



CAMBRIDGE MUSLIM COLLEGE

Faith in Scholarship

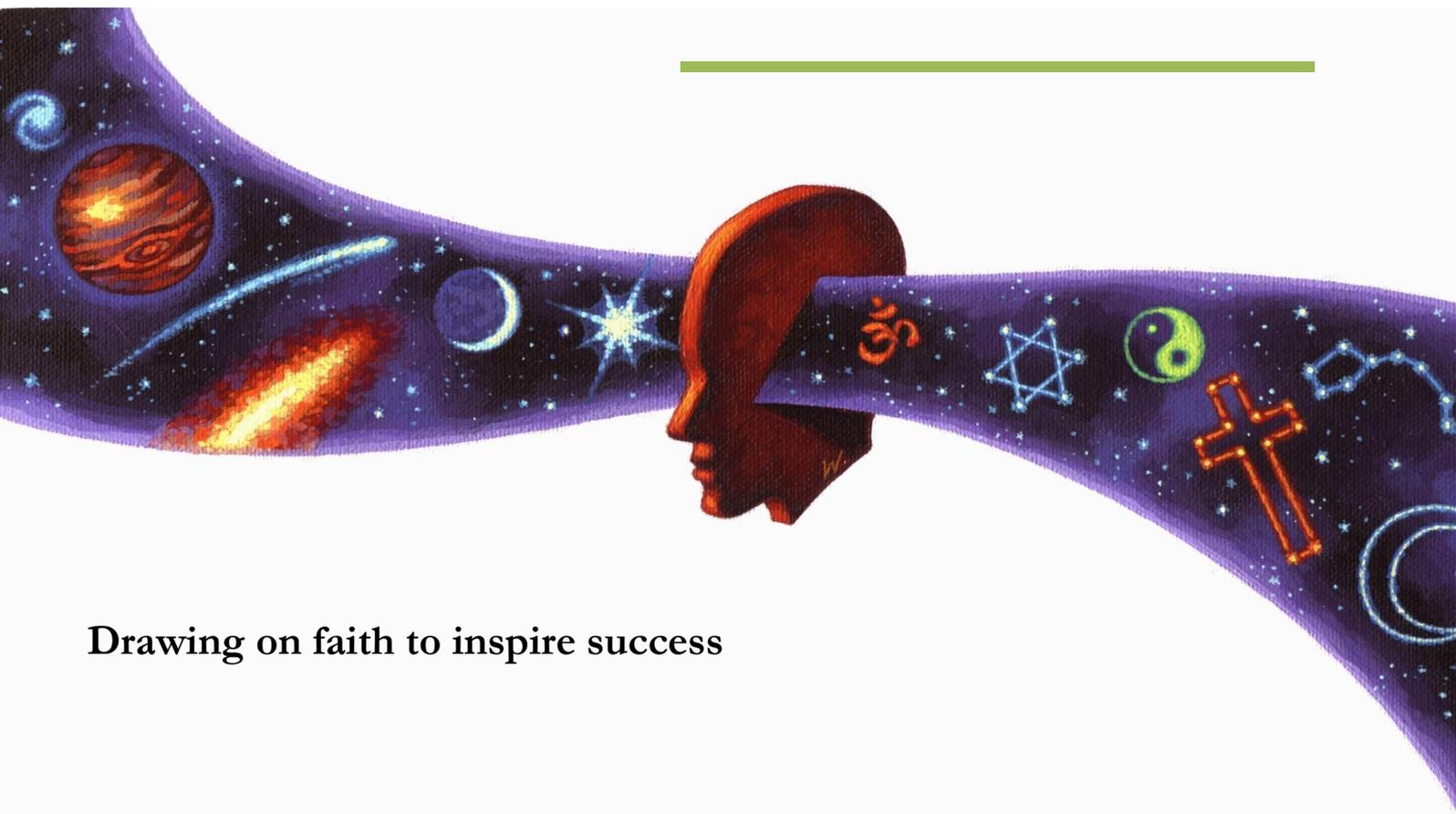
WOOLF
INSTITUTE
studying
relations
between
Jews
Christians
& Muslims



Leading education
and social research
Institute of Education
University of London

Educating Muslim young people to succeed in Britain

3 Year Partnership Project
hosted at the
Cambridge Muslim College



Drawing on faith to inspire success

1-Page Summary



SHAYKH ABDAL HAKIM MURAD
(TIM WINTER)



At present, our Muslim young people are the lowest performing religious group in British schools. The prospects for significant numbers of young British Muslims are bleak: educational underachievement followed by low-skilled, casual employment, unemployment or crime. For example, in 2010 46% of Muslim boys gained five A*-C GCSE grades compared with 70% of Chinese boys, 51% of white British boys and 68% of Indian Hindu and Sikh boys. Research shows that a core part of this problem is that young Muslims' strong religious identities are ignored at school and in the National Curriculum, rather than being nurtured and guided to promote educational and personal success.

