Teaching Perspectives of Faculty Members at Arab Universities: Andragogy
and Islamic Humanism

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Dedication

This dissertation is dedicated to my father Azmi Ishaq Goushey and to my mother Sylvia Diana Newman Goushey for providing me with multicultural, foundational knowledge on which to build my life. Deepest love and appreciation to my husband Naser Mohammed Abuisba and my sons, Basil Naser Abuisba and Zaid Naser Abuisba.

Abstract

Cultural differences exist between Western perspectives on humanistic teaching methods and methods developed during the past 100 years in the Arab region based on English and French colonialist systems. Political structures and economic challenges in the region uphold the rigid societal and security structures that limit faculty governance and academic freedom, which impacts teaching and learning perspectives. This study utilized basic qualitative design methods based in constructivist grounded theory. Questionnaires, surveys, and email interviews that invited open-ended, explanatory, and descriptive answers were central to this work. Taking an observer's approach to this study, I analyzed survey responses of Arab university faculty members about their andragogical practices and teaching perspectives. The findings indicate Arab university faculty have a strong sensibility of humanistic teaching principles rooted in social and intellectual subcategories which reflect narratives of a community and caring for students. Implications are that while faculty members exhibit low-average knowledge of specific andragogical principles their intentions are to create a teaching environment that is similar to andragogical humanistic teaching and learning philosophy. This indicates that further professional development in andragogy and in constructivism would be welcome. However, it is important to allow Arab university faculty members to identify methods that fit within their own societal norms and goals. Instructional designers and facilitators must acknowledge the limited political autonomy of faculty members when designing professional development opportunities.

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## CHAPTER ONE

## INTRODUCTION

*"For this path of ours is the path of reflection, which is the well-traveled road of the learned and the upright." Abu Hamid Al-Ghazali*

Several white papers and policy reports (Faour & Muasher, 2011; Wilkens, 2017) call for the development of teaching environments that encourage critical thinking in Arab classrooms. Initiatives for reform of teaching strategies have been launched in educational institutions; however, while there has been some success, the Westernized assumptions reformers hold are creating cultural dissonance between traditional expectations of teaching and learning and the westernized models. Cultural dissonance in educational initiatives is not a new phenomenon in Arab countries, but it is becoming recognized as an obstacle to economic and political development in the region.

### Background

Curriculum design and delivery in Arab educational institutions have served varying purposes throughout the colonial and post-colonial period. Some purposes served to control Arab populations while indigenous scholars continued Muslim, Christian, and Judaic religious instruction. Segalla (2010) described early 20th century Moroccan schooling designed by French colonial leadership as a means of balancing power between the colonizers and the colonized. He stated that once French-educated Algerian and West African elites began to challenge colonial domination, French colonial leadership decided to minimize education for assimilation in favor of embracing the instruction of traditional languages and culture:

Resident-General Louis-Hubert Lyautey and his top educational administrators,

Georges       Hardy and Louis Brunot, sought to use education to maintain Moroccan

traditions and  social hierarchies, to preserve the collaboration of the Moroccan elite, and

to prevent       modern forms of social unrest among the masses. (Segalla, 2010, p. 85)

This form of colonial intervention in educational institutions was replicated across

the Arab world and in other non-Arab colonial territories.  Jabareen (2003) noted that

"The British government of mandatory Palestine had adopted different approaches and

educational policies among the Arabs themselves, Muslims, Druze, and Christians, and

on a larger scale between Arabs and Jews" (p. 59).  Such inconsistent policies followed

previous Ottoman Turkish policies which enforced the Turkish language as the language

of education (Jabareen, 2003, p. 59). Likewise, neighboring Jordan in the 1910s, under

Turkish control, consisted of about 25 religious schools, but no widespread literacy

instruction in any language (Metz, 1991).  Ultimately, as Jabareen (2003) mentioned,

education in Palestine under the Ottomans and the British Mandate founded the confused

state of education in the area today (p. 73).

> Overall policies aimed at maintaining control and political and social stability
>
> among the natives, at the expense of real issues which could have promoted
>
> development and genuine progress. The British Director was the final authority
>
> and ultimate power, applying British rules to a French system developed by the
>
> Turks and managed by British individuals to subjugate the native Arab
>
> population. (Jabareen, 2003, p.73)

Education in Palestine has been a means of empowerment since 1948 (United Nations Development Project, 2014). Palestinians are highly literate with a recent United Nations Development Project report placing the percentages of literacy in the high 90% range:

> (…) 96.3% of the population of Palestine is literate. This rate is even higher than that of the UNDP 2014 HDI "high human development" category average. Women have made great strides in literacy over the past two decades, with the rate jumping from 78.6% in 1995 to the current 94.1%. Amongst males, 98.4% are literate. Literacy rates are highest in the Gaza Strip, with a literate population of 96.8%, compared to 96% in the West Bank. (United Nations Development Project, 2014)

While lecture-style instruction and rote learning has been effective in improving literacy rates, recent calls for less rote learning and more critical thinking in the classroom have set Palestinian education on new trajectories for reform (Hovsepian, 2010, p. 133).

**Methods of Instruction**

Rote learning and memorization have long been utilized as teaching strategies in the Arab region. This is because of a strong oral tradition of learning and knowledge preservation. Gitsaki (2011) explained that,

> Often Arabic-speaking students struggle with reading assignments, particularly in comprehending content in literary pieces. Researchers found that the lack of reading skills in Arabic-speakers is mostly connected to the difficulties they face in learning the formal written Arabic that is used in the Qur'an (Gallagher, 1989). Even when religious leaders deliver their doctrine, it is rarely written in a text;

instead the lessons are recorded and distributed by CD's or cassettes. (Eickelman,

1992, p. 422-423)

In current years, students in this oral tradition-based Arab culture have been inundated

with various educational philosophies and curricula while mosques, churches, and

synagogues have retained their traditional oral nature of scriptural teaching. Mosques,

especially, through the oral tradition of the Seljuk's madrasas, have emphasized

memorization and rote learning. In addition, classrooms in Palestine, Morocco, Jordan,

Egypt, and Saudi Arabia, like in many countries in the world, have depended on lecture-

style information delivery. However, recent education reforms have moved toward a

more humanistic approach to teaching and learning in Palestinian schools (Hovsepian,

2010, p. 133). One main concern of teachers and administrators has been resistance to

westernization. In Palestine, efforts to incorporate secular humanistic pedagogy were

shunted by economic and internal educational mores in the late 1990s (Hovsepian, 2010).

Hovsepian (2010) described the efforts of Ibrahim Abu-Loghod; in 1994

UNESCO and the Palestinian Ministry of Education appointed Abu-Loghod as the

founding director of the Palestinian Curriculum Development Center (p. 128). Abu-

Loghod and his team conceived of an integrated curriculum delivered by humanistic,

participatory teaching and learning strategies (Hovsepian, 2010, p. 133). Tangney (2014)

explained that humanistic teaching and learning is student-centered and focused on

empowering the student through supportive learning strategies and collaborative,

empathetic relationships among students and teachers. In a well-functioning humanistic

teaching and learning environment, the teacher becomes more of a facilitator of student

learning with students taking an empowered role to participate in their own learning by

setting goals and working collaboratively with others by asking questions, identifying problems, and working toward solutions or answers (Tangney, 2014). Participatory teaching and learning is a feature of humanistic education. The student learns through participation in real or simulated learning situations where she can develop and apply critical thinking, questioning, and problem-solving skills.

Although Ibrahim Abu-Loghod and his team put much effort into their reform plan, the proposal was ultimately derailed by the team that followed Abu-Loghod's appointment.

> The new team headed by Salah Yassin had serious reservations about some of Abu-Loghod's proposed curricular and pedagogic reforms. He found the plan "too ambitious and cannot be implemented" (1997) and was adamant that the tawjihi matriculation exam would not be eliminated, but improved and reformed. He expressed serious objections to the tenor of the report and was dumbfounded by the near-dismissal of religious instruction. (Hovsepian, 2010, p. 136)

This dismissal of Abu-Loghod's plan reflected the concern that secular western values were being incorporated into the Palestinian school systems.

After continued revisions of K-12 education policy since the mid-1990s, one of the most recent policy reports of the Palestine Ministry of Education and Higher Education stated its goals for individual students:

- To be proud of his/her Arab Islamic nationality, religion, culture, and Homeland
- To participate in the development of his/her society
- To seek knowledge and creativity.

● To interact positively with the requirements of scientific and technological development.

● To be able to compete in scientific and technological fields. (Mustafa al-Alami, 2008, p. 17)

Additionally, the report recommends the following curriculum for teacher education:

1. General knowledge and basic knowledge in the Arabic language, and Mathematics. An understanding of the Arab, Islamic and Palestinian culture and identity, and the importance of maintaining and improving it, in addition to exposure to other cultures of the world.

2. Understanding of the learners and the way they develop:
   ● Learning, for example, how students learn including the constructivist nature of learning, cognitive processes, metacognition and motivation.
   ● The nature of human development including the general cognitive, social, emotional, physical and linguistic developmental patterns, in addition to individual differences in development, and the relationships between development and the teaching and learning processes.
   ● Language acquisition and development.

3. Curriculum and subject matter knowledge: This includes a deep understanding of basic concepts and skills in their field, not only knowledge of the school curriculum, even though the latter is very important, in addition to knowledge of the general social objectives of education in Palestine and the region. It also includes knowledge of the long

and short-term objectives of the subject taught so that the teacher would know why and where he/ she is leading his/her      students and how to accomplish that.

- Knowledge of teaching: Knowledge of teaching his/her subject and pedagogical content knowledge, including the objectives, how to teach and evaluate his/ her students focusing on student-centered methods.

- Teaching in heterogeneous classes in terms of social and economic backgrounds, individual differences in ability and motivation, and some ideas on special education (the Palestinian education systems believes in inclusive education). Evaluation of student learning including formative evaluation, making use of evaluation in planning and modifying plans, evaluating the accomplishment of objectives, dealing with the results of formal, national and international evaluations.

- Efficient classroom management.

- The ethics of the teaching profession. (Mustafa al-Alami, 2008, p. 25)

While Ibrahim Abu-Loghod's original secular humanist education plan was set aside, the most current education policy in Palestine appears to have retained many of the Abu-Loghod team's ideas, such as student-centered teaching strategies, while placing an emphasis on student and teacher "understanding of the Arab, Islamic and Palestinian culture and identity." Most notably, the current Palestinian Ministry of curriculum for teacher education identifies constructivism as a foundational tenet (Mustafa al-Alami, 2008, p. 25). In a chapter titled "Traditional Learning Theories" (2007), the authors explain the connection between constructivism and adult learning principles, which are also humanistic principles:

Much of our adult learning theory is constructivist in nature. For example, "the constructivist view of learning is particularly compatible with the notion of self-direction,        since it emphasizes the combined characteristics of active inquiry, independence, and      individuality in a learning task" (Candy, 1991, p. 278). Transformational learning theory       (see Chapter Six), especially as presented by Mezirow, focuses on both the individual and         social construction of meaning. Perspective transformation is a highly cognitive process               in which one's meaning schemes and meaning perspectives undergo radical change         (Mezirow & Associates, 2000). This change is mediated through personal reflection and

dialogue with others. The central role of experience in adult learning is another point of       connection. Andragogy and other models of adult learning see life experience as both a   resource and a stimulus for learning; constructivism too begins with the learner's      interaction with experience. ("Traditional Learning Theories," 2007)

Additionally, while the report emphasized a broad policy of understanding Islam, it also noted that recent revisions had added Christian education to the syllabus in 1-5 grades (Mustafa al-Alami, 2008, p. 14).  This still leaves open questions about the level of tolerance toward other religious belief systems including secular belief in Palstinian classrooms.

While education policy goals of the Palestine Ministry of Education and Higher Education have been determined, that does not guarantee that all Palestinian K-12 and Higher Education students can benefit from the policy.  The United Nations Relief and Works Agency for Palestine (UNRWA) offers elementary education in refugee camps in

Gaza and the West Bank.  Afterward, students matriculate to secondary schools operated by the Palestinian authority where Palestine Ministry of Education and Higher Education policy are applied.   The UNRWA recently published the Gaza Situation Report 198 in June 2017.  They describe the realities of counseling students who are daily exposed to military violence:

The 2014 conflict had a devastating psychosocial impact on individuals and communities   in Gaza, adding to the effect already felt from almost ten years of blockade and previous   conflicts. The shock of losing a home and family members, and returning to        neighborhoods to find them destroyed, erodes every sense of certainty and hope in the                 future. The unprecedented human, social and physical devastation during the 2014         conflict had a particular impact on children, and many remain in need of psycho-social  support. According to the UNRWA Community Mental Health Programme (CMHP),  children exposed to violence often express a loss of trust in others. Other common        symptoms are eating disorders, nightmares or intense fear. ("Gaza Situation Report 198|  UNRWA", 2017)

The UNRWA has also set up a program titled *Education in Emergencies* which offers video lessons of basic literacy and numeracy to children who are unable to attend school due to a rise in military conflict.

As a result of the disruptive influences on Palestinian education and the Ministry of Education's policy goal of including an understanding of Islam in the curriculum, one wonders how teachers approach Islamic topics, especially moral education. Affouneh (2007) described the complex field of Islamic moral education in Palestine.  In regard to her own children's questions about Israeli soldiers, she wrote:

They frequently asked questions like: 'Should we love the Jews (they meant the Israeli soldiers) or hate them?' 'Are they good or bad people?' 'Are they going to Hell?' I found that I faced a dilemma in answering them. As a parent I want to teach them to love others and to have positive attitudes towards all kinds of different people. But if I said, 'Yes, you should love them', my son would directly ask, 'How can I love those who bombed my room and attacked my dad?' At the same time I could not ask him to hate them, because I do not want to teach him to hate anyone. This dilemma faces many parents and educators in Palestine in particular and in all areas affected by war in general. What can we teach children about an enemy? Can we apply the principle of respecting others to an enemy or not? Is it forgiveness that our children need to learn or is it not yet the time for forgiveness while conflict is still going on? What does justice mean in the context of a continuing conflict? Should the concept of heroism in defending one's country be considered still valid, or is it incompatible in the contemporary world with concepts like peace, human rights and tolerance? What are basic human rights? Is human dignity part of the concept of human rights? What place (if any) is there for violence in relation to

legitimate resistance to oppression and how far (if at all) should children learn about

resistance to oppression? Questions such as these strike at the very possibility of

moral education in the context of war and conflict. (Affouneh, 2007, pp. 344-345)

Based on the numerous challenges present in Palestinian education institutions and other

Arab educational institutions, the question of the underlying teaching philosophies may

seem low priority, yet it is important to identify the philosophical mores of teacher educators who help others develop skills to navigate these complexities.

**Islamic Education**

Tamari (2010) explained that the city of Damascus, (130 miles northwest of Jerusalem) had been the center of Islamic education since early in the Islamic period (p. 38). Professionalization of education increased during the 11th and 12th century through endowments that supported Muslim scholars (Tamari, 2010). During the 12th and 13th centuries, Seljuk emirs helped facilitate the spread of Islam through a system of madrasas where "scholars from all over the Muslim world read the same books, drew on a shared body of scholarly sources and wrote in similar formats" (Tamari, 2010, p. 38). As with their Ottoman and Western colonial successors, a coordinated system of education helped unify varied populations and stabilize their rule. The advent of Islam in Arabia had united disparate Bedouin tribes. The educational efforts of the Seljuks continued the unifying aspects of Islam.

