this process is benchmarked. A report is written as a result of these visits in which a judgement is subsequently reached whether the organisation is fully or partially compliant. The organisation is then given an opportunity to comment on the report and correct any factual inaccuracies or correct any aspects of information gathered.

Step 3

If, as a result of the visit, the judgement reached by the assessors is that the organisation is “partially compliant” to a standard or standards, the Islamic Education Department in partnership with the local regional federation would provide developmental support the organisation to become fully compliant through a capacity building development programme.

Step 4

Once the organisation has been through the capacity building programme, it would be revisited by the IED to assess the progress made on those standards where it was previously partially compliant.

Data from Madaris to support MAEP

To support the evaluation process, the madaris will provide data on the following:

- Spiritual Growth Questionnaire. This will be an on-line questionnaire that will be filled out anonymously by the students of the madrasah. This data will be used in the discussions as part of the assessment and evaluation of Standard 4
- Madrasah Gross Happiness Questionnaire. This will be an on-line questionnaire that will be filled out anonymously by the students of the madrasah and their parents. The data will be used in the discussions as part of the assessment and evaluation of Standard 4

Visits to the Madaris

Madaris will receive a letter outlining that they have been selected for a visit. The organisation would also be provided details of the two trained assessors who will be contacting them to arrange the visit.

The team would comprise of four people with at least two being female. There would be at least 2 madrasah teachers with minimum 5 years of experience in madrasah, an educationalist familiar with the madrasah system and a recent madrasah graduate.

Because of the gender balance in place, the team will assess both male and female madrasah.

The assessors would then contact the organisation to arrange a date and time of the visit. They would explain the nature of the visit and stress that it is support the development of the organisation so as to help it meet the standards.

On the day of the visit, the assessors would request a tour of the madaris. They would ask questions on the standards and collate information on how the organisation has assessed its compliance. They may request to see the policies of the organisation and make a note of this on the assessment record. The assessors are not allowed to take any policies or paperwork from the madrasah.

The assessors would record the information provided by the madrasah on an assessment record. If the organisation so wishes, it can request a copy of the assessment record and the assessors should share the same with them.

The number of people that the organisation organises to meet with the assessors would be up to them. There is no limit. However, anything over 7 would be unnecessary and potentially burdensome.

They would also sit in a few classes and observe the interactions between the teacher and the students. They would speak with students and gauge their “happiness” of attending the madrasah.

Every madrasah being visited will be asked to share with the assessors a minimum of 1 and a maximum of three “Good Practices” that are being undertaken by the madrasah that could be replicated elsewhere. The assessors would note these on the assessment record and this would then be part of the report on the madrasah.

The visit would last between 5-6 hours.

Training of Assessors

Assessors will be trained to undertake the assessment. Each region will have a team that would be trained to undertake the assessment within that region. Quality assurance systems will be put in place to ensure the process is as standardised as possible. Training sessions will take place in the following localities:

- Africa (Either Dar-es-salaam or Mombasa)
- North America (Either Toronto or New York)
- Europe (London or Birmingham)
- Dubai (This would cover for Middle East, India and Pakistan)

Assessments to be undertaken

Each year, there will be no more than 20 assessments to be undertaken as follows:

- 4 in Africa with two being at least a large Jamaat
- 4 in Europe with two being at least a large Jamaat
- 4 in North America with two being at least a large Jamaat
- 3 in India
- 1 Dubai
- 3 in Pakistan
- 1 Australasia

Focus of development will initially be madaris in North America, Europe, and Africa.

Madaris in Pakistan and India and in other parts would be assessed based on better local understanding of the madrasah. The rationale for this is if a madrasah is not as developed, an assessment and evaluation process can be demotivating for volunteers working in those environments.

Process post visit

The madaris is then given an opportunity to comment on the report and correct any factual inaccuracies or correct any aspects of information gathered. It would be given 15 working days to send its comments to the Islamic Education Department.