To address this situation **Shaykh Abdal Hakim Murad** (Tim Winter) of the University of Cambridge and **Professor Tariq Ramadan** of the University of Oxford and other leading academics (please see page 5) have come together to collaborate on a pioneering three year project entitled **Educating Young Muslims to Succeed in Britain**. This project aims to develop parts of the National Curriculum that are specifically designed to help Muslim young people succeed in Britain in education and in life on the basis of rigorous empirical and theoretical research. The Patrons of the project include **Rt. Hon. Sadiq Khan, MP** Member of Parliament for Tooting and Shadow Lord Chancellor (please see page 8).



PROFESSOR TARIQ RAMADAN



Over the three years of the project, the project team will deliver:

- **an educational approach** to help young British Muslims think about what it means to be a Muslim in contemporary Britain published and tested in academic papers and seminars;
- **a book** to enable teachers to help young British Muslims think about what it means to be a Muslim in contemporary Britain;
- **three National Curriculum modules** designed for young British Muslims in History and Religious Education, and
- **annual input into the National Curriculum Review** (2011-2014) to ensure that the curricular interests of the Muslim Community are represented.

This project cannot happen without your donating to it. To find out how to give to the **Educating Young Muslims to Succeed in Britain** project, please turn to **page 24** of this document. Thank you.



RT. HON. SADIQ KHAN, MP MEMBER OF
PARLIAMENT FOR TOOTING AND
SHADOW LORD CHANCELLOR

**Truly God does change the condition of a people
until they change what is in themselves.**

1-Page Summary	2
Introduction	4
Why we are writing to you	4
The people	5
The institutions involved	9
Why this project is needed	10
Outputs year by year	13
Budget	22
How to Donate	24
Naming opportunities	26
Speaking with the project team	27
Our community needs you	28

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Introduction

Muslim children are the worst performing religious group in Britain's schools.

When faced with the British school system, Muslim pupils very often respond by:

- abandoning faith in favour of a secular world-view or
- defending their faith by retreat into an insular, reactionary form of Islam and resisting 'Western' education.

Both responses are damaging. The first abandons faith; the second abandons personal success. Both responses leave our children's potential unfulfilled.

We need a framework that brings together Islam with education in Britain. This cannot be achieved without serious academic research which is fully grounded in Islam and in contemporary educational theory. Without this framework we risk never achieving broad success as a community.

Why we are writing to you

This document explains why we want to raise **£371, 000** to fund this three year Research Project at the Cambridge Muslim College and what this project will achieve.

This project will not happen unless you and other people like you are willing to fund it.

If, after reading this document, you want to donate, page 24 gives details of how to do so.

If we are unable to raise the whole amount of **£371,000** by 31st October, 2011, the Cambridge Muslim College will return all donations and the project will not start.

If we receive donations totaling more than **£371,000**, the excess donations will be returned *pro rata*, e.g. if we receive 10% more than we require we will return 10% of every donation.

The People



The Academic Team

A project of this importance needs intellectual input of the highest calibre, combining a deep understanding of Islam, of modern academic thought and of contemporary British culture. The following team has been assembled.



Academic Advisor

Shaykh Abdal Hakim Murad (Tim Winter) is the Shaykh Zayed Lecturer in Islamic Studies at the Faculty of Divinity of the University of Cambridge and Dean of the Cambridge Muslim College. In 2009, Shaykh Abdal Hakim was named one of the *500 Most Influential Muslims in the World* by the Royal Islamic Strategic Studies Centre.



Academic Advisor

Professor Roy Bhaskar is World Scholar at the Institute of Education, University of London and the founder of the philosophy of Critical Realism with an expertise in the Philosophy of Religion. Critical Realism has had an enormous influence on the natural and social sciences over the past 25 years. He has offered to mentor the philosophical aspects of this research because he believes that the outcomes of this project are potentially “game-changing” for the relations between the Muslim community and British society at large.



Academic Advisor

Professor Tariq Ramadan is HH Sheikh Hamad Bin Khalifa Al Thani Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies and Research Fellow of St Antony's College at the University of Oxford. He is a world authority on Islamic jurisprudence and sociology. He has written over 18 books including *To be a European Muslim*. In 2009, Professor Ramadan was listed by Prospect magazine in 49th place in the *World's Top 100 Intellectuals*.