Resistance to educational reform in the Arab region reflects the sense that the changes will lead to westernization: i.e. secularism. Much of the dialog has been based on western education theorists such as Dewey, himself a proponent of faith-based humanistic principles. However, this may be a case of unfamiliar terminology. Significant elements of humanistic reforms implemented in teaching and learning can be found in the advice of the 11th century Muslim scholar, Muhammad Al -Ghazali, whose works about teaching and learning principles and knowledge creation demonstrate Islamic humanism (Johns, 2013).

**Muhammad Al-Ghazali**

Abū Ḥāmid Muḥammad ibn Muḥammad Al-Ghazālī was a Muslim theologian and philosopher who lived in 1100 A.D.  An influential thinker on Islamic jurisprudence, his contribution to scholarship, research, and teaching and learning is less well known. When one reads *The Book of Knowledge, Book 1* of his significant tome, *The Revival of the Religious Sciences*, two of his concepts resonate: his insistence on use of credible sources and his assertion that it is the teacher's responsibility to create a caring learning environment.

For the last century, western observers have shouldered Muhammad Al-Ghazali with the responsibility for the decline of the study of the sciences in the Arab world and Muslim world (Griffel, 2009, p. 5).  Griffel (2009), a leading contemporary scholar of Muhammad Al-Ghazali explained the origins of the misinterpretation.

Solomon Munk, author of the first comprehensive history of Arabic and Islamic philosophy, set the tone of the debate when in 1844, he wrote that with his *Incoherence* (Incoherence of the Philosophers), Al-Ghazali "struck a blow against philosophy from which it never recovered in the Orient." (Griffel, 2009, p. 5)

However, Griffel (2009) described the progressive realization by scholars during the last century that Al-Ghazali was a key figure in the inclusion of the philosophical tradition into Islamic theology. Griffel (2009) said, "His works document an attempt to integrate Aristotelian logics into the tradition of *kalam*, of rationalist Islamic theology" (p. 7).  Instead of eradicating Aristotelian logic and philosophy from discussions of

Islamic rationality, Al-Ghazali utilized syllogistic logics to verify all levels of knowledge from applied physical sciences to the foundations of Islamic faith.

**Problem Statement**

A review of literature did not reveal any Critical Discourse Analysis (CDA) studies of teaching practices in Arab education institutions. I also could not locate studies that examine Western or Islamic humanistic teaching perspectives from interviews with or surveys of Arab faculty members. Cultural dissonance has developed between Western perspectives on humanistic teaching methods developed during the past 100 years and Arab-Muslim traditional methods based on English and French colonialist systems. Political structures and economic challenges in the region uphold the rigid societal and security structures that limit faculty governance and academic freedom, which impacts teaching and learning perspectives.

**Statement of Purpose and Research Questions**

The purpose of this study was to determine the relevance of Al-Ghazali's humanistic teaching and learning principles to the teaching and learning strategies of Arab university faculty. Surveys were collected and analyzed by CDA to discover what forms of Islamic humanism (as articulated by Al-Ghazali) are already as part of Arab university teaching and learning strategies and what are some new Islamic Humanistic terminologies in Arab education that can be utilized to achieve the stated purposes of critical thinking and knowledge creation in student learning. This study will investigate the embodied foundations of humanistic teaching in Arab university faculty members. The study will identify Arab university faculty members' perspectives of humanistic, andragogical teaching principles. Critical Discourse Analysis (CDA) was used to

determine the societal concepts of power and leadership (the figured worlds) that support Islamic humanism in teaching and learning as mentioned by Al-Ghazali. Identification of personal and societal purpose of Arab university faculty members were analyzed through the use of CDA.

This study explored the following research questions:

- What are the instruction perspectives of Arab university faculty?

- What humanistic figured worlds are present in the Discourse of Arab university faculty's instructional and philosophical perspectives?

- Which, if any, Islamic humanistic teaching concepts are articulated by Arab university faculty when they describe their relationship with students?

- Do Abu Hamid Al-Ghazali's teaching and learning philosophies offer relevant concepts for today's environment in Arab universities?

**Significance of Study**

This study invited teachers to identify their own humanistic teaching concepts and to articulate their view of Muhammad Al-Ghazali's principles of teaching and learning. This study is significant because it intends to identify collectivist classroom approaches to Islamic humanism and discourses of power as described by faculty in Arab universities. Teacher education programs and education policy makers in Arab educational institutions may be able to utilize this information to more effectively incorporate humanistic teaching strategies into all levels of teaching to support student success. This study contributes to international adult education by providing perspectives on Islamic humanistic teaching and learning philosophy which has the potential to benefit all students due to cross-cultural exchanges in adult education.

**Delimitations**

The delimitations of this study are meant to focus the research to efficiently collect data that will address the research questions. For that reason, this study only included surveys of Arab university faculty members currently teaching at Arab universities. Those faculty members may hold any beliefs system to participate in this study. The findings are meant to examine the cultural perspectives of Islamic Humanism that is understood and expressed by faculty members in their classrooms. They were selected using snowball sampling to obscure their identification and affiliation with any specific university or college. Because of the complex nature of educational employment opportunities in Arab universities, and their close oversight by their governments, faculty members remain anonymous to protect their employment and in the case of Palestinians, their ability to move freely in the Occupied Territories.

The literature review for this study examines Critical Discourse Analysis in Adult Education regarding teaching and learning in the Arab region. Studies and white papers on Islamic humanism are also included. I did not review literature on Christian philosophies of education in the Arab region because of the dominance of Islam in governmental Arab education policy. However, questions about tolerance toward other belief systems were included in the research study due to the nature of humanistic education and its inclusive concepts.

I did not utilize quantitative methods in this study. Qualitative methods are more appropriate because it is important to capture the underlying and unconscious perspectives participants have about the study's subject.

**Terminology**

Usage of male references in quotes by Al-Ghazali and John Dewey reflect culture of their times.  Al-Ghazali was an 11th century philosopher and his work utilizes patriarchal terminology in existence during his time.  Therefore, his statements reference only male teachers and students. In comparison, John Dewey, an educator and scholar of the late 19th and early 20th century makes similar patriarchal references.  It is the researcher's contention that male-focused pronouns can be applied in a universal, gender-neutral meaning of "the student" today.  When appropriate, I paraphrased Al-Ghazali's statements using the words student or students.  This is similar to the practice of Kuwaiti educator and researcher Latefah Alkanderi (2001) who refers to Al-Ghazali's Master-Pupil relationship in her research.

I use the terminologies "higher education faculty" and "adult education faculty" interchangeably in this study to recognize that Arab higher education/adult education faculty members are teaching young adults while potentially using a range of pedagogical and andragogical teaching methods.

**Chapter Summary**

Faculty who teach in Arab university systems operate in a complex environment with a complex history of educational models and practices. The purpose of this study was to determine the relevance of Al-Ghazali's humanistic teaching and learning principles to the teaching and learning philosophies of Arab higher education faculty. In the next chapter I provide a review of literature that has relevance to this study. As noted earlier, there are no studies that utilize Critical Discourse Analysis to examine teaching and learning perspectives of faculty in Arab universities.

## CHAPTER TWO
## REVIEW OF THE LITERATURE

In this chapter, Hofstede's Six Dimensions of National Culture are explained, and literature resulting from studies on teaching and learning effectiveness in Palestinian K-12 and Arab higher education institutions are reviewed. In addition, literature on Critical Discourse Analysis and the method's relevance to research in adult education is examined. Finally, Humanism in Adult Education and Islamic Humanistic philosophy is explored.

**Hofstede's Six Dimensions of National Culture**

According to Hofstede's (2020) measure of Six Dimensions of National Culture: Individualism, Collectivism, Power Distance, Masculinity, Uncertainty Avoidance, and Long-term Orientation (2020), participants in this study were from and worked at universities in collectivist countries.  A collectivist society is

> manifest in a close long-term commitment to the member 'group', be that a family, extended family, or extended relationships. Loyalty in a collectivist culture is paramount, and over-rides most other societal rules and regulations. The society fosters strong relationships where everyone takes responsibility for fellow members of their group. In collectivist societies offence leads to shame and loss of face, employer/employee relationships are perceived in moral terms (like a family link), hiring and promotion decisions take account of the employee's in-group, management is the management of groups. (Hofstede Insights, 2020, para. 5)

## COUNTRY COMPARISON

Select one or several countries in the menu below to see the values for the 6 dimensions.
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Egypt* ×   Jordan* ×   Morocco ×
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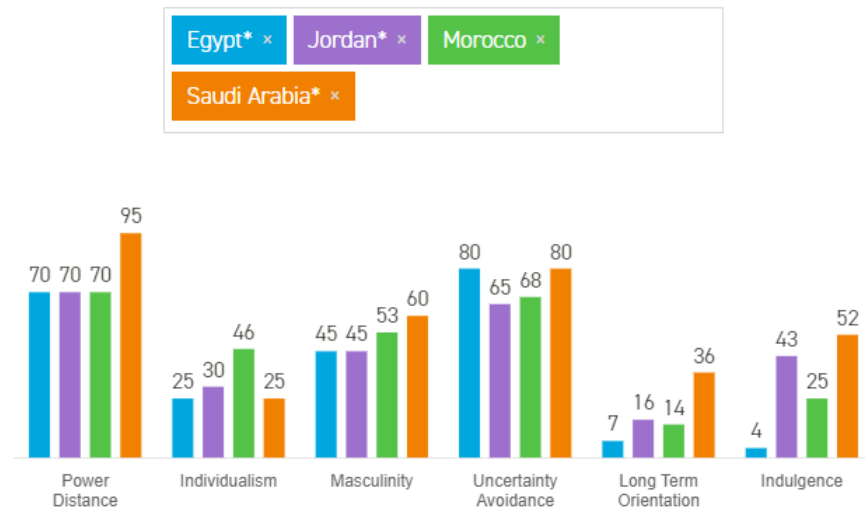


(Hofstede Insights, 2020) *Palestine is not included in Hofstede's research.

While the roots of collectivist values in Arab countries rest in Bedouin collectivist

traditions, Islam is a mediating factor. The Arab countries included in this study all

contain Muslim majority populations ("Interactive Data"). Islamic values mediate

those Bedouin traditions as Yasin (2004) explains.

> When Islam appeared around 650 AD, it assimilated some Bedouin traditions
>
> and values, while rejecting others. For example, Islam rejected the tribal
>
> Jahiliyyah asabiyyah, (Favoring one's kin), emphasizing instead the principles
>
> of equity and justice. According to one Hadith (a saying of the Prophet) all
>
> Muslims are equal, just like the teeth of the comb. According to another

Hadith, they are like the organs of body, if one of them aches, the whole body

aches (The Qur'an: al-Nisa Surah, 4:59). (Yasin, 2004)

The traditions and values of Islam are rooted in Judeo-Christian beliefs. Grounded

theory coding terms from the data such as equality, mentoring, and mutual respect are

also similar to Henschke's (2008) point about Andragogy that

the language of the Hebrew prophets, before and concurrent with the time of Jesus

Christ,  along with the meaning of various Hebrew words and their Greek -- learn,

teach, instruct, guide, lead, and example/way/model -- provide an

especially rich and fertile resource to interpret andragogy" (p. 49)

As the data are interpreted, it is also important to consider a definition of

collectivist classrooms. "In a collectivist culture, the teachers' role is to transfer

knowledge in a clear, structured, and direct way, whereas in an individualist culture, the

teacher expects students to be active participants in knowledge acquisition through

discussions and inquiry" (Kaur & Noman, 2015)

**Teaching and Learning in Palestine**

Teaching effectiveness and quality has long been a challenge in Palestine due to

the political and military conflict with Israel.  In 1994, the Palestinian Ministry of

Education and Higher Education was formed to improve and advance education and

teacher professional development.  The evolution of educational goals in Palestine has

taken twists and turns due to competing educational philosophies and the complexities of

conflict with Israel that overshadow Palestinian civil society. Khaldi and Wahbeh (2000)

described the realities of Palestinian education in a conference paper presented in Malta in 2000:

> The political, economical, and administrative conditions drastically affect the teachers' conception of their role. Despite the efforts of the Palestinian Ministry of Education and UNRWA for educational reform through teacher education and training programs, the latter remain relatively ineffective. Today's teachers face the challenges of an irrelevant curriculum, overcrowded classrooms, a flawed supervisory system and financial constraints. The Ministry of Education's centralized approach to educational reform has failed to develop teacher professional development. (p. 3)

In addition, Khaldi and Wahbeh (2000) demonstrate the lack of teacher professional development and how action research and reflective practice can help teachers improve their teaching. They describe a teacher at one school who would ignore students who she believed were hopeless. After watching a pre-service teacher work with the students, the teacher realized that her teaching style did not connect with all students in the class.  The students she thought of as hopeless were just not engaged with her method of teaching. Khaldi and Wahbeh (2000) described the reflective process they used to help the teacher understand and adjust her teaching style.

> The researchers and facilitators believed in creating a situation through which Jidah could reflect on her problem more consciously to find a solution to improve her students' achievements. When she saw the differences between the students' reaction

to her and the pre-service teacher, she was motivated to change her teaching

practice.

After watching the videotape of herself teaching, she realized that she ignored the

students sitting at the back of the classroom. While explaining the lesson, she

rarely

looked at them and her questions were directed only to those students sitting in

the

front.  (Khaldi & Wahbeh, 2000, p. 16)

While there are ongoing efforts to continue professional development for teachers

in the modes of reflective practice, Khaldi and Wahbeh (2000) describe an important

point to note about their example.  That is, the teacher, Jidah, did not at first show

indications of empathy or humanistic instincts in teaching. She neglected students she

thought of as "hopeless" (Khaldi & Wahbeh, 2000, p. 16).  Muhammad Al-Ghazali (as

cited by Al-Ġazāli, Yusuf & Honerkamp, 2015), in the section in the *Book of Knowledge*

titled "An Elucidation of the Functions of the Guide and the Teacher" said, "The first

function of the teacher is benevolence toward his students" ( p. 160). Benevolence, or

empathy, is an important component of humanism in education.

My brief analysis of the example provided by Khaldi and Wahbeh (2000) reveals

the potential of Critical Discourse Analysis (CDA) as a research tool to examine the

power dynamics involved in educational settings. The teacher, Jidah, held power in the

classroom yet she also felt some students were hopeless, which reflects her own

assumptions of her power to change the dynamic in the classroom. In addition, because

purpose and self-direction are an important motivator for adult learning we might

consider Jidah's purpose in developing her teaching abilities. Muhammad Al-Ghazali's second function of the teacher is to not seek "remuneration for knowledge" (Al-Ġazāli, Yusuf & Honerkamp, 2015, p. 161). He cautions against teaching merely for income, but for the personal and spiritual rewards it brings. Considering Al-Ghazali's humanistic admonitions, we might ask what purpose is at the foundation of Jidah's desire to teach.