If the organisation is not happy with the decision reached by the Islamic Education Department, it has the right of appeal. The process of this would be outlined to the madaris appealing any decision

Standards for Assessment for Madrasah

Standard 1: Madrasah apply principles of good corporate governance	
Lines of enquiry	Evaluation of evidence that needs to be taken into account by organisation for self-certification
- Where relevant, madrasah have a governing document or terms of reference with clear lines of accountability - There are written and easily accessible policies on health and safety, hygiene, child protection and each policy has a clear system set out for monitoring implementation - Madrasah undertake regular monitoring to ensure compliance with Health and Safety, Hygiene, Fire Prevention, Childcare and protection and disability requirements	Madrasah apply principles of good corporate governance and the evaluation of whether this is undertaken is through self-assessment using documents such as governing documents and various policies that are in place. There are effective processes in place for identifying, reporting and taking action on child protection issues.

- Madrasah teachers are vetted to ensure they have no criminal records.

Standard 2: Madrasah ensures that teaching is provided by suitably qualified and or experienced personnel

Lines of enquiry

- All volunteers and staff involved in delivering spiritual care and treatment receive appropriate supervision
- There are written policies on supervision and appraisal of volunteers and staff
- Spiritual leadership is supported and developed within all disciplines
- Volunteers and staff have access to personal development and training, including religious/scholarly training
- Volunteers and employees continuously update skills and techniques relevant to their work
- Volunteers and employees from all disciplines have access to, and participate in, activities to update the skills and techniques relevant to their work

Evaluation of evidence that needs to be taken into account by organisation for self-certification

Madrasah ensure that services are provided by suitably qualified and or experienced personnel. The evaluation of whether this is undertaken is through self-assessment using documents such as up-to-date job descriptions for teachers and staff, personal development and training programmes provided by the organisations, attendance records of staff and volunteers attending any training programmes, percentage of staff who have been appraised in an year, percentage of absenteeism, percentage of volunteers who have been appraised in an year. Policies on supervision of staff and volunteers are also examples that can be used by madrasah to self-assess whether they are compliant to this standard.

Standard 3: There are systems and processes in place to assess the children progress in the madrasah

Lines of enquiry

- There are systems and processes in place that measure progress
- There are measures in place to assess the progress
- There are opportunities for children to be involved in leadership development through activities such as assemblies, debating clubs, discussions forum etc.
- There is an overarching curriculum that is followed
- Teachers teach with lesson plans and schemes of works.
- Teaching methods are appropriate for the target age group being taught

Evaluation of evidence that needs to be taken into account by organisation for self-certification

Madrasah ensures that it has in place systems and processes to assess the children progress in the madrasah. Measures include items such as teacher to student ratio per madrasah day, number of trained teachers, number of training days per year, presence of an overarching curriculum, lesson plans, and schemes of works. There are opportunities for youth to lead on projects for the community.

Standard 4: Madrasah has a positive impact in the lives of the children, the parents, the local community and the wider society locally

Lines of enquiry

- There are systems and processes in place to measure the impact of the Madrasah undertakes impact assessment of their work. This could be done through madrasah in the lives of the children, the parents, the community and the questionnaires, feedback, local events etc.

Evaluation of evidence that needs to be taken into account by organisation for self-certification

wider society

- Madrasah is able to access local spiritual growth questionnaire of its youth
- The madrasah is able to measure “Gross Madrasah Happiness” of its madrasah

Organisational Structure – Concept Paper

1.0 Summary

A Madrasah *Centre of Excellence* as a permanent area within The World Federation will be established, and will be the vehicle that will deliver the strategies for the Madrasah portfolio. The CoE will be centralised, have a strong governance and autonomy, and will provide the Madaris with the central support that they require.

2.0 Introduction and Background

The institution of Madrasah is one of the key elements within our community structure and perhaps the most important in supporting and facilitating dissemination of the basic principles of Islamic education to the children of our community.

Over time, the growth and expansion of our community centres around and across the globe has subsequently resulted in a surge in the number of Madaris. Furthermore, the growth has been pursued by an expansion and increased variety in approaches, methods, styles and material used.

Various Madaris have taken the lead on different fronts in their own way and manner, and resources have been pulled and pushed in different directions.