Academic Advisor

Dr. Laura Zahra McDonald is a Research Fellow at the Institute of Applied Social Studies, University of Birmingham, researching state and community security and conflict transformation with particular focus on Muslim communities, women and young people. Her academic interests centre around the relationship between Islam, community and justice. After studying Social Anthropology with sub-honours in Arabic and Middle Eastern Studies at the University of St Andrews, Dr. McDonald completed her PhD at the Centre for Women's Studies at the University of York using fieldwork with Muslim converts to explore women's ideas and activism in relation to Islamic feminism and the intersection of gender, ethnicity, faith and nation. She is also a Visiting Lecturer at the Cambridge Muslim College.



CAMBRIDGE MUSLIM COLLEGE
Faith in Scholarship

Academic Advisor

Dr. Edward Kessler MBE is the Executive Director of The Woolf Institute in Cambridge and is also a Fellow of St. Edmund's College, University of Cambridge. He has a First-Class Joint Honours Degree in Hebrew & Religious Studies from the University of Leeds and a Master of Theological Studies Degree from Harvard Divinity School. He completed a PhD at the University of Cambridge. In 2006, he received the Sternberg Interfaith Award from philanthropist Sir Sigmund Sternberg "in recognition of outstanding services in furthering relations between faiths". He was awarded the MBE for services to inter-faith relations in 2011.



WOOLF INSTITUTE studying relations between Jews Christians & Muslims

Project Researcher

Dr. Matthew Tariq Wilkinson was educated at Eton College where he was awarded a prestigious King's Scholarship (a full academic bursary) and at Trinity College, Cambridge where his first year performance in Theology & Religious Studies was recognised by a scholarship. He completed his PhD entitled, *History Curriculum, Citizenship and Muslim Boys: Learning to Succeed?* at King's College London earlier this year. He is the originator of the *Islamic Critical Realism* synthesis and the core framework of *Essential Islamic Education*.

Matthew Tariq converted to Islam in 1991 and thereafter gained an Islamic education in the *Qur'an*, basic Islamic jurisprudence and the Arabic language with traditional scholars. He has taught Muslim pupils Islamic Studies and History for twenty years in mainstream and faith schools and gained Qualified Teacher Status in History in 2005. He also has extensive practical and grass-roots experience of the issues faced by Muslim pupils and parents in British schools having served on the Muslim Council of Britain's Education Committee since 2008.



CAMBRIDGE MUSLIM COLLEGE
Faith in Scholarship

The Patrons

The project is endorsed by leading Muslim Community patrons who have lent their names to this research project as testimony that the project represents the authentic and pressing needs of the Muslim Community for the greater good of British society.



Rt. Hon. Sadiq Khan, MP is the Member of Parliament for Tooting and Shadow Lord Chancellor and Shadow Secretary of State for Justice. He was both the first Asian and the first Muslim to attend Cabinet. From October 2008 to June 2009, Mr. Khan was Parliamentary Under-Secretary of State in the Department for Communities & Local Government. He had special responsibility for: community cohesion, religion and belief, race and preventing violent extremism. Apart from his Parliamentary duties, Mr. Khan has a keen interest in education as the governor of two primary schools and patron of the Polka Theatre Company. Mr. Khan's book *Fairness Not Favours - How to Re-Connect with British Muslims* won the prestigious Jenny Jeger Award for Best Fabian Society Publication. In this publication Mr. Khan highlighted, amongst other things, the role that education has to play in promoting the personal and civic success of young Muslims in Britain.



The Research & Documentation Committee of the Muslim Council of Britain. The MCB is a national representative Muslim umbrella body with over 500 affiliated national, regional and local organisations including mosques, charities and schools. Its Research & Documentation Committee is an academic and researcher network that supports the activities of the MCB through policy briefings, survey work and supporting research of relevance to the Muslim community. It has already successfully collaborated with King's College London in co-funding and co-supervising Dr. Wilkinson's PhD research, *History Curriculum, Citizenship & Muslim Boys: Learning to Succeed?*



Dr. Muhammad Abdul Bari, MBE, is Chairman of the Board of Trustees at the East London Mosque & London Muslim Centre (London's first mosque). He received his doctorate and qualified as a teacher from King's College London. He has served East London's diverse communities in various capacities for three decades. He was Secretary-General of the Muslim Council of Britain from 2006 until 2010. In recognition of his services to the community, Dr. Bari was conferred an MBE in 2003. He is on the Organising Committee Board for the 2012 Summer Olympics.