**Adult and Higher Education Faculty in Arab Institutions**

The experience of K-12 teachers in Palestinian institutions is important because this is the educational experience of indigenous Arab Adult Education and Higher Education faculty members. Their experiences as students are important to the decisions they make and the teaching philosophies they hold as adult and higher education faculty. As mentioned previously, Abu-Loghod's proposal of an integrated K-12 curriculum delivered by humanistic, participatory teaching and learning strategies was set aside in favor of more traditional methods (Hovsepian, 2010, p. 133); however, Knapper and Cannon (2015) describe USAID's role in establishing a Palestinian Faculty Development Program (PFDP) in 2005 (p. 9). AMIDEAST was the managing contractor (Knapper & Cannon, 2015, p. 9). The program first offered workshops to improve teaching and learning in Palestinian universities (Knapper & Cannon, 2015, p. 9). Roundtables were organized to share best practices for teaching and learning (Knapper & Cannon, 2015, p. 9). Knapper and Cannon (2015) explained that the goal of the PFDP was to change faculty members' approach to teaching from traditional lecture methods to student-center ones (p. 50).

Bsharat, and Ramahi (2016) developed a study to evaluate "the quality of teacher education programs in Palestine from the perspective of student-teachers and the

instructors who teach them" (p. 30). They found that student-teachers "were satisfied with the fundamental teaching competencies they were expected to learn but less satisfied with the quality of their instructors' teaching practices and with the learning assessments used in their courses" (p. 32). Student teachers said that their professors still used paper and pencil exams without opportunities for alternative assessments.  Student-teachers asked for different methods to be used but their professors were unable or unwilling to try new methods. (p.32)

In another study, Cristillo (2009) explained that teachers did note the irony of professors not practicing what they preached.

Student teachers learned about learner-centered theories of teaching and learning, yet their own learning was assessed primarily by exams that measured their ability to memorize rather than critically engage with course content and its application in more creative ways. (p. 64)

Cristillo (2009) also noted that there was a lack of incentive for teachers to make a meaningful change in their teaching practices and that "a chronic lack of opportunities, incentives, and rewards for teachers to engage in research, publication, and related scholarly activities was seriously deteriorating the quality of higher education throughout Palestine" (P. 65).

While mentions of humanism and constructivism are present in these studies, a review of the literature reveals that there has not been a study of teaching perspectives held by adult and higher education faculty in Arab universities.

In summary, teaching and learning in Arab universities offers unique challenges and is practiced by those who have been raised under within oppressive systems. Critical

Discourse Analysis (CDA) of faculty responses can reveal subtle assumptions and dynamics at play in teaching and learning situations. This is why I have chosen CDA as a research tool for this study that examines humanistic connections to Muhammad Al-Ghazali's Islamic perspectives in Adult Education settings in the Arab region.

**Critical Discourse Analysis**

Critical Discourse Analysis (CDA) is a useful research process for the field of adult education because of the opportunity to identify the power dynamics and social-historical contexts of symbols, talk, and text (Rogers, 2011). This information can inform our teaching and learning practices and better support adult learners' purposes as they navigate the power dynamics of our classrooms and educational institutions. I will review the points of synergy of CDA and adult education.

**Points of synergy between adult education and critical discourse analysis**. To discuss points of synergy between adult education and CDA, we must first examine the definition of adult education and its place on a spectrum that also includes Human Resource Development (HRD). Knowles (2011), an adult educator who popularized the learning assumptions of andragogy, or self-direction, in adult learners, makes an essential distinction between the definitions of adult education and HRD. At the root of that distinction is the concept of purpose for the learning and for the learner.

> The disciplines of human resource development (HRD) and adult
> education (AE) both view the process of adult learning as being central
> to their theory and practice. Even so, the purposes of HRD and
> AE differ, and their perspective on adult learning differs. The core
> difference is related to control of the goals and purposes for which

adult learning is employed—organizational versus individual control.

(Knowles, 2011, p.165)

In addition to the distinction of purpose for adult learning, adult educators and organizational trainers must determine whether they are planning to facilitate development or training. The growth of HRD in business organizations has increased since the 1980s and has created a symbiotic relationship and an inclusion of adult learning principles and theory into HRD training plans (Gerber et al., 1998. p. 57). The term HRD, in fact, has lent confusion to what are the essential learning plans and goals of adult educators and human resource development facilitators. The reason is that traditionally, adult education learning theory rests in the concept of a holistic development of the learner that integrates the learner into a new set of behaviors that facilitate ongoing knowledge acquisition and personal efficacy.

Learning in this case is transformational. Mezirow (1997), a noted theorist of adult education, defines transformative learning as that which causes a change in an individual's frame of reference. He explained further that "a frame of reference encompasses cognitive, conative, and emotional components and is composed of two dimensions: habits of mind and a point of view" (Mezirow, 1997, p. 5). Training, often seen as the domain of business and industry learning, is focused on short-term learning goals that require immediate use. So, to use literacy learning as an example, an adult basic education course may have the goals of developing a learner's literacy knowledge for long-term, deep learning of knowledge with an accompanying set of literacy behaviors that facilitate lifelong learning and personal efficacy. Literacy training in a business environment may introduce new terms that are relevant to changes in the

industry, but learners are expected to put their new knowledge to immediate use. When considering CDA in adult education, the purpose of the student and the facilitator, and those of the institution or government are important points to consider. For example, an institution may have a mission statement that supports accelerated degree acquisitions for students.  For students whose purpose is similar, to quickly earn a credential, this would be a mutually beneficial purpose between the student and the institution.  However, for a student who requires extracurricular academic support to earn a credential, an institution that offers accelerated degree programs may not be the right choice.

As Fitzgerald (1992) noted, "Development looks beyond today. It takes a longer-term focus" while training "is the acquisition of knowledge and skill for present tasks" (p. 81). In general, based on the statement of Knowles (2011), noted earlier, and on my own personal experience, the definition of adult education is the application of andragogical learning theory to facilitate self-directed, life-long learning in adults for their personal and professional development. As noted by Gerber et al., (1998, p. 59), adult education might encompass continuing education in such disparate topics as foreign languages, cooking and emergency health procedures, community education topics of local political concern and local authors' presentations, lifelong learning programs, library workshops, public lectures and as previously mentioned, adult basic education in literacy and numeracy or professional job training, or both literacy and job training at the same time.

Merriam and Brockett (1997) elaborated on definitions of adult education and adult learning by further highlighting the distinctions within and between the terms. They noted that adult education can cover a range of activities such as instruction in an aerobics class, political activism, job training or literacy instruction (pp.6-7). Adult

learning, according to Merriam and Brockett (1997), is a "cognitive process internal to the learner" and it includes unplanned learning outside of an educational environment (pp.5-6). Education is concerned with learning outcomes and the learning environment (p.6). It is a planned endeavor.

Merriam and Brockett (1997) also noted that the definition of an adult can vary based on societal expectations. For example, in colonial America, an adult was defined as a male over 14 years of age. A female over 12 years old was considered an adult. They look to Paterson (as qtd 1979) who said that while adults possess a wide variety of attributes, and while they may not necessarily display maturity, the behavior is expected of them due to societal norms and so we define them as adults for the purpose of adult education (pp.4-5). This study draws on Mezirow's (1981) definition of Adult Education and Learning of which andragogy is a central theory. Mezirow (1981) defines andragogy as "an organized and sustained effort to assist adults to learn in a way that enhances their capability to function as self-directed learners" (p. 21). Of adult education, Mezirow (1981) says it is "any organized and sustained effort to facilitate learning" and that "central to the adult educator's function is a goal and method of self-directed learning" (p. 21).

Merriam and Brockett's (1997) conclusions support Hofstede's (1986) discussion of intercultural assumptions of teaching and learning. He notes that "the family, the school, the job, and the community are four fundamental institutions in all human societies (p. 301) and that "these role patterns are the products of a society's culture" (p. 302).

Hofstede (1986) also discussed the archetypal roles of teachers and students in societies. He said, "The family, the school, the job, and the community are four fundamental institutions" and that "many societies refine role systems still further" and that "role patterns interact so that "patterns of parent/child interaction in society are carried over into teacher/student and boss/subordinate relationships" (p.302). Hofstede's (1986) comments remind us of Muhammad Al-Ghazali's instruction to teachers, which is that the first duty of the teacher is to be sympathetic to students, similar to the caring between a parent and child. Hofstede (1986) also advises that intercultural teaching and learning situations can lead to miscommunication because of the differing understanding of the archetypal role of teacher and student in each society. He gives the example of a Chinese teacher who holds a respected role in society being diminished by a British lord who considered the teacher as one of the servants. (p. 304). He identifies four problem areas of which to be aware.

1. Differences in the social positions of teachers and students in the two societies.

2. Differences in the relevance of the curriculum (training content) for the two societies.

3. Differences in profiles of cognitive abilities between the populations from which teacher and student are drawn.

4. Differences in expected patterns of teacher/student and student/student interaction. (Hofstede, 1986, p. 303)

Hofstede's (1986) perspective on intercultural aspects of learning is important to remember when we examine Arab faculty perspectives on teaching, learning, and humanism. Definitions articulated by Arab faculty may vary from Western norms.

**Motivation and Purpose**

Having defined adult education, it is important to point out the other complex factors that remain to challenge any application of CDA in the field - that of learners' stated and unstated purposes. The most significant point of synergy between adult education and CDA, which represents analysis of how we communicate, is the concept of purpose. Hill, Turiano, Spiro and Mroczek, (2015) explain that the definition of purpose has goal commitment as a central aspect (p. 529). There are multiple levels of purpose in teaching and learning in adult education: For example, there is identification of the learner's intrinsic purpose in pursuing knowledge and the instructor's intrinsic purpose in facilitating the learning. In addition, we must consider whether the purpose is supported by autonomous motivation or controlled motivation (Deci & Ryan, 2008). Hergenhalm and Olsen (as cited in Francois, 2014) define motivation as social or behavioral factors "that explain why an individual does something with or without reinforcement" (p. 20). Huit (as cited in Francois, 2014) defined motivation as "an internal state or condition that activates behavior and gives direction (p. 20). Deci and Ryan (2008) explained a psychological theory behind human motivation in their explanation of Self-Determination Theory (SDT). They said that "The most central distinction in SDT is between autonomous motivation and controlled motivation" (p. 182).  Autonomous motivation can be intrinsic or extrinsic and that autonomously motivated people feel that they are self-endorsing this action. In contrast, controlled motivation can be externally motivated,

or it can be introjected regulated which means that the person is energized by shame avoidance, approval, or another element of their self-esteem (p. 334).

Intrinsic and extrinsic autonomous motivation positions the usage of power within the control of the learner or facilitator. However, motivation is not the same as purpose. While Deci and Ryan (2000) write extensively about motivation, they also stated:

SDT differentiates the content of goals or outcomes and the regulatory processes through which the outcomes are pursued, making predictions for different contents and for different processes. Further, it uses the concept of innate psychological needs as the basis for integrating the differentiations of goal contents and regulatory processes and the predictions that resulted from those differentiations. Specifically, according to SDT, a critical issue in the effects of goal pursuit and attainment concerns the degree to which people are able to satisfy their basic psychological needs as they pursue and attain their valued outcomes. (p. 227 )

Hardy, Dollahite, Johnson, et al. (2015) provide additional understanding of SDT and purpose. They refer to the term *integrated motivation* which is

when internalized values are assimilated into the self-system and unified with life goals—in other words, engaging in a particular action is not just driven by isolated values, but is interconnected with many aspects of who the person is and wants to be. (p. 480)

Ultimately the point to remember about a learner's purpose, or integrated motivation, is that while it may be influenced by extrinsic or intrinsic motivation, purpose is deeply rooted in psychological need. In other words, while the stated motivation of a

learner may be self-improvement or to improve the lives of her family, there is also a goal that fulfills a psychological need, perhaps unstated or even unrecognized by the learner.

To further examine the concept of purpose, we must consider how cultural-historical conditions influence the purpose of the adult learner in her exercise of power in the classroom. One of the most promising frameworks from which to examine purpose originates with Vgotsky who proposed Cultural Historical Activity Theory (CHAT) as a means to prevent isolated study of psychic processes (Roth & Lee, 2007, p. 186). CHAT uses activity as the unit of analysis for educational research. The activity is analyzed through application of a cultural-historical lens, and through questions and comparisons. However, Clara (2013) explains that the original theory does not go far enough to explain the learner's purpose. He first explained the basis of CHAT:

> four genetic domains are usually distinguished in CHAT: phylogeny refers to the development of species, historical genesis refers to the development of societies and cultures, ontogenesis refers to the development of individuals across their lives, and microgenesis refers to the genesis, in a short period of time, of psychological processes. (Clara, 2013, p.2)

Clara (2013) further asserted that,

> CHAT is currently unable to explain the formation and the nature of the conscious purpose (the goal) in activity. We proposed that CHAT could be able to address this aspect of the activity if 6 ideas are considered: (1) environment is an integration of physical things and cultural means; (2) the cultural means are distributed within systems of activity, with a development at the historical-genetic domain; (3) in

environment, there          are special kinds of events – called circumstances – which constrain the flow of activity;          (4) in any specific occasion of activity, there are several coexisting circumstances which          constrain each other, so we say that they are in practical relations; (5) a set of coexisting  circumstances in practical relations work as an inseparable unit, called situation; (6) the   practical relations between coexisting circumstances in a specific occasion of activity          give rise to the formation of the conscious purpose. (p. 2)

While Clara (2013) offered a way forward to help research identify a learner's purpose for pursuing knowledge, he refers to the purpose as conscious. It is my assertion that we should identity unconscious purposes in adult learners to be able to successfully facilitate the learner's knowledge acquisition and creation.

Rogers (2011) explained that "power is a central concept in discourse studies" (p. 3). As indicated by Knowles and the self-directing student, balance of power between students and facilitators is a defining characteristic of adult education. The power of the student to connect with his/her intrinsic learning purpose is paramount.

If communication and power are at the heart of discourse, then adult education provides settings where self-directed learners are to write their own plan using the discourse patterns and practices available to them. Three major points of synergy between CDA and education have been noted by Rogers (2011).

First, educational practices are considered communicative events; it therefore stands to reason that discourse analysis would be useful to analyze the texts, talk and other semiotic interactions (...) Second, discourse studies provide a particular way of conceptualizing interactions that are compatible with socio-

cultural perspectives (...) and "a third area of commensurability is that discourse studies and educational research are both socially committed paradigms (...) (p. 1).

However, CDA is also well served by looking at the key points of power distribution inherent in adult education. Adult educators are often thought of as facilitators of learning. In this case, adults are supposed to be moving toward self-direction in their work. One artifact that illustrates this is the learning contract, conceptualized by Knowles (2011). There are many iterations of learning contracts, but the general framework asks students to lay out a plan where they explain what is to be learned, how it will be learned and how the learning will be assessed (i.e. how will the learner know when it is complete). So, in adult education and principles of andragogy, the student's learning purpose is a mediator of the power dynamics in the classroom. To determine other points of synergy between adult education and CDA, the stances of three main theorists in adult education are compared to the stances of three critical discourse theorists. The key points of interest are social change/transformation, figured worlds/shaping personal realities, and meaning making/reflective practice.