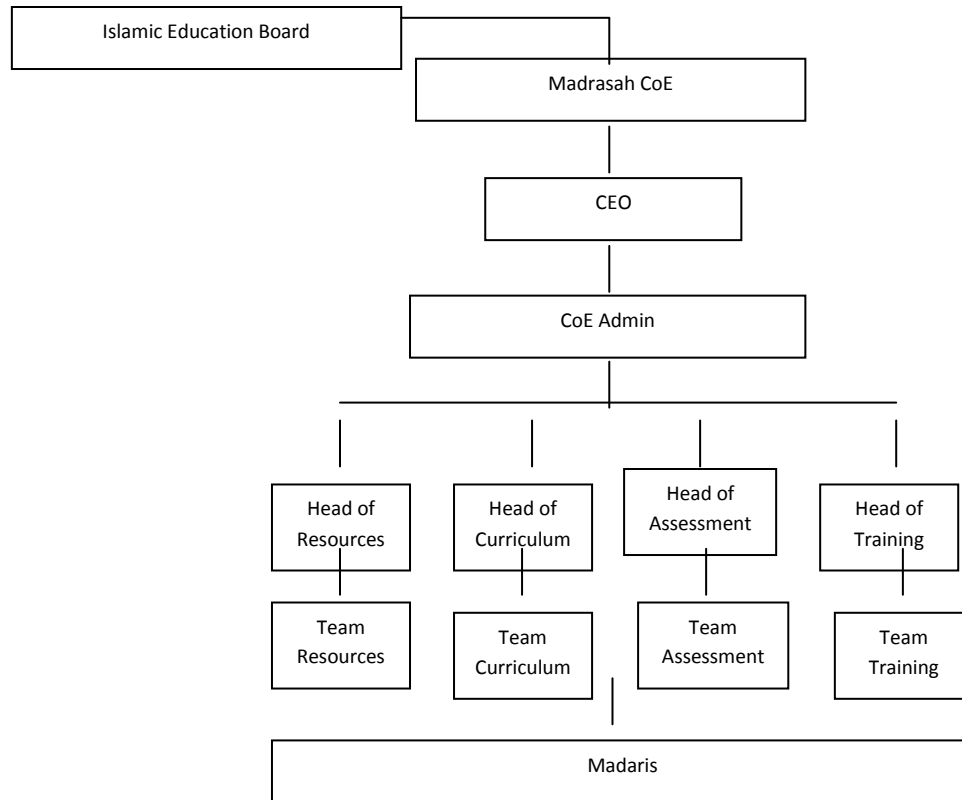
As our community in principle has one overall vision and direction, a number of attempts have been undertaken to explore options and routes to merge all diverse investments and efforts into a more co-ordinated and cohesive structure and system. These efforts have been initiated and taken place on local, regional and global levels, however due to a spectrum of challenges; a substantial amount of work is still required.

In order to have a focused and centralised direction, there is a need to have a designated department at the hub of the wheel, whose focus would be to attain harmonisation amongst the Madaris across the globe. The Dubai Summit February 2011 reached the conclusion to set up a unit at the core of the World Federation, a Centre of Excellence. The initial role of this branch would be to enable and facilitate the delivery of the key priorities identified at the retreat. Going forward, its role would cover to initiate, manage and implement initiatives with a view to bring about progress and evolution in the institution of Madrasah.

3.0 Structure

In this section, the proposed structure details are outlined together with terms of reference. Essentially, the proposition entails a new unit with sole focus on the Madrasah portfolio. Whilst it is suggested that it is initially positioned in capacity of a desk connected to the Islamic Education Board of the World Federation, depending on the progress, evolution and need, the view is to upgrade the Madrasah of Excellence to board status as and when deemed appropriate.

3.1 Structure Overview



3.2 Structure Detail

- The 'Madrasah CoE' is connected with the Islamic Education Board; however its sole focus is on the Madrasah institution.
- The CEO of the CoE is a paid full time position at the secretariat level. The CEO should report directly to the IE Assistant Secretary General and the Secretary General of the World Federation.
- The CoE Secretariat will initially consist of 1 paid admin staff, with a view to increase as, when and if needs demand.
- The Head of Departments are volunteers initially, with the view to have paid staff as, when and if deemed appropriate. The above four departments are part of the initial structure, as per the priorities identified and established at the Dubai Summit. This level of the structure can grow/shrink as and when deemed appropriate.
- Each Department has a team of volunteers, representing the Madaris globally, representing and linking the Madaris grassroots across the regions.