Mr. Mohammed Amin is Vice Chairman of the *Conservative Muslim Forum* and was the first Muslim partner at Price Waterhouse, UK. Most recently, Mr. Amin was PricewaterhouseCoopers' Head of Islamic Finance in the UK. He has made presentations on Islamic Finance around the world as well as advising the UK Government and is active in a number of inter-faith and Muslim community organisations.

The institutions involved



The Cambridge Muslim College supports the development of training and Islamic scholarship to help meet the many challenges facing Britain today. It is dedicated to maintaining academic excellence and pushing the boundaries of Islamic learning in the West. Drawing on resources and expertise in Cambridge and beyond, the Cambridge Muslim College's mission is to help translate the many existing strengths of British Muslims into stronger, more dynamic institutions and communities.

The Cambridge Muslim College is the ideal host for this project because it combines a commitment to rigorous Islamic scholarship with the resources of the University of Cambridge.



The Woolf Institute is dedicated to studying relations between Jews, Christians and Muslims throughout the ages. It consists of The Centre for the Study of Jewish-Christian Relations (CJCR), The Centre for the Study of Muslim-Jewish Relations (CMJR) and The Centre for Public Education (CPE). The Institute provides a stimulating learning environment for a diverse student body and offers a range of educational programmes in Cambridge and via e-learning.

The Woolf Institute is also Associate Member of the Cambridge Theological Federation. The Cambridge Theological Federation brings together eleven institutions through which people of different churches, including Anglican, Methodist, Orthodox, Reformed and Roman Catholic, train for various forms of Christian ministry and service.

The Woolf Institute is an ideal partner for this project because of its expertise in inter-faith education. It will also facilitate drawing on the long-standing Jewish experience of being a minority community defined by its faith within a majority society of a different faith.



The Institute of Education, University of London is the only Higher Education Institution in the United Kingdom dedicated entirely to education and related areas of social science. It is the UK's leading centre for studies in education and related disciplines.

Professor Bhaskar's position at the Institute of Education, University of London provides a conduit to access the Institute of Education's extensive academic resources such as the largest educational library in Europe and will ensure that the project is grounded in the latest educational theory.

Why this project is needed

This project will develop an educational framework for the school curriculum that brings together a deep understanding of Islam and education in Britain.

Modernity has been problematic for Muslims

Since the sixteenth century, the Muslim world has attempted to embrace the trappings of modernity, such as nation-states and the capitalist economy, whilst by and large retaining attitudes to faith that have prevented the majority of the Muslim world from responding effectively to the technological, social and intellectual changes of the last four hundred years. This has been accompanied by political fragmentation and major shifts of power both within and outside the traditionally Muslim world.

This stagnation has been due, in part, to the fact that the foundation of modernity – the split of public law from private religious belief - was contradictory to the world view of Muslims. Both worship (*'ibadat*) and social behaviour (*mu'amalat*) in Islam are derived from the Revelation of the *Qur'an* and the Prophetic practice (*Sunna*) of Muhammad (peace be upon him) and therefore this split is contradictory to a traditional Islamic world-view.

As a result, many Muslims today perceive a disconnect between their professional lives in non-religious contexts and their religious belief. This has been made worse by the absence of a contemporary philosophy of Islam to connect religion and daily life and to understand Islam in the modern world. This has resulted in two default positions of faith being available for contemporary Muslims:

1. *the abandonment of faith* in favour of the scientific, professionalised world-view or
2. *the defence of faith* in a way that often involves setting-up a range of false polar opposites to buttress faith such as: Islam v. The West; Global Brotherhood v. National Citizenship; Shariah v National Law - in a way that is inconsistent with living a successful life in Britain.

At a practical level, many Muslims in the West have now begun to live in Britain with outstanding success in business, politics, the professions, sport and culture. All Britons can think of successful British Muslims. However, there is a large under-class of disaffected young British Muslims who fail at school, become unemployable, often dabble in drugs and have no aspiration for personal and professional success. Many end up in prison where Muslims comprise c.10% of the UK prison population.

The project team believe that the fundamental problem is the lack of a framework that connects British identity with Islamic belief and connects belief in the power of formal education with the Islamic aspiration for learning.