**Paulo Freire.** Freire (2000) was concerned with transformation and shaping of personal realities. His key points resonate with the perspectives of Fairclough whose work is focused on questions of social change (Rogers, 2011, p. 12) and Gee's "figured worlds" which as Rogers (2011) stated "refers to the narrative and images different social and cultural groups of people use to make sense of the world" (p.11).

To expand on Freire's perspective, Conscientization, which reflects a radical, humanizing mode of teaching, offers students the opportunity to dialogue with a teacher

so that learning occurs for both the student and the teacher (Freire, 2000, p. 79-80). Freire (2000) defines conscientization as the "deepening of an attitude of awareness characteristic of all emergence" (p. 109). By this he means that as a person deepens his or her awareness of an historical moment or any matter of personal importance, the person develops an ability to understand and shape reality (p. 109) (my italics). The shaping of a new reality is accomplished by an activity Freire (2000) refers to as praxis, which requires an individual to reflect and act upon the world "in order to transform it" (p. 51). This is one of the most important of Paulo Freire's concepts. By engaging in praxis and collective struggle, individuals develop critical consciousness. (Heaney, 1995, p. 7).

**Jack Mezirow.** Mezirow (1991) like Fairclough and Freire is also concerned with transformation. Jack Mezirow (1991) says this about transformational learning: "Reflective learning involves assessment or reassessment of assumptions. Reflective learning becomes transformative whenever assumptions or premises are found to be distorting, inauthentic, or otherwise invalid "(p.6). Freire, Mezirow, and Fairclough all refer to transformative experiences in communication and discourse. In addition, Gee's figured worlds resonate with Freire's conscientization.

**Stephen Brookfield.** Brookfield (2006) developed the Critical Incident Questionnaire (CIQ) which is an assessment of student perspectives on teaching and learning in an instructor's classroom.  For students, every class contains critical learning moments and teachers can develop their skills by learning more about students' perceptions of the moments. Brookfield (2006), in his book titled *The Skillful Teacher*, describes why he developed the CIQ:

The critical incident questionnaire helps us embed our teaching in accurate information about students' learning that is regularly solicited and anonymously given. It is a quick and revealing way to discover the effects your actions are having on     students and to find out the emotional highs and lows of their learning. Using the critical     incident questionnaire gives you a running commentary on the emotional tenor of each     class you deal with. (p. 41)

Like Kress, who is concerned with how meanings are made by outward representations and inward meanings (Rogers, 2011, p. 14), Brookfield (1995) uses the CIQ to determine if the smiling and/ or blank faces of students in his classroom reflect learning and a comfort-level with him as their teacher. He uses the CIQ to discover those hidden assumptions about himself by his students and of him about his students. Likewise, we might further consider how the CIQ results transform and reveal figured worlds in a CIQ –focused classroom.

**CDA in Adult Education**

There are few articles on CDA in adult education settings and there were no CDA studies in adult education that are situated in Arab and/or Islamic culture. I began my search in the University of Missouri-St. Louis (UMSL) online library system.  I went to the tab labeled *Summon*, which promised to "Search Summon for articles, books, and more!"  The first search term I used was "Critical Discourse Analysis adult education." The results provided books and articles that contained the same phrase and or keywords. As I reviewed the selections, I noticed that there were few studies in the list of available texts.  I then added the keywords CDA, qualitative, and quantitative to see if the search would then reveal more specific information on CDA research.  In addition, I again

narrowed the search to include information published in 2008 to the present time. I located and saved some potential articles for further review. As I read through the articles, I had to eliminate some which did not adequately represent the rigor involved in designing the study. I looked for thick descriptions of the researcher's perspectives, and theory-based choices of participants, study design, and analysis. I developed a chart with the following criteria: a. Analysis Question (s)/Study's Purpose; b. Method; c. Theory; and 4. Adult Education. If I was able to locate these four criteria in an article, I saved it for use in my review. In some cases, an article with a promising title or opening paragraph would not offer a coherent methods or research question, or it did not relate to adult education, so I would eliminate it from my list. Theoretically, the selection of articles I collected that utilize CDA have several common points of theoretical agreement. One point of agreement is analysis of the use of power in discourse.

The articles in Table 1 demonstrate a variety of methods for applying Critical Discourse Analysis. Schieble (2012) and Benesch (2008) used open coding to build theory using the qualitative grounded theory method. Using open coding assisted the researchers with their ability to identify themes central to their research. Only one study by Rogers and Mosley (2008) used multimodal analysis. The other studies use a mix of text from recorded discourse, institutional materials, textbooks and websites. Rogers & Mosley (2008) explain "Our analysis draws on the tools of discourse analysis" of Fairclough and Gee "to signify the 'language bits' (d) and the ways of valuing, believing, acting" (P. 113-114). On the other hand, Gibb (2008) read texts "for examples of vocabulary that represent and classify knowledge in relation to worker and immigrant subjectivities" (p. 322). Thick description helps researchers see the method in progress

and the reader gets a much better sense of how the analysis was conducted. with the attention to detail in the description of the analysis. Another aspect that is useful in understanding methodology is the use of graphs, text excerpts and appendices with examples of the methodology and/or the data that was used during the study.

Table 1

*CDA in Adult Education*

| Authors | Analysis Questions /Study's Purpose | Method | Theory | Adult Education |
|---|---|---|---|---|
| Benesch, S. (2008). "Generation 1.5" and Its Discourses of Partiality: A Critical Analysis. Journal Of Language, Identity & Education, 7(3/4), 294-311. doi:10.1080/15348450802237954 | I will present my findings about the ideological assumptions driving the *generation 1.5 literature.* (Generation 1.5 as a term that is said to be a replacement for immigrant or bilingual designations) | Open coding, Corbin and Strauss. | Weiss, Wodak. "The analysis is critical; it assumes that power is relations guide naming practices, privileging those who do the naming and masking assumptions about those who are labeled." | Scholarly texts |
| Gibb, T.L. (2008). Bridging Canadian adult second language education and essential skills policies: Approach with caution.Adult Education Quarterly: A Journal of Research and Theory, 58(4), 318–334. | What are the predominant and overlapping discourses presented in the three policy texts? How are worker and immigrant subjectivities represented? How is agency established in these representations? | Texts were read for vocabulary that represent and classify knowledge relation to worker and immigrant subjectivities. Similar process to examining relational and expressive values. | Fairclough. | Policy |
| Irving, C.J., & English, L. M. (2008). Partnering for research: A Critical | Use CDA to explore social and historical context, | Several data sources: personal | Fairclough, Mills. Feminist and | |

| | | | | |
|---|---|---|---|---|
| Discourse Analysis. *Studies in Continuing Education*, *30*(2), 107–118. | competing discourses and the power/knowledge nexus of universities, government, community and feminism. | experience, government websites, literature, professional faculty associations, interview data with women's centers | Foucaldiant postructuralism | Institution-level discourses |
| Graham, J., & Dornan, T. (2013). Power in clinical teachers' discourses of a curriculum-in-action. critical discourse analysis. Advances in Health Sciences Education : Theory and Practice, 18(5), 975. doi:10.1007/s10459-012-9437-1 | What are clinical teachers' discourses of a clerkship curriculum? How do their discourses of curriculum relate to an official curriculum? | Dataset amounted to 70,000 words. The author chose to analyze data pertaining to six items that had elicited the greatest spectra of opinion (33,000 words) but they also carefully read the rest. | Gee. | Curriculum |
| Ng'ambi, D. (2008). A critical discourse analysis of students' anonymous online postings. *International Journal of Information and Communication Technology Education, 4*(3), 31-35,37-39. Retrieved from http://ezproxy.umsl.edu/login?url=http://search.proquest.com/docview/222733922?accountid=14595 | Social practices reproduce during online interaction and artifacts embody such reproduction. | Likert scale survey and text comments. Data analysis is carried out on artifacts (text messages) from an anonymous knowledge-sharing environment using CDA. | Van Dijk The power to regulate communicative events consists of various dimensions of speech and talk; which language may/must be used | Student-centered discourse (Ffairclough AQ) |

| | | | by whom; which genres of discourse are allowed; | |
|---|---|---|---|---|
| PLAYER, J. (2013). Critical discourse analysis, adult education and 'fitba'. Studies In The Education Of Adults, 45(1), 57-66. | Keen to explore the impact of discourse and power on hard-to-reach adult learners and look at ways of describing their experiences of the Glory and Dismay Football Literacy Programme. | Recorded group discussion of news articles.  Discourse analyzed. | Freire, Van Dijk, Fairclough. Social power abuse, dominance and inequality reproduced and resisted by text and talk in political context. | Student – centered Discourse |
| Rogers, R., & Mosley, M. (2008). A critical discourse analysis of racial literacy in teacher education. Linguistics and Education, 19(2), 107–131. | What does racial literacy look like and sound like in a teacher education book club?  Etc.. | Multimodal Analysis, field notes, written artifacts.  Produced by student in teacher education course. | Gee, Fairclough, Norris. | Student-centered. Efficacy |
| Schieble, M. (2012). A critical discourse analysis of teachers' views on LGBT literature. Discourse: Studies In The Cultural Politics Of Education, 33(2), 207-222. doi:10.1080/01596306.2011.620758 | Is inclusion of children's and adolescent literature featuring LGBT characters on my course syllabi, and subsequent class dialogues concerning this literature, creating a similar level of comfort and benevolence? (as Safe Zone stickers posted in offices) | Case study methods to construct an intrinsic case to understand the impact on teaching and learning within the particulars of one teacher education program. | Rogers and Mosley, Fairclough | Student-centered. Discourse |

|  | Are normative ideas abou6t sexuality and family genuinely being challenged, or instead re-centered toward maintenance of a heteronormative status quo? | Open coding, corbin and strauss. |  |  |
|---|---|---|---|---|
| Ziegler, M. F., Paulus, T., & Woodside, M. (2014). Understanding informal group learning in online communities through discourse analysis. Adult Education Quarterly, 64(1), 60-78. doi:10.1177/0741713613509682 | Describe the informal learning visible I conversations in online communities and present discourse analysis as a method for studying it. | Listed aspects of meaning making and its process in Table 1.  Used these criteria to analyze a peer-initiated conversation in an online community. | Howarth, Jorgenson, Phillips. Locates social reality as that which is visibly constructed through text and talk, rather than in the invisible, individual mind. | Informal learning of students. |

In *An Introduction to Critical Discourse Analysis in Education*, Rogers (2011) reminds us that "power is a central concept in critical discourse studies" and that negative uses of that power are often emphasized in the analysis of CDA texts and other forms of discourse. Generalizing across all nine of the articles under discussion, power is discussed in terms of the position of the researcher, the subjects that have produced the discourse, and the institutions that represent and utilize their power.

Rogers (2011) describes Blommaert's view of the study of power in CDA. He believed "power is not a bad thing— those who are in power will confirm it" (p. 1). She further explained, "Blommaert suggests that critical discourse studies should offer an analysis of the effects of power, the outcomes of power, of what power does to people/ groups/ societies and how this impact comes about" (p. 3). However, while Blommaert (2005) asserts that there are benefits to CDA, he also cautions that reflexivity weakens the analysis results (p. 33). The dialogic nature of CDA means that the process is closed and the "analyst becomes the ultimate arbiter of truth" (p. 33). Blommaert (2005) identified three problems with CDA. The first problem is linguistic bias which puts a focus on "linguistic-textual analysis" (p. 34). The second problem is that CDA theory up until now has closed itself off from other societies due to the focus on the environments of the theorists. This is espoused by Blommaert (2005) who believed "There is no reason to restrict critical analysis of discourse to highly integrated, Late Modern, and post-industrial, densely semiotised First-World societies" (p. 35). The third problem with CDA is that there is an absence of a sense of history. Text linguistically read is analyzed in present context versus being historically contextualized (Blommaert, 2005, p. 37).

Benesch (2008) references Weiss and Wodak (2003) and describes their theoretical stance: "The analysis is critical; it assumes that power relations guide naming practices, privileging those who do the naming and masking assumptions about those who are labeled" (p. 295). Additionally, Ng'ambi (2008) references Van Dijk (1996) regarding the power to regulate communicative events. Power in discourse "consists of various dimensions of speech and talk; which language may/must be used by whom; (and) which genres of discourse are allowed" (p. 33). Player (2013) relies on Paulo Freire, Van Dijk and Fairclough to analyze the abuse of social power, dominance and inequality reproduced and resisted by text and talk in political context.

Irving and English speak of the "power/knowledge nexus of universities, government, community and feminism" (2008, p. 107). They cite Fairclough and Wodak (1997) to assert that from their perspective, "the discourse of collaboration constitutes and sustains unequal power relations" (p. 108).

Also of interest is the frequency that Fairclough's theoretical stance toward social change and transformation is referenced in the articles. Five of the nine articles utilize Fairclough as a theoretical guide to their analysis. Of Fairclough, Rogers (2011) says that "Fairclough's understanding of the relationship between discourse and the social world is cautiously optimistic" (p. 7). Fairclough is also interested in social change. Player (2013) mentions Fairclough's perspective on social events having causal effects - that discourse can bring about changes in our knowledge and beliefs. Rogers and Mosley (2008) call on Fairclough to examine "elements of genre, discourse and style" which support Fairclough's broader goal of examining social change in regard to a discussion of race and especially, "whiteness" in their study (p. 114).

**Future Directions in CDA Work**

Future directions for researchers/practitioners of adult education interested in CDA should be rooted in specific teaching and learning theory and should examine the effects of teaching strategies, teaching philosophies, and teaching theory used with learners. The main purpose of CDA is to reveal the dynamics of power usage apparent in the linguistic structures of texts and speech. However, the overall goal of adult education is to facilitate adult learning. There are a variety of evolving teaching and learning strategies that impact learners in various ways. We need to determine the power dynamics of the discourses that occur during teaching and learning and look for ways to improve the student-facilitator relationship, so we can more adequately support a learner's purpose, while acknowledging that each learning situation will have its own essential core of productivity. Ideally, CDA in adult education would assist adult educators to develop a broader understanding of learning facilitation and the adult learner.

Another area of research emphasis for adult education and for all CDA in education would be the etymology of words and phrases. Consideration of the origin and history of certain words and phrases would sharpen the contextual, linguistic character of CDA, especially in cross-cultural studies, and it would add to the validity of CDA research. One point I have noticed about CDA is the confusion some students and experienced scholars have about the research process. There is a sense that CDA is a form of open coding or comparative literature analysis, with the assumption of literary analysis assumption equating to a lack of a rigorous research process. Those who are well-versed in the content analysis of text and categorical development of grounded

theory also sometimes underestimate the rigor required of CDA. Therefore it is important to include a richer contextual description based on etymological and historical facts along with a rich description of the research process. It is also important to include evidence of the analytical process utilized to develop CDA findings. Hardy, Harley, and Phillips (2004) cite Fairclough to assert that discourse analysis cannot be stripped from its broader context and broader discourses that are situated historically and socially (p. 19-20).