3.3 Process and Protocol – CoE vs. Regional Federations and Jamaats

- The CoE will have direct communication with the Madaris worldwide
- The communication **does not** have to go through the Regional Federations and individual Jamaats.

4.0 Budget

- The CoE Budget will be part of the overall IEB budget; however the agreed level of funds will be clearly earmarked for the CoE and will be managed by the CoE.

5.0 Terms of Reference

A Terms of Reference document has been outlined as per below:

Function	To serve as centre of excellence for our Madrasahs throughout the world being the main driver for uplifting and maintaining of standards through consistent planning and implementation of objectives agreed at Dubai 2011 Retreat
Constitution	The Conference of World Federation hereby resolves to establish a Desk under I.E to be known as the Madrasah Centre of Excellence, The MCOE will be an executive desk to implement delegated objective in these Terms of Reference
Purpose	To ensure that the World federation meets and exceeds its vision and objectives in relation to Madrasah's throughout the world. 1. To become the central point of liaison for Madrasah community worldwide. 2. To set up and manage a system of evaluation and assessment of Madrasah including setting up of K.P.I.S for measuring standards. 3. To oversee a process of arriving at a common curriculum for Madrasah 4. To facilitate a continuous programme of teacher training and C.P.D for Madrasah teachers to uplift the standard of teaching. 5. To set up a world class Madrasah resources centre and facilitate and encourage use of the by all Madaris. 6. To set up standards and facilitate setting up of worldwide examination for Madrasah graduates. 7. To support local Madaris including local examination boards. 8. Represent the institution of Madrasah at World Federation Executive meetings & Conferences. 9. Roll out programme of spiritual mentors for Madrasah 10. Establish model policies and guidelines for smooth running of Madrasah. 11. Identify resources and approach to formalise strategy and positioning including impact of I.T, net Madrasah, virtual Madrasah and facilities. 12. Review at regular intervals student experiences and Madrasah experiences to evaluate whether proposition is being delivered.

Level of Authority	Decisions over Planning, strategy & the central resources needed to support and deliver activity to realise objectives across the membership worldwide Advisory capacity to provide expert feedback and enable Madrasah to share best practice Recommend policy and guidelines World federation executive
Level of Financial Authority	Manage dedicated budget approved by the conference /executive and be fully accountable for its effective use.
Reports Received	Monthly Communications activity report relating to Madrasah from regional federations Management Information report relevant to Madrasah from I.E. and world federation executive Report from local Madaris
Reports to	Islamic Education Assistant Secretary General, Secretary General of the World Federation and World Federation Executive.
Links to Other Committees	Regional Madrasah boards and local Madaris committees
Status	A prominent desk
Frequency and Duration	Monthly (initial 3 months - fortnightly) 4-5 hours duration dependant on agenda
Minimum Attendance	Required The Desk Members shall be appointed by the executive of world federation and will include 2 non-executive directors appointed by the conference every 3 years. The other members of the desk will compromise of a full time CEO, four executive directors for each strand (training, evolution, curriculum and resources) and Head of I.E
Chair	CEO
Vice Chair	Director of Evaluation
Standing Agenda Items	1. Review board performance against plans and objectives 2. Action plan and target dates 3. Madrasah community relationship Management and feedback 4. Review of the budget and actual spends. 5. Communications of progress and reports.