This inability of some Muslims to engage with the contemporary world and the reluctance of the secular world to embrace people who are motivated by faith has caused three related crises amongst many young Muslims in the West:

1. **Entrenched political and cultural alienation.** This leads to gang behaviour in ghettoised communities and a mutual fear of cultural engagement between Muslims and non-Muslims, especially in educational settings.
2. **Widespread educational underachievement** especially amongst Muslim males at secondary level. For example, in 2010 46% of Muslim boys gained five A*-C GCSE grades compared with 70% of Chinese boys, 51% of white British boys and 68% of Indian Hindu and Sikh boys. Despite good A²-Level results, the participation of female Muslims at university level is under 21%, considerably lower than the national female average of over 50%.
3. **Occasional violent extremism** which in Britain has been largely a 'home-grown' phenomenon: the 7/7 bombers were all brought up in Britain and educated in non-religious, mainstream state schools.

Inadequate School Curricula

The current school curriculum in England fails to help young Muslims succeed. At the moment, the Humanities subjects which could potentially help are not prioritised by governments, schools or, indeed, Muslim parents due to a narrow and false understanding of what makes people employable and successful.

Recent research shows that History and Religious Studies, two subjects that young Muslims tend to like and consider relevant to making sense of themselves and the world around them, are under-developed and under-valued.

Religious Education only superficially compares religious practice and belief and often does not help Muslim pupils think about and debate difficult religious issues.

The present National Curriculum for **History** contains modules on the *History of Islam* but these are optional and almost never taught. Furthermore, the *History of Islam* modules and the rest of the History curriculum fail to set contemporary issues that affect

the relationship between Muslims and non-Muslims in a deeper historical context.

Supplementary Islamic Education, whether in *madrasas* or in supplementary Saturday Schools fails to connect Islamic learning with formal, mainstream education.

What is needed to change this situation is a vision of what it means to be a Muslim in a multi-faith country and the dissemination of that vision into schools. This will enable young Muslims to reflect on the meaning of living in successful co-existence with people of other faiths and of no faith whilst being committed to their own religion.



Outputs year by year

Over the three year period of the project (2011-14), the project team, with Dr. Matthew Tariq Wilkinson as the Principal Researcher, will develop this educational framework on the basis of the most rigorous contemporary educational and Islamic scholarship, design the curriculum material for English schools at Key Stages 3 and 4 for Religious Education and History and make every effort to ensure that this material impacts on the National Curriculum Review which is currently open until 2014. This will be the first stage of a process that will subsequently include piloting and testing the curriculum material, designing a Masters Degree for teacher training and thinking about the education of Muslims in the international context.

Table of Outputs 2011-14

	2011-12	2012-13	2013-14
Academic papers	3		
Educational books		1	
National Curriculum Modules			3
Lectures	3	2	3
Seminars and conferences	3	3	3
Contribution to the National Curriculum Review	1	1	1

Year 1 The development of the core theoretical framework for the education of Muslims in Britain using the philosophy of Critical Realism

Critical Realism is a branch of philosophy which takes seriously the sphere of religious action and belief and calls for a deep rational consistency between what we know and believe and what we do.

Critical Realism suggests that in some sense religious belief must be true because all beliefs have effects in the world and so must be taken seriously.

This makes Critical Realism an appropriate branch of thought for considering Islam in the school curriculum because the *Quran* states again and again the core partnership between sound belief and good social behaviour as a platform for the whole of religion. We refer to the synthesis that results from this shared understanding as *Islamic Critical Realism*.

Year 1 of this project will involve the development of the core ideas of *Islamic Critical Realism* for debate within the Cambridge Muslim College at seminars and presentations and, more widely, through relevant peer-reviewed academic publications.

Islamic Critical Realism is based upon three principles outlined below that demonstrate the compatibility between Critical Realist thought and Islamic doctrine and practice and how the two may mutually enrich one another to help young British Muslim think deeply about their faith.

These principles, which will be worked up in Year 1 to a high level of academic rigour are and that in Years 2 and 3 will be the basis of the curriculum material are:

a. A shared commitment to ‘Serious Praxis’

‘*Serious*’ in the Critical Realist sense means that your practices and behaviour are consistent with your knowledge and beliefs. When this occurs, you achieve ‘praxis’. This principle is built out of a critique of the dominant strands of Western rationality as ‘*unserious*’. Islam is ‘serious’ in this philosophical sense because once you have committed to a doctrinal belief, you have also committed to a practice. The outcome of this practice, if it is complete, ought to be a harmonious relationship with God.

The fact that the idea of ‘serious praxis’ is embedded in the Qur’an is evidenced by the fact that the phrase used to characterise believers, ‘Those who believe *and* do righteous acts’ (e.g. *Qur’an* 2: 82-83) is the most repeated of all *Qur’anic* phrases. The Arabic pronoun *wa* (and) here indicates an intrinsic partnership not an extrinsic relationship.

b. The Qur'an: A Critical Realist Document

The *Qur'an* is 'realist' in its references to the real events and natural structures of the Universe and in encouraging humankind to learn true lessons from real events.