Since there were few studies in adult education that use CDA, I will consider my nine selections as representative of the field. First, the most obvious example of content analysis erroneously being labeled as CDA is in Benesh (2008), where the author states a research goal (not a question). She says, "I will present my findings about the ideological assumptions driving the Generation 1.5 literature" (p. 295). Benesh (2008) asserts that Generation 1.5 is a term that is meant to be a replacement for immigrant or bilingual designations in scholarly texts. While the author makes an acceptable case that scholarly literature may use this language, she does not provide any contextual analysis of meaning in those texts. Her work is solely analysis of content. In addition, the excerpts of student discourse she provides in the article are very articulate and do not effectively prove that the students have been marginalized. A comparison of the students' writing to specific learning situations the students encountered based on the scholarly texts, or the theoretical approaches intended to support them, would have helped illuminate the researcher's assertion. Instead, what the reader receives is an analysis of the content of the students' discourse excerpts. Benesh (2008) demonstrated that the content of the student texts indicated their feelings of marginalization. We know the students felt

marginalized as Asians, but was their learning impacted? It was hard to tell because while the texts were written informally, the vocabulary and grammar used by the students was quite good. For example, a student wrote of "finding an intermediary balance" and having to "straddle both worlds" (p. 306). In general, while Benesh (2008) claims to be conducting CDA, she does not use textual analysis to prove her opening statement. Instead, she offers a comparative review of scholarly and student texts. She also does not include any context to the use of words and phrases in the two types of texts.

The other CDA articles I reviewed were more appropriately conducted, and two articles mentioned learning as a clear part of the research process; however; the research questions did not include learning strategies or learning theory as a foundation for the questions. For example, Graham and Dornan's (2013) article titled "Power in Clinical Teachers' Discourses of a Curriculum-in-action. Critical Discourse Analysis" includes the research questions: "(1) What are clinical teachers' discourses of a clerkship curriculum? How do their discourses of curriculum relate to an official curriculum?" (p. 977). So while Graham and Dornan (2013) offer the context that "A dominant discourse of curriculum-in-action defined how teachers should 'really' teach and junior students should learn" (p. 975) their ultimate research questions are not about the power processes that facilitate learning. The research questions do not ask if the students learned. Ng'ambi (2008) sought to determine if social practices are reproduced during online learning discussions. The results "highlighted the tension between perceptions of inflexibility of traditional teaching practices and student demands for flexible learning (p. 31). Valuable information about the nature and perceptions of power were revealed in these studies.

However, there are numerous directions researchers in adult education can explore to benefit the facilitation of adult learning. Rogers and Mosley (2008) examine discourses in a teacher education setting and they successfully answer their learning-based research questions. In their article "A Critical Discourse Analysis of Racial Literacy in Teacher Education," they pose three research questions: "What does racial literacy look and sound like in a teacher education book club? How is meaning made around race, racism, white privilege and anti-racism across semiotic modes? How might the network of discourse practices help us understand the practice of racial literacy?" (p. 108). This article includes an excellent discussion of the usage of terms, narratives (traditional and modern), and discourses inherent in speech and texts. It also includes a discussion of meaning-making with symbolism, talk, and text (p. 110). For example, one participant struggles with the collision of competing narratives as she mentions "social justice type things" instead of using the word "race" when trying to express her family's reaction to her teacher education studies (p. 117). Rogers and Mosley (2008) provide a good amount of textual analysis and context and they discuss the broader context of Whiteness and other concepts. My suggestion is that every CDA study should include a section on etymology of key terms used by a study's participants and explain how individuals are positioned in the broader discourses at work in the texts. For example, in this study, one might include the etymology of the terms White, Whiteness, Black, racist, and race and explore when these terms took on their current significance and meaning. It might also be appropriate to examine the use of the word "burden" and its usage in other contexts such as in usage in African slave narratives and in Rudyard Kipling's poem "The White Man's Burden" (Brantlinger, 2007, p. 172). The historical narratives of

African-Americans, Anglo-Americans, and gender-based terms such as white male could be explored in the context of individuals being caught up in broader historical forces or caught up in recent societal developments. This would help us understand the power-relations involved in the discourse. We might consider if the participants are acting out traditional expectations (and thus acting unconsciously to make meaning of events) or if they are utilizing new ideas" (Rogers and Mosley, 2008, p. 117). The point is that while we may express our current beliefs with recognizable terms, it is likely that we can contextualize our usage of these terms (or the use of certain behaviors we use when speaking) as part of long-standing beliefs and realities and thus reveal more about the usage and perceptions of power during the learning process. In this study, too, it might be useful to consider how the facilitator-student relationship impacted the discussion and if the meaning – making resulted in new learning.

Regarding cross-cultural studies and international/intercultural contexts, Ng'ambi's (2008) study of anonymous texts in a South African educational setting is one example of critical discourse analysis in a study of international education.. The texts were used by students to ask questions about the course topic. Texting is also contributing to literacy learning in Senegal. Lexander (2011) conducted a study that examined the ways that Short Messaging Service (SMS) texts were used by ordinary citizens in Senegal. She notes that, "estimates show that among Senegal's 12-13 million citizens, there are 1 million internet users, while the number of mobile phone subscribers is 7.8 million" (p. 2). Unlike French, the colonial language of Senegal that is used in professional and academic settings, Wolof is recognized as the peoples' language. Senegalese SMS text users are helping Wolof and other African languages move to a

higher status in their society, which can elevate the linguistic access of the majority of citizens who do not speak French. Lexander (2011) notes that, "mastering several languages appears to be an important resource in SMS-writing: through texting, African languages and multilingualism are promoted" (p. 15). Informal adult learning of text speak would be a good CDA project for someone with knowledge of African languages.

**Humanism in Adult Education**

The American Humanist Association offers this statement as their definition of humanism: Humanism is a progressive life stance that, without supernaturalism, affirms our ability     and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity ("Definition of Humanism - American Humanist Association", 2017). Elias and Merriam (2005) describe the long history of development of western humanism beginning by tracing its roots to "classical China, Greece and Rome" (p. 111). Confucianism emerged in China in approximately 497 B.C. ("Timeline of Confucianism", 2017) and its humanistic creed is represented in the concept of Ren - one of its four virtues (Havens, 2013). Greek humanistic thought was emerging at a similar time through Aristotle, Plato, and Socrates works ("Aristotle Timeline - Ancient History Encyclopedia", 2017). In referring to the European turning point for humanism Elias and Merriam (2005) stated:

In its strictest sense, humanism referred to a Renaissance literary cult or Renaissance     Humanism, which spearheaded an awakened interest in Greek and Roman literature.     (…) The so-called "New Learning" movement" was a revolt against the stultifying     authority of the church. (…) A belief that humans had great potential and an innate     ethical sense is clearly reflected in humanist writings. (p. 112)

These developing humanistic mores that rejected the power of the Catholic

Church led to the secular learnings of humanism today, but similar to critics of Maslow's

hierarchy of needs: that spirituality is also a human need (Bouzenita & Boulanouar, 2016,

pp. 64-66). There are those who bemoan the lack of spirituality in humanism. Goodman

(2005) describes the progression of humanistic thought in Islamic Philosophy.

Humanistic adult education endorses a belief that human potential is shaped from within

the individual.  This belief has been a constant in human existence, but is historically

identified in early China, Greece, and Rome (Elias & Merriam, 1995, p. 109).  In

humanistic philosophy "the individuality or uniqueness of each person is recognized and

valued" (Elias & Merriam, 1995, p. 119). Humanistic adult educators value the

uniqueness and potential of each learner and they apply teaching and learning strategies

which contribute to learners' self-actualization.  The instructional path toward learners'

self-actualization is supported by educators' awareness of related theoretical concepts

such as the notion of self, self-concept and self-actualization.  The self, as noted by Elias

and Merriam (1995) "is what a person is" while the self-concept is "a person's subjective

evaluation of who he or she is" (119).  Maslow (as cited in Elias & Merriam, 1995) offers

a theory of self-actualization by denoting a Hierarchy of Needs (p 120).  Maslow (as cited

in Elias & Merriam, 1995) explains that persons must have their physiological needs

(food and safety) and needs of belonging, love, and esteem met before they can begin to

accomplish their need for self-actualization (p 120). In his seminal paper, *A Theory of*

*Human Motivation,* Maslow (1943) explains his points in detail:

> (1) There are at least five sets of goals, which we may call basic needs. These are
>
> briefly physiological, safety, love, 'esteem, and self-actualization. In addition, we

are motivated by the desire to achieve or maintain the various conditions upon

which these basic satisfactions rest and by certain more intellectual desires.

(2) These basic goals are related to each other, being arranged in a hierarchy of

prepotency. This means that the most prepotent goal will monopolize

consciousness and will tend of itself to organize the recruitment of the various

capacities of the organism. The less prepotent needs are [p. 395] minimized, even

forgotten or denied. But when a need is fairly well satisfied, the next prepotent

('higher') need emerges, in turn to dominate the conscious life and to serve as the

center of organization of behavior, since gratified needs are not active motivators

(p. 394)

Maslow's (1943) Hierarchy of Needs advanced the concept of self-actualization which

has been the foundation of a range of humanist extension of his theory.  Elias and

Merriam (1995) explain that "Self-actualization manifests itself in a desire for self-

fulfillment, for becoming what one has the potentiality to become" (p. 120). Carl Rogers

(1961) agreed with much of Maslow's work but emphasized that one must set the

conditions for persons to grow and self-actualize.  In *On Becoming a Person: A*

*Therapists View of Psychotherapy*, Rogers (1961) described the conditions needed to help

individuals engage in the process of self-actualizing (p. 398). He emphasized that self-

actualization was not a destination but a process and the conditions necessary for that to

occur are a minimum of power and control over a person (Rogers, 1961, p. 399). If these

conditions are met, he says "Exposed to these conditions, present knowledge suggests

that individuals become more self-responsible, make progress in self-actualization,

become more flexible, more unique and varied, more creatively adaptive" (p. 399).

**Humanism, Individualism and Collectivism**

Humanism is regarded as overtly individualistic due to the focus on self-development over responsibility to the collective. This view portends an unfavorable resting place for humanism in collectivist societies such as Arab-Muslim society. For example, Bouzenita and Boulanouar (2016) explained that Maslow's Hierarchy of Needs has received a varied response among Muslim academics (p. 59). Two of the main critiques of Maslow's work is that he does not include spirituality as a human need and that he does not take collectivist societies into account and so emphasizes Western individualism in his work (Bouzenita & Boulanouar, 2016, pp. 64-66). However, many Islamic scholars make the case for humanism as a foundation of Islamic thinking:

> Some modern Muslim scholars argue that the core values emphasized by humanism, such as the dignity of each human being, individual liberty, freedom of choice consistent with the collective good, participatory democracy, human rights, social justice, and rational inquiry, are all compatible with the Islamic worldview. ("Humanism and Islam - Oxford Islamic Studies Online", 2016)

> In comparison, western thinking on Humanistic education owes much to John Dewey

who, in 1892, said, "The next religious prophet who will have permanent and real influence on men's lives will be the man who succeeds in pointing out the religious meaning of democracy (Rockefeller, 1991, p. 1).

**Andragogy and Proponents of Humanism in Adult Education**

Andragogy is one of adult education's main theoretical concepts. Andragogy was conceptualized in Europe and further developed by Malcolm Knowles in the U.S. Dewey, Lindeman, Freire, Mezirow, and Henschke all draw from the principles of Andragogy.

**Dewey and Eduard Lindeman** Dewey (2009) described the human-focused motivation for learning when he explained that students' natural interest in learning is rooted in social interaction and to deprive them of this interaction disrupts motivation for learning (p. 295). Lindemann held a progressive philosophical perspective and was both a contemporary of and influenced by John Dewey. Lindemann in turn was an influence on Malcolm Knowles (Fisher & Podeschi 1989). Elias and Merriam noted that progressive adult education intended to "liberate the talents and gifts of individuals" which correlates to the self-direction of Andragogy as described by Malcolm Knowles (Elias & Merriam, 2005, p. 122).

**Malcom Knowles.** Malcolm Knowles helped establish the European concept of andragogy in American adult education theory. Knowles (1975) says that for people to be self-directed, there must be a learning climate where people their classmates as mutual helpers (p. 46). Knowles suggested four principles that are applied to adult learning:

- Adults need to be involved in the planning and evaluation of their instruction.

- Experience (including mistakes) provides the basis for the learning activities.

- Adults are most interested in learning subjects that have immediate relevance and impact to their job or personal life.

- Adult learning is problem-centered rather than content-oriented. (Pappas, 2013)

**Paulo Freire.** In *Pedagogy of the Oppressed*, Paulo Freire (2000) describes his principle of education for liberation.  He explains concepts that represent oppressors and the oppressed. According to Freire, "Sectarianism, fed by fanaticism, is always castrating" and that "Radicalization, nourished by a creative spirit, is always creative" (p. 37).   He explains that humanization has always been humankind's central problem.  He goes further to say that the identification of humanization leads to the understanding of dehumanization, and that humanization is "the people's vocation" (p. 43).

Freire (2000) believed there to be two pedagogical practices that relate to Sectarianism/Dehumanization and Radicalism/Humanization. The first is the banking concept of education, which he believes reflects a sectarian, dehumanizing behavior (pp.43-45). The banking concept of education is enacted by teachers who represent an oppressive system that delivers information to students as if the teachers are making a deposit at a bank.  The student is expected to receive the information and retain it (, p. 72). Conscientization, which reflects a radical, humanizing mode of teaching, offers students the opportunity to dialogue with a teacher so that learning occurs for both the student and the teacher (Freire, 2000, pp. 79-80).  Freire (2000) defines conscientization as the "deepening of an attitude of awareness characteristic of all emergence" (p. 109). By this he means that as a person deepens his or her awareness of an historical moment or any matter of personal importance, the person develops an ability to understand and shape reality (p. 109). The shaping of a new reality is accomplished by an activity Freire (200) refers to as praxis (p. 51). This is one of the most important of Paulo Freire's

concepts. Freire defines praxis as "reflection and action upon the world in order to transform it" (p. 51). By engaging in praxis and collective struggle, individuals develop critical consciousness (Heaney, 1995, p. 7). Critical consciousness is a striving for a state of consciousness where an individual practices dialogue, interprets, reflects and remains open to revision of assumptions when confronted with new information (Heaney, 1995, p.7, ).

**Jack Mezirow.** In *Transformative Dimensions of Adult Learning*, Mezirow (1991) explains the influence that Paulo Freire's theory had on him as a teacher. He had considered himself to be a "social action educator" (p. xvi) but after reading Freire's theory in the early 1970s he began a transformative process that led him to a new understanding of his work. He says that "the critical dimension missing from my work had been my lack of awareness both of the centrality of conscientization in the learning process … and the importance of entrenched power in the community development process I had attempted to foster" (p. xvi-xvii). He was also influenced by his wife's experience. She decided to complete her undergraduate education and his observation of her experience led him to develop a study about women "returning to college and the workforce" (p. xvii).