ALI OMTT

Vision

The Academy for Learning Islam (www.academyofislam.com) has come up with a program to assist and train Madrasah teachers during the Summer of 2011. The program will help Madrasah teachers who are not professionally trained as educators to learn enhanced practices of imparting religious education according to modern day ideas and research. The vision focuses on developing a program that caters for educational and spiritual aspects of learning techniques focused on adults and children. The vision will draw on the expertise of educators and experienced religious teachers to assist Madrasah teachers in preparing and handling their classrooms professionally as well as ensuring that Islamic approach to teaching (*ta'leem*) and purification of soul (*tazkiyat an-nafs*) are jointly adapted by Madrasah students. This will help the students of all age ranges to balance religious and spiritual aspects of Islam in the face of materialistic and sometimes irreligious challenges they encounter at schools, homes, sport arenas & other environments, as well as on television and internet.

Benefits

The immediate benefits OMTT to be conducted by the Academy for Learning Islam (ALI) in July & August 2011 (corresponding with Sha'ban and Holy Ramadan 1432) are:

- 1) Madrasah teachers will be better prepared to begin their Madrasah Academic year in September 2011
- 2) Past and experienced Madrasah teachers and educators will share their personal experiences on best practices
- 3) Teachers do not need to travel or commute in order to participate in this program, rather they can learn from the comfort of their homes as all sessions will be online.
- 4) All sessions will be promptly recorded. This will allow teachers to re-view the sessions or catch up on sessions they could not attend
- 5) Teachers will be better equipped and develop confidence in running their Madrasah classes

Self learning as a preamble to teaching

The ALI OMTT will allow current and future Madrasah teachers to first be listeners and learners before being speakers and teachers. Emphasis will be put to instill self purification and humility as essential qualities of teaching the Qur'an, Islamic Laws and Ethics and the great life practices (*sirah*) of the fourteen Ma'sumeen (a). The program will allow all Madrasahs that participate not to allow any untrained persons to overtake the huge burden of teaching at Madrasah by simply filling in the position of a missing teacher. We can no longer expose our *ma'sum* children at Madrasah to teachers who have had no or very little experience of teaching.

The ALI OMTT will train Madrasah teachers to follow on the role of the Prophet Muhammad (s) and his Ahlul Bayt (a) as the first and foremost teachers of the Qur'an and other Islamic disciplines. It will draw from the Qur'anic verses that enumerate the role of the Holy Prophet (s) being commissioned amongst other things to teach and purify the community from evils of the time. (See verses 3:164 & 62:2; also 2:129). In addition to this, huge corpus of Hadith on the excellence and the etiquette of teaching and learning will be employed.

Curriculum enhancement

Teachers will be shown ways of enhancing the curriculum with contemporary topics and the inclusion of connections to help make religious learning more than just theory. Practical application of fiqh and tarikh topics, connections to the Qur'an and hadith, and implementation in daily life will be discussed. Islamic studies must be made more relevant to children's lives rather than just information to be learned.

Levels of Learning

The program will discuss how teachers channel Islamic education into various levels of learning such as knowledge, thinking, communicating, and applying. Assessment will be based on various levels of learning. Teachers will be shown how assessment can be standardized to improve fairness and consistency. Since children learn in various ways, methods of appealing to different intelligences will be discussed.

Positive Discipline

A lot of time is sometime spent in handling issues of discipline and behavior. The OMTT program will explore various ways of positive discipline that teachers can use. Based on the educational expertise of professional teachers, and the resources that are available in the field of education, teachers will be taught how to best handle such issues without creating negativity and using up a lot of class time. Character training and emotional intelligence can be employed to help students build themselves as worthy members of the Islamic community.

Specifics

Classes will be conducted online by professional and/or experienced teachers. Each module will have two sessions of 90 minutes and will be conducted over the weekend. Timing will be such that it will be appropriate for different time zones. The webroom allows for visual presentations and discussions. There will also be opportunities to send in questions after the sessions.

ALI OMTT will help make Islamic Studies more dynamic for both teachers and students. Educators will be shown excellent ways of teaching and will also see the mistakes that teachers can fall into. Personal guidance will also be available for those who wish to discuss their own experiences. Madarasahs do a great job of educating our children about the various facets of religion. ALI OMTT will help ensure this educating is done in a manner more relevant to today's times.

The program will be overseen by instructors at the Academy (Hasanayn Kassamali & Tahera Kassamali) who have had a long record of conducting on site and online short Islamic courses since the inception of the Academy in 2001.