'We have created the heavens, and the earth and everything between them in reality with Truth (bil Haqq)' (Qur'an 15: 85).

The *Qur'an*, like Critical Realist philosophy, speaks of the stratified natural structures and stages (emergence) of Creation (*Qur'an* 71:13-14). Yet the truth of these emergent stages can only be apprehended through deep critical personal and social reflection. Refrains such as these are the *leitmotif* of the *Qur'an*:

'There are signs on the horizon and in the self for people who reflect...'
(*Qur'an* 41: 53)

'In the creation of the heavens and earth and the alternation of night of day...are signs for people who use their intellects...' (*Qur'an* 2:164, 3:190)

The *Qur'anic* challenge: *'...bring Me another verse like it...'* (*Qur'an* 2:23) refutes the idea that the Revelation is to be unreflectively or uncritically believed in and followed without the full exercise of reason. Critical rationality is a core quality of authentic *Qur'anic* belief.

c. The Mission of Muhammad (pbuh): A Paradigm of Dialectical Social Transformation

The mission of the Prophet Muhammad (pbuh) was 'critically realist'. That is to say he (pbuh) made a critical transformation of social structures, such as tribes and patterns of personal behaviour, but was a realist in understanding and in transmitting the Divine Wisdom that they should not be dismantled or altered abruptly. He (pbuh) understood that individuals are socially-embedded, relational beings and therefore saw it as his religious duty to establish a just society in order to ensure individual spiritual well-being.

The recovery of this transformative understanding of Islamic praxis is crucial for Muslim believers to transact with a multi-faith society in a way that is peaceful, just and actively transformative for the common good.

In Year 1, the core ideas for Islamic Critical Realism will be submitted for publication in the form of:

- a. **Three peer-reviewed articles:**
 1. ***Introducing Islamic Critical Realism*** outlining the basic principles of Islamic Critical Realism and opening the theory up for peer-review for the *Journal of Islamic Studies*.
 2. ***The Life of the Prophet Muhammad (pbuh): a model for positive transformation*** for a special edition on *Dialectics* for the *Journal of Critical Realism* in January 2012 about which the Editor of the *Journal of Critical Realism* has already made enquiries.
 3. ***Islamic Critical Realism: a framework for an Islamic approach to inter-faith relations*** for the *Journal of Religious Education*.
- b. **A proposal for a book** entitled *Islamic Critical Realism* that Dr. Wilkinson has already been asked to prepare by the Commissioning Editor of Routledge, Professor Roy Bhaskar, which will then be ready for writing in Year 2 of this project.
- c. **At least two formal lectures** at the Cambridge Muslim College to open up *Islamic Critical Realism* to peer-comment and review.
- d. **Seminars** at the Muslim Council of Britain, the Institute of Education, University of London and the Woolf Institute so that the emerging ideas can be brought to bear on the educational, inter-faith and Muslim communities.
- e. **The National Curriculum Review** – The Government has opened up the National Curriculum for review. Dr. Wilkinson will make appropriate suggestions to the Department for Education to support informed Muslim community interest into this National Curriculum Review through channels opened up by the Patrons. This consultation will be on-going throughout the three years of the project.

Year 2 **Transforming Islamic Critical Realism into Essential Islamic Education**

In Year 2 of this project, Dr. Wilkinson will write the proposed book for Routledge which will articulate in detail the core ideas of Islamic Critical Realism developed in Year 1, drawing upon peer-review and comment from the Cambridge Muslim College and beyond. This will be intended primarily for Muslim teachers and teachers of Muslims, especially in Religious Education and History.

In the final chapters, the book will explore how this can be developed into an approach for Humanities Education that Dr. Wilkinson will call *Essential Islamic Education*.

Essential Islamic Education will take the form of:

- a. The Essence of Islam;
- b. Understanding Islam Today;
- c. The Presence of the Past: an exploration of the historical roots of contemporary affairs involving Muslims.

- a. **The Essence of Islam** would examine how to convert the core ideas of Islamic Critical Realism into pupil-friendly language without losing conceptual clarity. Thus:

Serious Praxis would become *Spiritual Consistency*;

The Qur'an: A Critical Realist Document would become *Making Sense of the Qur'an* and

The Mission of Muhammad (pbuh): A Paradigm of Dialectical Social Transformation would become *Bringing the Example of the Prophet Muhammad (pbuh) to Life*.

It would provide an intellectual framework for young people to reflect upon what is essential to Islam and what is not and allow them to work out what Islam means for themselves in their daily lives.