Relative to transformational learning, Mezirow (1991) believed "Reflective learning involves assessment or reassessment of assumptions. Reflective learning becomes transformative whenever assumptions or premises are found to be distorting, inauthentic, or otherwise invalid "(p. 6). This statement reflects Freire's concept of adopting a reflective stance while learning in order to become more conscious of one's place in the world and act to reshape current realities. Also reminiscent of Freire's

reflective learning principle, Mezirow (1991) says that "Learning involves five interacting contexts: a meaning perspective, the communication process, a line of action, a self-concept and the external situation" (p. 35). While we can recognize facets of Freire's theory in Mezirow's opinion, Mezirow goes further than Freire in his explanation of the transformative aspect of emancipatory learning. According to Mezirow (1991), there are six phases of transformation:

1.     A disorienting dilemma

2.     Self-examination with feelings of guilt or shame.

3.     A critical assessment of epistemic, sociocultural, or psychic assumptions.

4.     Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change.

5.     Exploration of options for new roles, relationships, and actions.

6.     Planning a course of action. (p. 168).

The designation of these phases is an important aspect of Mezirow's theory, and they are helpful in informing adult education instructors. Designation of these phases helps educators remain mindful of the transformational process their students are going through.

**John A. Henschke.** Henschke is a strong proponent of Andragogy and its humanistic principles. In his (2011) article "Considerations Regarding the Future of Andragogy" he described the history of andragogy and his 40-year friendship with Malcolm Knowles, and he invites readers to "join this movement" (p. 36). For Henschke (2013), trust is a key component of teaching and learning (p. 2).

Trust and its related concepts of empathy and reciprocity are central components

to

developing classrooms or workplaces ripe for fostering learning. Developing

relationships that nurture learners and learning is of significant importance to the

field of adult and higher education. (Henschke, p. 2)

Henschke (2013) developed the Modified Instructional Perspectives Inventory (MIPI),

which identifies andragogical, humanistic teaching and learning principles. The MIPI

includes seven factors :

(1) Teacher Empathy with Learners;

(2) Teacher Trust of Learners;

(3) Planning and Delivery of Instruction;

(4) Accommodating Learner Uniqueness;

(5) Teacher Insensitivity to Learners;

(6) Learner-Centered Learning Processes (Experience-Based Learning

Techniques); and (7) Teacher-Centered Learning Processes (Henschke, 2013, p.4)

The inventory is in two parts: one for teachers' responses and one for learners' responses.

It contains a list of sub factors that diagnose the teaching and learning styles of

participants.  More about the MIPI will be discussed in Chapter 3.

**Characteristics of a Humanistic Instructor**

Elias and Merriam (2005) looked to Carl Rogers to define humanistic teaching

principles.  They explained that Rogers emphasized "self-initiated learning that is

relevant to the learner, student participation in planning and evaluation, the teacher as

facilitator, and group method (Elias & Merriam, 2005, 132).  Maslow affirmed Rogers'

principles (Elias & Merriam, 2005, 132) and worked to incorporate them in the American education system. Brookfield (2006) added that the teacher must be critically reflective and seek feedback from students. Characteristics of humanistic instructors include feeling prepared to teach, noticing and acknowledging to learner's positive changes in them, balancing efforts between learner content acquisition and motivation, expressing appreciation of learners who actively participate and promoting positive self-esteem in learners (Henschke 2011).

**Andragogy, the Student, and Humanistic Learning Strategies**

An adult student who practices humanistic learning strategies will foremost be a self-directed learner. This is the core tenet of andragogy. Henschke (2009) explains that pedagogy fits inside andragogy as the first step toward independent learning. Imel (as cited in Henschke, 2009) explains that learning for a student is initially subject-oriented. Students acquire outlined content. Secondly, learning is consumer-oriented. Students learn based on an expressed need. Finally, (in andragogy) learning is transformational (or emancipatory). In this phase the learner is free to gain perspective through critical reflection. (Henschke, 2009, p. 2)

However, we cannot forget that adult students are human beings who may not be perfect models of self-direction. In fact, Delahaye, Limerick, and Hearn (1994) found that instead of andragogical attributes, adult students are more likely to express orthogonal relationship to andragogical and pedagogical learning. That is, students will at times need a supportive, scaffolded learning experience and at other times be ready to take on a self-directed, emancipated role in their learning. Elias and Merriam (2005) also emphasize the responsibility of the student. "Humanistic education places the

responsibility for learning on the student" (p. 124). In addition, they note "This notion of freedom and autonomy does not mean that behavior is totally random, uncontrolled, and unaffected by heredity or environment" (Elias & Merriam, 2005, p. 112). However, they acknowledge that personal decision-making can come at the discomfort of others who prefer a more controlled, predictable approach. (Elias & Merriam, 2005, p. 120). Like the humanistic instructor, a student who embraces humanistic learning strategies will be willing to collaborate with others, lead or facilitate as needs, make responsible decisions based on personal choices and honor and use the skills and knowledge they bring to the classroom instead of depending on the instructor to have all the knowledge.

**Critiques of Humanism**

Marxist critics of humanism see the individualistic nature of humanism to be elitist and unrealistic. Postmodernists believe that the conceptual aspects of self (gender, societal role) are constructs placed upon persons by society (Pearson & Podeschi, 1997). Of most interest for this study, the divide between secular and religious humanism echoes the critique of the critics of Maslow's Hierarchy of Needs, that the spiritual component is lacking. It also echoes the divide between Al-Ghazali and other Muslim philosophers who took a more wide-ranging approach to humanism. Al-Ghazali believed that philosophy must be grounded in a spiritual component. This internal divide in Islamic Humanism is similar to the divide in American Christian Humanism Rockefeller (1991) explained that Dewey's Christian faith was a foundation for his democratic socialism (p. 33). Guroian (2014) explains the objection of Russell Kirk, a Christian Humanist and critic of John Dewey's:

The philosopher and educator John Dewey was one of this ideology's most ardent

proponents. In his misnamed "Religious Humanist Manifesto," Dewey stated that

man's  animal nature and rational faculties fully accounted for human morality and

civilization.[26] He argued that there is nothing "over" or "above" man to which

he is    related or that must be addressed. Like the Renaissance Christian humanists,

Dewey and     his followers attached a high value to education. But they believed that the

methods and             aims of modern education must be strictly rational and

instrumental, aimed at developing             skills of social intercourse and productivity

that promote a just and harmonious secular   realm. Education must not refer to anything

transcendent nor be founded in moral or       religious certitude.

Critics of Western secular humanism focus on its emphasis on individualism and

secularism at the expense of societal needs, of which spirituality is prominent. For this

reason, secular humanist educational theory is viewed skeptically in Islamic societies. To

address this gap in understanding and to encourage successful humanistic teaching, it is

important to explore the nuances of Islamic Humanist philosophers, of which Al-Ghazali

is the most structured, yet perhaps not as restrictive as early scholars believed.

**Muhammad Al-Ghazali's Islamic Humanism**

One of the first Arab – Muslim philosophers to encounter Greek philosophy was

Al-Farabi in the 9th century ("History") who, in a crisis of his new awareness of other

cultures and thought, sought to balance his understanding of Islam with philosophy

(Goodman, 2005, p. 4-5).   Al-Farabi was an important influence on Muhammad Al-

Ghazali in the 11th Century ("History"). Goodman (2005) explains that a philosopher

prior to Al-Ghazali named Miskawayh articulated a humanistic philosophy that s similar

to our modern secular definition, but that while Al-Ghazali was influenced by his work, he took a more serious approach (Goodman, 2005, p. 120). Miskawayh represented a cosmopolitan humanism that Al-Ghazali felt was superficial and courtly, in reality Miskawayh was a courtesan paid by rulers to develop his philosophy (Goodman, 2005, p. 120). Al-Ghazali rejected the superficial approach for a practical philosophy that could be grounded in tangible proofs. For example, Goodman (2005) explains the misreading of Al-Ghazali's humanism:

> Regrettably, what stuck in the minds of Ghazali's readers through the centuries, was not the potential he left behind for the opening of the universe, but the rhetorical emphasis on God's ultimate causality, at the expense of proximate causes. Orientalists, influenced by     Averroes's riposte to Ghazali in behalf of naturalism, tend to read Ghazali's critique as an     outright dismissal of causal judgements. (p. 99)

Al-Ghazali was dismayed at the liberality and superficiality of Miskawayhian philosophy without tangible proofs of why he had come to his conclusions (Goodman, 2005). In response, Al-Ghazali used Aristotelian logic to critique prior philosophical ideas and dismiss the most (in his estimation) outlandish. He sought to reinsert Islamic spirituality into the philosophical ideas. Many believe he was rejecting Aristotelian logic, not realizing that he used the same logic to write his critique: The Incoherence of the Philosophers. As Goodman (2005) mentions, a succeeding philosopher, Averroes, (known as Ibn Rashd in the Arab world) critiqued Al-Ghazali's work in his own book titled the *Incoherence of the Incoherence*. While Averroes sought to join Greek and Arab-Islamic philosophy and is widely honored for his work, Al-Ghazali has not been

appreciated for the nuance of using that same philosophy to conduct his analysis of how we create knowledge and how we understand truth. So, we cannot claim Al-Ghazali rejected Greek philosophy if he used it to perform his work. This difference will be noted during the interviews in this study.  One potential research site has named its teacher education unit the Ibn Rashd (Averroes) Unit for the philosopher who sought to find commonality between Islam and western philosophy.  However, Al-Ghazali wrote some of this more notable texts in Jerusalem, only a few miles from several modern universities.  The impact of his legacy on Arab Muslim, Christian, and Jewish scholars is the focus of this study. The reflections of Humanism found in the work of Al-Ghazali is evident in his book titled *Ilya al-Din - The Book of Knowledge*. In it, he describes participatory, self-directing, interactive methods of teaching and learning.  He advises teachers to teach by modeling a lesson whenever possible so that the student can learn by observation and then act to replicate the lesson. For example, he says to refrain from direct criticism of students and to teach by *intimation*, to make something known in an indirect way. He calls this method "most subtle of the art of teaching because students must use his/her own mind to deduce the meaning which give the student confidence that they can comprehend of their own accord. (Ghazzālī, & Honerkamp 2015, pp.164-165)" Al-Ghazali also says to not discourage a student from seeking knowledge of other subjects as they may be useful to that student in the future (Ghazzālī, & Honerkamp 2015, pp. 159-165). Al-Ghazali quotes Hadiths of the Prophet Muhammad to support his assertions:

- o   And He said, "Any aspect of knowledge a man studies is better for him than the world and all it contains."

- o And He said "Seeking knowledge is an obligation on every Muslim

- o And He said "Seek knowledge even in China."

- o And He said "It is not fitting for an ignorant person to remain silent about his ignorance, or for the scholar not to speak of his knowledge."

- o In a hadith (transmitted through) Abu Dharr (the Prophet said) "attending a gathering in which there is knowledgeable discourse is superior to praying one thousand cycles (of prayer), or visiting one thousand sick (people), or attending one thousand funerals." It was then put to him, "O, Messenger of God! Even (better that) the recitation of the Qu'ran?" To which He responded, "Does the recitation of the Quran render any benefit without knowledge? (Ghazzālī, & Honerkamp 2015, p. 15)

However, this precise guidance in teaching and learning was overshadowed in the Seljuk quest and subsequent quests by other rulers to educate for political unity and control of empires instead of for the creation of knowledge. As Tamari (2010) explained, the Seljuks sought to use Islam as a way to unify disparate populations. As with their Ottoman and Western colonial successors, a coordinated system of education helped unify varied populations and stabilize their rule. The advent of Islam in Arabia had united disparate Bedouin tribes. The educational efforts of the Seljuks continued the unifying aspects of Islam.

This study intends to determine the relevance of Al-Ghazali's philosophy of teaching and learning to the teaching and learning strategies of faculty in Arab universities. There are few studies in English or in Arabic on teachers' perceptions and Muhammad Al-Ghazali as an educator and/or as a humanist. I found no studies that

utilized Critical Discourse analysis as a research method.  Alkanderi's (2001) research examined potential humanistic applications of Muhammad Al-Ghazali's teachings in Kuwaiti education and society. In her dissertation titled, *Exploring Education in Islam: Al-Ghazali's Model of the Master-Pupil Relationship Applied to Educational Relationships within the Islamic Family*, Alkanderi (2001) conducted an ethnographic study of historical and contemporary texts to find connections between Al-Ghazali's model of the Master-Pupil Relationship and how Islamic Families, which Al-Ghazali considered to be the foundation of society, could apply his teachings to child-development strategies (Alkanderi, 2014).  Alkanderi says this about the connections to education for today's Islamic family:

Al Ghazali (2001) emphasized five critical components that education needs to protect:               the student's religion, soul, intellect, family integrity, and resources. AL Ghazali asserted                that any matter that supported these components would benefit society, while anything              that compromised the integrity of these component would harm society. He recognized                 that these concepts were found in every religion, and so determined that they were humanistic foundations for all societies. (p. 35)

In another study on Al-Ghazali's teaching and learning philosophy, Alawadi (2014) interviewed five female Kuwaiti educators and examined their concepts and ethics of caring teaching in comparison to both Muhammad Al-Ghazali's philosophy and that of contemporary American philosopher Nel Noddings. Alawadi (2014) found commonalities of respect, care, and ethics between Noddings' and Al-Ghazali's

philosophy, and with that of the teachers' narratives of caring teaching. Alawadi (2014) described one teacher's method of caring instruction:

> She further expressed her desire to pass on the care she was nurtured in to her
> beloved      students. The medium by which she is able to do so is the vital factor both
> Noddings and  Al-Ghazali spoke about, respect. "The first thing I try to show them is
> respect. By     respecting them, I hope I will be able to influence them and help them
> become great  students and great people in the future." (p. 70)

Alawadi's (2014) conclusion was that both Noddings' and Al-Ghazali's philosophies shared ethical foundations and the narratives of the teachers were similar to those foundations (p. 86). Therefore, "a philosophical connection between the Middle East and West is possible. However, this connection cannot be fully successful if adapted by a person who is not at peace with him/herself" (Alawadi, 2014, p. 86).

Alawadi (2014) suggested future research could "involve a thorough investigation on how to incorporate the ethic of care into teacher preparation programs from a standpoint of cultural codes that then preparation program pertains to" (p. 87).  My study seeks to delve further into this matter of encouraging caring, humanistic instruction in a culturally-relevant manner.

In summary, this chapter reviewed literature resulting from studies on teaching and learning effectiveness in Palestinian K-12 and higher education institutions. In addition, literature on Critical Discourse Analysis and the method's relevance to research in adult education was examined. Finally, Humanism in Adult Education and Islamic Humanistic philosophy was explored.  There are secular and spiritual perspectives on humanism that add to the richness of our interpretations of how humanism is practiced in

the classroom. In regard to Adult Education, Humanistic Adult Education endorses a

belief that human potential is shaped from within the individual. It is learner – centered,

and as Al-Ghazali makes clear in the fourth tenant of his "An Elucidation of the

Functions of the guide and the Teacher" teaching by intimation, or modeling, "leads

virtuous souls and bright minds to deduce its meanings. Thus, one benefits from the joy

of comprehending its meaning by further yearning for knowledge of it (knowledge)"

(Ghazzālī, & Honerkamp 2015p. 165). In Chapter Three, I will describe the methodology

of this study.