- b. **Understanding Islam Today** would be developed as an approach to understanding Islam that enables students to engage in detailed analytical thinking and informed debate in four areas in the Religious Education classroom:

1. Education.

Part of the crisis of contemporary education, particularly at secondary and tertiary levels, stems from a lack of consensus about what education is for and what an educated Muslim is like. Essential Islamic Education will challenge students to reflect upon what it means to be an educated Muslim and an educated person in the twenty-first century.

2. Economics

Islam with its strong tradition of equitable, well-regulated trade is well-placed to generate a critique of the current financial system and to find solutions that promote wealth creation. Essential Islamic Education will aim to provide the means for critical curricular reflection on the root causes of the failure of some countries and peoples to prosper in the globalised economy and to encourage pupils to offer legal, ethical and economic solutions from Muslim perspectives.

3. Law.

Essential Islamic Education will encourage Muslim pupils to think about what it means to follow the *Shariah* in non-Muslim countries.

4. Culture.

How, if at all, Muslims in the West should engage with Western cultural forms such as the theatre, film, sport and music is a matter of fierce debate within Muslim circles. Current ‘solutions’ often leave Muslims unnecessarily barred from contemporary cultural activities. Essential Islamic Education would encourage pupils to explore whether and how Muslims can benefit from and contribute to the cultural heritage of modern nations.

5. Inter-faith Relations

Using the framework developed in Year 1 and primary Islamic source material, Essential Islamic Education will encourage pupils to reflect on the meaning of Islam in a multi-faith society and how an appropriate Islamic inter-faith ethos might be developed.

- c. **The Presence of the Past** would explore the historical roots of contemporary affairs involving Muslims. Historical perspectives on contemporary issues involving Muslims and non-Muslims, e.g. the Palestinian-Israeli conflict, can create a critical and empathetic distance in order to foster mindsets that discover creative solutions to intractable problems.

In Year 2, Dr. Wilkinson will produce the following:

- a. **a book** for Routledge entitled *Islamic Critical Realism: Theorising Islam for Education in the West*.
- b. **A bid** for a grant to fund the piloting and testing of the curricular outcomes of Year 3 (please see ‘Year 3’ below).
- c. **At least two formal lectures** at the Cambridge Muslim College to open-up *Essential Islamic Education* to peer-comment and review.

- f. **Seminars** at the Muslim Council of Britain, the Institute of Education, University of London and the Woolf Institute so that the emerging ideas of Essential Islamic Education can be brought to bear on the educational, inter-faith and Muslim communities.

- d. **The National Curriculum Review** – The Government has opened up the National Curriculum for review. Dr. Wilkinson will make appropriate suggestions to the Department for Education to support informed Muslim community interest through channels opened up by the Patrons.

Year 3 **Essential Islamic Education**

Curricular Material

In Year 3 of this project, the theoretical articulation of Year 2 will be turned into Key Stage 3 curriculum material for English schools.

Key Stage 3 has been chosen since it is the last time that Religious Studies and History are compulsory for pupils in English schools and therefore it is the most appropriate time for maximum impact and for coherent empirical testing.

The three component elements of Essential Islamic Education would be translated into curriculum material in preparation for piloting and testing in Year 1 of the subsequent project for which Dr. Wilkinson will have submitted a research bid in Year 2. (Please see Year 2 above).

In Year 3, Dr. Wilkinson will produce the following:

- a. **Three Key Stage 3 Humanities modules** which can either be delivered in the Religious Education or in the History classroom:
 - i. The Essence of Islam;
 - ii. Understanding Islam today;
 - iii. The Presence of the Past: an exploration of the historical roots of contemporary affairs involving Muslims.

- b. **At least two formal lectures** at the Cambridge Muslim College to open-up *Essential Islamic Education* to peer-comment and review.

- c. **Seminars** at the Muslim Council of Britain, the Institute of Education, University of London and the Woolf Institute.

- d. **The National Curriculum Review** – The Government has opened up the National Curriculum for review. Dr. Wilkinson will make appropriate suggestions to the Department for Education to support informed Muslim community interest through channels opened up by the Patrons. This consultation will be on-going throughout the three years of the project.

Budget



Budget

This research project will be funded in its entirety by philanthropic giving. The disbursements of monies will be made by the Cambridge Muslim College and monitored by the Committee of Donors.

£ TOTAL COSTS FOR 3 YEARS

DIRECTLY INCURRED COSTS

Project Researcher's Employment Costs: *

Salary	161,754
Employer's National Insurance	22,322
Pension contributions	24,949
Travel and Subsistence	6,750
Consumables	4,500
Academic Advisors**	50,725

INDIRECT COSTS

Project Management and Administrative Support ***	60,000
Cambridge Muslim College's Overheads	22,500
The Institute of Education's Overheads	10,000
The Woolf Institute's Overheads	7,500
TOTAL	£371,000

* The Project Researcher is Dr. Matthew Tariq Wilkinson. His employment costs are set at a Senior Lecturer's salary.

** The Academic Advisors are: Shaykh Abdal Hakim Murad/Cambridge Muslim College @ 1% time, Dr. Atif Imtiaz/ Cambridge Muslim College @ 1% of time, Professor Roy Bhaskar/Institute of Education @ 7% of time, Professor Tariq Ramadan/University of Oxford @ 1% of time, Dr. Laura Zahra McDonald/ Cambridge Muslim College @ 1% of time, Dr. Edward Kessler/Woolf Institute @ 1% of time.

*** Project Management will include: co-ordinating meetings between Academic Advisors, completing meeting reports, liaising with Department for Education, communicating with book and journal publishers, compiling and writing the bi-annual reports and generally facilitating the smooth administrative running of this project.

How to Donate

Donations can be made via cheque or bank transfer as follows:

BY CHEQUE

Please make cheques payable to the **Cambridge Muslim College** stating on the back that your donation is for the project **Educating Muslim Young People to Succeed in Britain** and post to:

Dr. Muhammad As'ad
Principal
Cambridge Muslim College
14 St. Paul's Road
Cambridge CB1 2EZ

BY BANK TRANSFER

Sort Code: 40 16 59
Account: 9001 7124
Customer Name: Cambridge Muslim College, Educating Young Muslims in Britain
Reference: [Please give your name]

After sending electronic payment, please send appropriate documentation information as detailed below.

Tax Relief

The Cambridge Muslim College is a registered charity. Accordingly individuals who are higher-rated tax payers and companies will be able to claim the appropriate tax relief.

Documentation

To ensure the legitimacy and integrity of donations, the following requirements apply to all donors:

1. Individual donors should give their full name and UK address and send a cheque drawn on a UK bank account in their name.
2. UK charitable trusts should give their full name and their Registration Number with the Charities Commission and send a cheque drawn on a UK bank account in the name of the charity.
3. UK registered companies should give their full name and Companies House Registration Number and send a cheque drawn on a UK bank account in the name of the company.
4. Donors not in the above three categories should contact Dr. Muhammad As'ad at the Cambridge Muslim College to discuss what information the Cambridge Muslim College requires in their circumstances. Dr. As'ad's contact details are:

E: ma@cambridgemuslimcollege.org
T: 01223 363 931 or 07703 060 263

Committee of Donors

Oversight and governance of this project will rest with a Committee of Donors which will take any major decisions during the period of the project.

After the fundraising period closes, all people who have donated £8,000 or more will be invited to a meeting to select the Committee of Donors.

Naming Opportunities

A donation of over 50% of the total budget will entitle the donor to name the project after him or herself or after a relative.

If there is no donor in the above category, **donors who give 30% or more** of the total budget will be entitled to have this project named after themselves jointly with the other donors in this category.

Donors who give £8,000 or more will be acknowledged by a 100 word biography in the book, *Islamic Critical Realism*.

All of the above naming opportunities are optional, and we will respect any donor's request for anonymity. We welcome donations of any amount.

All donors will receive:

1. An invitation to a commencement meeting with the Academic Team and the Patrons.
2. Donors who give £8,000 or more will be invited to a meeting to decide on a Committee of Donors.
3. Bi-annual update reports.
4. Invitations to annual update meetings.

Speaking with the Project Team

If you are considering donating to this project, Dr. Wilkinson and Shaykh Abdul Hakim Murad (Tim Winter) would be delighted to meet with you to answer any questions you may have. To arrange a meeting or a telephone conversation, please contact Dr. Wilkinson on:

M: 07703 060 263

E: mtw@cambridgemuslimcollege.org

Our community needs you

In the last 60 years, the Muslim Community has grown from a handful of migrants to become a vibrant, settled community of approximately three million people. We have built mosques, schools and other community institutions. Many Muslims have reached the highest echelons of British society.

However, many young British Muslims are failing at school and in life and will continue to fail unless an educational approach that draws on faith to inspire success is developed.

This research team has a vision of how this can be achieved but they cannot deliver it for the benefit of our children without your contribution.

*Truly God does change the condition of a people
until they change what is in themselves.*

Quran 13:11