# CHAPTER THREE
## RESEARCH DESIGN

This study utilized basic qualitative design methods based in constructivist

grounded theory. Charmaz (2014) describes grounded theory methods as systematic, yet

flexible (p. 1). Further, Charmaz (2014) articulates a view of grounded theory that closely

aligns with Glaser and Strauss's original statement on grounded theory, that it is "inductive, comparative, emergent, and open-ended" (p. 12). Questionnaires, surveys, and email interviews that invite open-ended, explanatory, and descriptive answers were central to this work.  I took an observer's approach to this study, as I analyzed descriptions and perspectives of faculty about their pedagogical and andragogical practices. Faculty members were of Arab origin.

**Context**

A caring teacher-student relationship is the central focus of Al-Ghazali's treatise on the ideal conduct of students and teachers.  No matter the country, most teachers do care about their students' classroom success.  However, higher education faculty members in the Arab region face numerous challenges to supporting student success and to developing a quality learning environment. Some challenges are budgetary or time-based as exists in many academic institutions, while other challenges may be political or sociological.  As previously mentioned, many indigenous Arab faculty members were educated in schools where lecture and memorization were standard practice. Arab faculty members have informally shared with me that they would like to innovate in their classrooms, but often feel constrained by institutional guidelines and collective norms. In addition, while western models of education have been introduced, there is resistance to change by faculty who fear a cultural hegemony may be encroaching on their teaching practices. This study provides a philosophical framework for faculty members to use as a springboard to articulate their personal, indigenous teaching philosophies embedded in Arab culture.

**Participants and Setting**

Participants for this study were Arab higher education and adult education faculty at colleges and universities in the Arab region that possessed knowledge of current national reforms in Arab teaching and learning practices. Although this study's focus is on Islamic humanism in teaching and learning, participants can be of any faith system, because most Ministries of Education in the Arab region identify Islam as a key knowledge goal for most students with special dispensation made for other belief systems. It was the aim of this researcher to collect data from participants of any faith to give a true picture of societal concepts of Islamic humanism and teaching philosophies at Arab higher education and adult education institutions.

Noy (2008) explains that "snowball sampling relies on and partakes in the dynamics of natural and organic social networks" (p. 329). There are two key concepts to consider. The first is social knowledge and the second is power relations. (Noy, 2008, p. 329). Noy (2008) explains that social knowledge is "dynamic, processual and emergent" while power relations put emphasis on aspects of power balances between the researcher and the researched (p.329).

My professional and personal connections offered opportunities for me to frequently interact with Arab faculty members. To ensure anonymity, the study's participants were selected through my personal and professional networks using snowball sampling and non-probability sampling instead of through institutional channels. Snowball sampling is similar to theoretical sampling and is used when there are a small number of participants ("Snowball Sampling"). The original members of a study are asked to recommend other participants.

Merriam (2009) explained that non-probability samples are purposive or purposeful (p. 77). Purposeful sampling is used by the researcher to gain insight and understanding into a topic and to discover interconnecting ideas without needing to generalize the data in a quantitative, statistical method (p. 77).  I conducted purposeful snowball sampling by providing criteria for participants.

- Participants must have been born in the Arab region.

- Participants must have attended elementary and secondary schools in the Arab region.

- Participants must teach at a higher education institution in the Arab region.

- Participants must each be differentiated by their disciplines and institutions.  In other words each faculty member must come from a different discipline so I can obtain diverse perspectives based on the subject taught in the classroom.


I first contacted participants with the assistance of faculty colleagues in the Arab region who distributed an invitation (See Appendix I) to faculty members at their Adult and Higher Education institutions.  With their assistance, I identified exactly 12 participants who met the criteria.   Table 2 describes the study participants' location, gender, and discipline.  As indicated in the table, there were eight men and four women. Their disciplines ranged from sociology to engineering, from English literature to English as a second language and were from six different countries.

Table 2

*Study Participants*

| Participant | Location | Gender | Discipline |
| --- | --- | --- | --- |
| 1 | Morocco | Male | Modern Standard Arabic |

| 2 | Jordan | Female | English as a Second Language/Teacher Education |
|---|--------|--------|-----------------------------------------------|
| 3 | Jordan | Male | Information Technology |
| 4 | Tunisia | Female | English Literature |
| 5 | Saudi Arabia | Male | English as Second Language |
| 6 | Jordan | Female | Information Technology |
| 7 | Jordan | Male | Physics |
| 8 | Palestine | Male | Sociology |
| 9 | Saudi Arabia | Male | Engineering |
| 10 | Egypt | Female | History |
| 11 | Egypt | Male | English Language and Literature |
| 12 | Palestine | Male | Political Science |

**Data Sources**

Data collection for this study were accomplished by soliciting written responses to an English and Arabic version of the teacher response portion of the Modified Instructional Perspectives Inventory (MIPI) (See Appendix II and Appendix III) and to an English and Arabic version of Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher." This study used intensive, semi-structured interview methods via email to mitigate the time involved in transcribing and translating verbal, bilingual interviews. To minimize translation time, interview subjects were encouraged to write in English although they were welcome to write in Arabic if preferred.

**Email Interview.** Email interviews can result in substantial reflective narratives produced by research participants. James (2016) explains that email interviews can "provide a powerful medium of communication and reflection within the research encounter" (p.151).  Charmaz (2014) explains that the constructivist approach to interviews assumes an emergent interaction that supports the development of social bonds. "It is the site of exploration, emergent understandings, legitimation of identity and validation of experience" (p. 91).

Interview data for this study was accomplished using a semi-structured interview method. Corbin and Strauss (2015) state that the same topics are covered in each interview, but the researcher also leaves open opportunities for participants to add new but related topical directions (p. 39). They caution that this form of interviewing may make participants hold back information they do not think is relevant or of interest to the researcher (p. 39). However, this risk can be mitigated by careful follow up questions from the interviewer, such as asking "is there anything else on your mind you wish to add?

Charmaz (2014) describes key characteristics of intensive interviews.

- Selection of research participants who have first-hand experience that fits the research topic
- In-depth exploration of participants' experience and situations
- Reliance on open -ended questions
- Objective of obtaining detailed responses
- Emphasis on understanding the research participant's perspective, meanings, and experience
- Practice of following up on unanticipated areas of inquiry, hints, and implicit views and accounts of actions (p. 56)

Intensive interviewing is used when participants have extensive experience about a subject (Charmaz, 2014, p. 57). Charmaz (2014) notes that the interviewer should listen more than talk and should also be encouraging of the participant's contribution. She also cautions that her discussion of intensive interviewing "reflects a North American context

and situation" and that word choices and interactional style should fit the culture of the participants.

Merriam (2009) describes Roulston's philosophical orientation toward interviews. Roulston (as cited by Merriam) suggests six conceptions of interviewing, "each lodged in a different theoretical framework" (p. 92). The Neo-positive interview framework seeks to limit bias through a neutral stance (Merriam, 2009, p. 92). The subjective "romantic" framework utilizes phenomenology and psychoanalysis to examine subjectivities (Merriam, 2009, p. 92). The postmodern interview framework examples multiple perceptions of the self (Merriam, 2009, p. 92). . Two other frameworks "share a critical theory philosophical orientation in which issues of power, privilege, and oppression re made visible" (p. 92). the post-modern, transformative, and decolonizing frameworks may also inform the interpretation of qualitative data for this study (Merriam, 2009, p. 92). The constructivist framework "receives attention through tools such as discourse analysis, narrative analysis, and conversation analysis" and the focus is on how the data is constructed (p. 92). This framework was the best fit for this study. The constructivist framework was selected and grounded theory methods and Critical Discourse Analysis were applied to the data.

**Grounded Theory Coding**

Grounded Theory coding was utilized to organize and analyze the data for this study. I drew from Mezirow's (1991) Transformational Learning Theory and meaning structures. Mezirow describes meaning structures as composed of perspectives and schemes, where perspectives are "divided into 3 sets of codes: sociolinguistic codes, psychological codes, and epistemic codes" (Mezirow, 1994, 223). Meaning schemes are

comprised of "concept, belief, judgment, and feelings which shapes a particular interpretation" (Mezirow, 1994, 223). To understand the utterances by Arab university faculty members, Mezirow's conceptual framework for meaning structures was utilized. The data for this study were coded through the lens of Mezirow's definition of meaning structures and the terms faculty relied on to communicate their meanings.

The "An Elucidation of the Functions of the Guide and the Teacher" Survey Translated by Dr. Kenneth Honerkamp (2015) contained the following prompts and directions.

● Define humanism in your own words.

● Describe your teaching relationship with students. What is your approach to teaching and learning?

● "Directions: Abu Hamid Al-Ghazali's treatise "An Elucidation of the Functions of the Guide and the Teacher," has been divided into nine sections for the purposes of this study. After reading each section or function of "An Elucidation of the Functions of the Guide and the Teacher," please indicate the statements that you find relevant to your own teaching style. Explain how you would incorporate any of these teaching and learning functions into your practice. If you would not, please explain why you would not. "

The 12 participants were asked to provide a response to all sections of the survey in Arabic or English. All participants answered in Arabic and the answers were translated into English before being coded. Arabic words that conveyed culturally significant meanings were considered while coding the data. After the answers were translated, they were compiled into one Word document (See Appendix VII). Each line of text in the

Word document was then numbered using the document's numbering function. After each line of text was numbered, the text was then read with Mezirow's conceptual framework for meanings as coding categories (Mezirow, 1994).

Coding of the data was accomplished through the lens of four components to identify the beliefs, concepts, judgements, and feelings identified in areas of the text. Once these words and phrases were identified they were coded into Subcategories, Properties, and Dimensions. Subcategories were identified as social, ethical, moral, intellectual, professional, secular, and spiritual. Properties covered a range of coding terms such as family, empathy, democracy, behaviorist, and high context culture. Dimensions were coded with the terms community, individual, and professional.

**Critical Discourse Analysis**

Gee's (2014) Figured Worlds tool for Critical Discourse Analysis was utilized after grounded theory coding was complete. Figured worlds are narratives, images, discourses, folk theories and socio-cultural models people use to make sense of the world (Gee, 2014, p. 175). Gee provides a process (a "tool") to discover the figured worlds inherent in speech and text. He offers a guiding question: "What does this person assume about the way things operate to have said things the way they were said?" (Gee, 2014, p. 156). This question was applied to the coded data to extract a more subtle understanding of the participants' utterances and look for common themes. Subcategories mostly identified the utterances as being in the social realm. The Properties analysis revealed terms such as love, positive behaviorism, friendly, family, mentor, and mutual respect. The Dimensions section was coded in terms such as community, professional, social, an individual.

Gee's (2014) Figured Worlds tool was also applied to participants individual texts to examine the range of diversity among participants. The answers to the Al-Ghazali survey (Appendix XII) were compiled for each participant and then Gee's (2014) question was applied to each sentence of each document to discover key words and phrases that reflect an idealized view of  "how things operate" (Gee, 2014, p. 156). The results of this Critical Discourse Analysis yielded an understanding of the diversity of perspectives among the participants.

**Functions of the Student and the Teacher Questionnaire (narrative responses).**
Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher" is an excerpt from Chapter 5 of *Kitab Al-ilm, The Book of Knowledge,* which is Book One of his extensive forty-book series on faith and knowledge.  This excerpt served as the basis for a questionnaire to which participants read and responded.  Al-Ghazali offers eight functions that teachers should practice to support student learning.   Participants of this study were asked to read and briefly summarize each section and then explain whether they include similar functions in their own classrooms.  If they did not include them, they were asked to explain why.  The questions follow.

- Please write a brief summary of this function of the teacher.
- Does this function reflect your own teaching style or philosophy? Explain why or why not. Give an example if possible.

The narrative responses to the questionnaire were analyzed using grounded theory and CDA.

## Modified Instructional Perspectives (MIPI) Survey

The MIPI survey (See Appendix II & III) was administered to Arab faculty members via a link to a Word Document survey. The Word Document contained a space at the end of the MIPI survey for faculty to reflect on their immediate thoughts after taking the MIPI. Participants were encouraged to review the entire document before taking the survey. Review of the entire document prior to taking the online survey enabled participants to have an informed view of the purpose of the survey and the study.

Participants will also be asked to read Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher" in Arabic and or English translation and annotate each function with their perspective on the relevance of Al-Ghazali's advice to their teaching and learning strategies (See Appendices V &VI). The MIPI surveys were translated into Arabic for the participants to complete and the translation was reviewed by a professional Arabic translator.

## The Modified Instructional Perspectives Inventory

In the late 1980s, Henschke launched a study to discover the beliefs, feelings, and behaviors adult educators should possess to effectively practice teaching and learning in adult education (Risely, 2012, p. 51). He created the Instructional Perspectives Inventory (IPI) based on the results of the study. The IPI identifies andragogical and pedagogical characteristics of adult educators (Risely, 2012, p. 51). The original IPI consisted of a four-point Likert scale (Almost Never, Not Often, Usually, and Almost Always). Stanton (2005) made it a 5-point scale to include "Sometimes" and created the Modified Instructional Perspectives Inventory (MIPI) (See Appendix II). Ryan (2009) modified the MIPI to measure student perceptions by inserting the words "appear to in MIPI-S

items that require students to assess the instructor's feelings, experience, or perception"
(p. 226).

**Validity and Reliability of MIPI.** The MIPI is a data collection instrument that is
in two almost identical parts, one for teachers and one for students. Henschke (2013)
notes that the MIPI has "been validated and revalidated four times since its inception in
1989" (p. 5). He asserts that there are seven factors that are included in the MIPI, three
are the most important.  They are "1. Teacher Empathy with Learners; 2. Teacher Trust
of Learners; and, 5. Teacher Insensitivity toward Learners" (p. 5).  These humanistic
factors represent trust and empathy between teachers and students and they compare with
Al-Ghazali's first assertion to teachers that they have benevolence toward their students,
care for them, and treat them like their children – i.e. establish a caring relationship
(Ghazzālī & Honerkamp 2015, 159-165).  Al-Ghazali also advised that teachers should
not do anything to embarrass or discourage the learner (Ghazzālī & Honerkamp 2015,
159-165).

The first validation study of the Instructional Perspectives Inventory (IPI) was
conducted by Stanton (2005) who found the overall Cronbach's alpha reliability score of
the IPI to be (.8768) which she determined is "within the accepted range for a new
measurement tool" (p. 211).  Vatcharasirisook (2010) conducted a second validation
study of the modified version of the IPI, or the MIPI, and found that "the reliability test,
using Cronbach's alpha test, verified good reliability for all subscales that the Cronbach's
alpha for an individual subscale exceed the criteria of 0.70."  Moehl (2011) found that
"Cronbach's alpha coefficients for the IPI total score and each of the seven factors were
calculated through SPSS: IPI total (.900)." Stricker (2006) "Cronbach's a (Alpha) was

computed as 0.810 for the seven sub-areas of the IPI." Table 3 illustrates the category

levels for the MIPI.

Table 3

*Use of Andragogical Principles Category Levels*

| Category Levels | Percentage | IPI Score |
|---|---|---|
| High Above Average | 89%-100% | 225-199 |
| Above Average | 88%-82% | 198-185 |
| Average | 81%-66% | 184-149 |
| Below Average | 65%-55% | 148-124 |
| Low Below Average | 54% | <123 |

(Stanton, 2005, p. 280)

**Informed Consent**

Participants were required to sign an Informed Consent form (See Appendix XI).

Since the informed consent document was sent via email, participants utilized electronic

methods to provide a signature. The University of Missouri – St. Louis does not offer

guidance on e-signature for informed consent. However, the University of Wisconsin

offers the following guidance. When providing electronic consent, there are a number of

ways in which an e-signature might be documented. Some examples include:

- Attaching a scanned handwritten signature or using an e-signature service such as

  Adobe's EchoSign;

- Typing one's name with an accompanying check box and statement noting an

  intent to affix a legal signature (e.g., "By checking this box and typing my name

  below, I am electronically signing this consent form"); or

- Signing with a stylus in an electronic document.

All constitute "signatures." A waiver of documentation of informed consent is not required for these procedures ("IRB Guidance: Electronic Consent", 2018).

The preferred method used in this study was for the participant to attach a scanned or photographed informed consent document that included their handwritten signature. The document was sent to me via smartphone text message or email.

**Confidentiality**

Most participants wished to remain anonymous due to concerns of reprisal by their own institution or by wider political and societal forces in the region. Anonymity was guaranteed to participants in this study. Pseudonyms were used for each participant. Electronically acquired data was stored under password protection and all data will be destroyed once the study is complete, personally identifying data is not be included in the study's results.

**Data Analysis**

Grounded Theory methods were used to allow theoretical concepts to emerge form the data. Critical Discourse Analysis was utilized to recognize the power and purpose that is apparent in the discourse of those adult educators as they examine the MIPI and Al-Ghazali documents.

Critical Discourse Analysis is one process in the broader field of Critical Discourse Studies. Hart (2011) states that in Critical Discourse Studies, researchers are

"principally concerned with the communication and discursive construction of social, including political, knowledge, as well as with linguistic persuasion and manipulation" grounded in "cognitive systems of interacting social agents" ( p. 1).

Charmaz (2015) explains the features of grounded theory that make it unique and preferable for this study.   She says that the concepts that emerge out of qualitative, grounded theory data are not identified before a study is designed, therefore: it is possible that new concepts and ideas will emerge (p. 7).  In addition, data analysis and data collection may continue in a recursive manner until the research believes the findings are exhausted (p.7).  Data are analyzed using a constant comparisons process where bits of data are categorized and coded based on emergent conceptual themes (Charmaz, 2015, p. 7).  These data bits are coded and categorized within each participant's contribution and across all participant data (Charmaz, 2015).

This study utilized Critical Discourse analysis as a basis for research design. I took an outsider's or etic position toward the Arab faculty culture I researched.  I draw from Gee's (2011) theory and method of CDA due to his view that meaning is an integration of ways of saying, doing and being (p.8).  Of interest is Gee's (1999) concept of the Figured World. Gee (1999) says that we build simulations of figured worlds in our minds where we can "move around as a character in the simulation as ourselves" (p. 79). He says that we build these worlds to help us understand the present or to decide how to act regarding situations we encounter.  I equate the concept of a figured world to the philosophical foundations of teaching, that teacher must idealize a world that our students will grow into during their educational experiences.

The analytic procedure used for my study was Critical Discourse Analysis. Critical discourse analysis (CDA) in educational research brings together methods of Discourse Studies with transdisciplinary analytical techniques (Rogers, 2011, p. 1). Critical Discourse Analysis (CDA) utilizes theoretical frameworks to assist researchers in identifying the nuances and assumptions using valid research h methods. Gee (2011) explains the difference between discourse analysis and CDA by saying that some discourse analysis is descriptive, yet the goal of Critical Discourse Analysis (CDA) is not to "just describe how language works" but to speak to and even intervene in social issues (p.9).  His approach is "to look at meaning as an integration of ways of saying (informing), doing (action), and being (identity), and grammar as a set of tools to bring about this integration" (Gee, 2011, p.8). This study utilized Gee's theory and method of CDA due to his view that meaning is an integration of ways of saying, doing and being (p.8).  Gee (2011) identifies seven areas, or building tasks, we use to create language (p. 17).  We can interrogate language by asking questions based on these areas (Gee, 2011, p. 17). Table 4 contains a list of the seven building tasks and associated questions.

Table 4

*Gee's Seven Building Tasks and Discourse Analysis Questions*

| Building Task | Questions |
| --- | --- |
| Significance | How is this piece of language being used to make certain things significant or not and in what ways? |
| Practices (Activities) | What practices (activity) or practices (activities) is this piece of language being used to enact (i.e. get others to recognize is going on?) |

Identities

What identity or identities is this piece of language being used to enact (i.e. get others to recognize as operative)? What identity or identities is this piece of language attributing to others and how does this help the speaker or writer enact his or her own identity?

Relationships

What sort of relationship or relationships is this piece of language seeking to enact with others (present or not)?

Politics

(The Distribution of Social Goods)

What perspective on social goods is this piece of language communicating (i.e. what is being communicated as to what is taken to be "normal," "right," "good," "correct," "proper," "appropriate," "valuable," "the way things are," "the way things ought to be," "high status or low status," "like me or not like me," and so forth?)

Connections

How does this piece of language connect or disconnect things: how does it make one thing relevant or irrelevant to another?

Sign Systems and Knowledge

How does this type of language privilege or disprivilege sign systems (e.g. Spanish vs. English, technical language vs. everyday language, words vs. images, words vs. equations etc.) or different ways of knowing and believing or claims to knowledge and belief (e.g.

science vs. the Humanities science vs. "common sense,"

biology vs. "creation science")?

(Gee, 2011, p. 17-20)

---

Gee (2011) includes another level of analysis for CDA. His Tools of Inquiry are frameworks through which we can view the findings of the seven building tasks (p. 28). Gee made a distinction between discourse with a lower case "d" and Discourse with a capital "D" (Rogers, 2011 p. 11). Lower case "d"iscourse meant the "grammar of what is said or written. "Discourse with a capital D refers to the ways of representing, believing, valuing and participating with all of the sign systems that people have at their disposal" (Rogers, 2011, pp. 6-7). Rogers (2011) explains that Gee's most recent work, his *Tools of Inquiry*, combines "his theory of language with theoretical devices for inquiry" (p. 11). He calls these tools, or theoretical devices, situated meanings, social languages, figured worlds, and Discourses (Rogers, 2011, p. 11). So to explain further, a researcher would use the seven building tasks and questions to analyze a language selection and then consider the findings through the lens one of the tools of inquiry.

Situated meanings evokes Bakhtin's (1981, 1986) notions of genres and dialogues and refers to the historical, intertextual and social trappings of sign systems. "Social languages" refers to grammar and the function of language as a social practice. That is grammar is not something that people inherit, but something they design to create certain identities and relationships. "Figured worlds" refers to the narrative and images different social and cultural groups of people use to make sense of the

world. "Discourse models"    are the storylines, narrative, and explanatory frameworks

that circulate in society.        (Rogers, 2011, pp. 10-11)

I considered language selections from participant interviews and responses to the MIPI in

light of Gee's (2011) Building Tasks and Tools of Inquiry with a specific emphasis on

the "figured worlds" and "Discourse" tools to gain an understanding of the relevance of

Al-Ghazali's Islamic humanism in teaching and learning to Palestinian faculty members.

**Validity of Discourse Analysis**

Gee's (2011) Building Tasks and Tools of Inquiry was used to analyze the

Discourse of Sunni-Muslim teachers as they situate their teaching strategies within the

humanistic framework of Muhammad Al-Ghazali. Gee (2011) introduces a structured,

theory-based method for analyzing discourse that ensures researchers can develop a valid

framework for analysis.  He (2011) believed validity is "not constituted by arguing that

discourse analysis 'reflects reality' in any simple way" (p.122) rather it must be

interpreted through the symbol systems of language (p. 122).  He explained that discourse

analysis is an interpretation of an interpretation since language is an interpretation of

reality (p. 122). He introduced the concept of "The Frame Problem" in regard to validity

in CDA:

> The frame problem is both a problem and a tool. It is a problem because our
>
> discourse analytic interpretations (just like people's everyday interpretations of
>
> language) are always vulnerable to changing as we widen the context within
>
> which we interpret a piece of language. It is a tool because we can use it—
>
> widening the context— to see what information and values are being left unsaid
>
> or effaced in a piece of language. The frame problem, of course, raises problems

about validity for discourse analysis. We cannot really argue an analysis is valid

unless we keep widening the context in which we consider a piece of language

until the widening appears to make no difference to our interpretation. At that

point, we can stop and make our claims (open, of course, to later falsification as in

all empirical inquiry). (p. 27-28)

This study utilized Gee's (2011) Tools of Inquiry: Situated Meanings, Social Languages,

Figured Worlds, and Discourses (p. 201-214). These Tools along with the Seven

Building Tasks defined by Gee (2011) provide a structure for CDA researchers to

reference as they conduct their analysis. In addition, I will draw from Blommaert's

(2010) theoretical stance on the Sociolinguistics of Globalization to broaden traditional

boundaries of CDA.

**Linguistic Patterns and Discourse Paradigms**

Johnstone (1991) explains that she first noticed traits of repetition and parallelism

in Arabic discourse while teaching English as a second Language. She notes that these

linguistic attributes of Arabic were transferred into English by Libyan and Egyptian

speakers of Arabic. Argument structures in Arabic differ from that of Western argument

due to the autocratic, collectivist history of the Arab world which differs from the

individualistic Western world (Johnstone, 1991, p. 117). She says

An arguer presents truths by making them present in discourse: by repeating

them, paraphrasing them, doubling them, calling attention to them with external

particles. All of the things that have been associated with presentation in the

discussions I have just summarized seem to be true of Arabic, the language and its

discourse. Argument by presentation has its roots in the history of Arab society, in

the ultimate, universal truths of the *Qur'aan,* and in hierarchical societies

autocratically ruled by caliphs who were not only secular rulers but also the

leaders of the faith, and, later and until very recently, by colonial powers. Arabic

argumentation is structured by the notion that it is the presentation of an idea —

the linguistic forms and the very words that are used to describe it that is

persuasive, not the logical structure of proof which Westerners see behind the

words.

Al-Khafaji (2006) provides an example of repetition in Arabic.

غمامة حزن سوداء تطبق على صدري ... أنت حزين والحزن لا بد أن يكون له سبب ... ما الذ ي

حدث ليجعلني حزيناً الى هذا الحد؟ ... منذ أجيال وأنا أعيش حزناً متصلاً ... لا تسألني لماذا. أنا لا

أعرف، لو كنت أعرف لما كنت حزيناً الى هذا الحد.


(English Translation)

Apply a black cloud of **sadness** on my chest ... you **sad** and **grief** must be a reason ...

what the tastiest

Event of makes me **sad** to this extent? Since generations ... and I live in **grief** connected

... Do not ask me why. I do not

???, If you know what I was **sad** to this extent


**Reflexivity**

Salzman (2002) offers this definition of reflexivity: "the constant awareness,

assessment, and reassessment by the researcher of the researcher's own

contribution/influence/shaping of intersubjective research and the consequent research

findings, as both unique and structured, as combinations of variation and stability (p. 806).

As a higher education faculty member and a member of the Palestinian Diasporic community who is also an American by birth, there has never been a day in my life when I have not been aware of the conundrum of my identity and its influence on my philosophical perspectives. In this study, I took an outsider's or *etic* position toward the culture I am researching. While my Palestinian-American and Islamic heritage and my career as an educator in an American community college provides a general understanding of the heritage and professional mores of the interview participants, I do not meet the essential criteria that were used to select study participants.

However, as a researcher I had to remain mindful of my own and participants' complex assumptions about Arab identity. During the development of this study, a committee member challenged my ability to conduct this research. I was asked where I was born in the context of my capability to complete this study.  This incident reminded me of an incident in my youth when I was publicly shamed for telling Palestinian guests at a dinner party that I was from Ft. Worth, Texas.  When I said this, the host of the dinner, a Palestinian man, quieted everyone and proceeded to tell me that I should not say I am from Ft. Worth, instead I should say that I am from Jerusalem, my father's birthplace, regardless of where I was born because Palestinians must maintain their memories of "home."

Friends and colleagues who live in the Arab region also echo this fear of loss of identity among diasporic communities.  They seek reassurance from individuals in the

diaspora that their struggles are not forgotten.  My choice to do research in the Arab region is rooted in my lifelong awareness of belonging yet not belonging.

Recently, I attended a conference with other Arab and Arab-American faculty members.  There was a tendency by the Arab-American faculty to critique Arab faculty from the region as being intolerant and xenophobic. In contrast, faculty members from the Arab region felt that hegemonic tendencies to westernize the Arab world were evident. In my study, I allowed Arab faculty members to speak for themselves, although I am aware that I am an imperfect mediator that will need to carefully self-critique my assumptions about the data.

**Trustworthiness/Validity**

Corbin and Strauss (year) draw from Silverman to explain five strategies for ensuring a study's validity.  They are

> 1.) refuting assumptions against the data as the researcher proceeds through the research; 2) the constant comparative method; 3.) incorporating all cases into the analysis (p. 44) including cases that do not fit the pattern of results; 5.) using quantitative figures when appropriate.  They look to Morse and colleagues to emphasize that a "researcher should take strategic action during the course of the research to ensure a research's validity and reliability. (p. 343)

Investigator responsiveness, methodological coherence, theoretical sampling, sampling adequacy, and saturation are recommended strategies (p. 343). In this study, I formulated a checklist that includes the recommended strategies of Silverman and Morse (year) and colleagues. I took a reflective, recursive approach to ensuring validity of the data and my findings.

**Limitations**

The limitations of this study were due to time constraints, distance, and participant concerns about privacy. Participants were asked to complete two written surveys but follow up interviews were not scheduled because while some participants were willing to be interviewed others were not. This imbalance of information may have lessened the ability to examine a fair representation of information. Another limitation was the need to schedule participation prior to final exams of the spring semester in the participants' institutions. Time zone differences and distance between St. Louis and countries in the Arab region also limited the scheduling of interpersonal discussions although some participants did engage in brief ZOOM conversations to become more acquainted with the purpose of the study.

**Conclusion**

In this chapter, the research design, data collection methods, and the theoretical basis for Grounded Theory and Critical Discourse Analysis are described. In this study, I took an outsider's or etic position toward the culture I researched. While my Palestinian-American and Islamic heritage and my career as an educator in an American community college provides a general understanding of the heritage and professional mores of the interview participants, I do not meet the essential criteria that was used to select study participants. The criteria for selection was that the interview participants must be indigenous Palestinian higher education/adult faculty members who have graduated from a Palestinian K-12 institution. As a secular humanist, I study Islam from a scholarly perspective and do not possess an insider's view of the faith.

## CHAPTER FOUR

## FINDINGS

This study examined the relevance of Abu Hamid Al-Ghazali's humanistic

teaching and learning principles to today's teaching environment in Arab universities. In

addition, andragogical teaching perspectives of Arab university faculty members were

measured.  This chapter presents findings from two surveys. The first is titled "An

Elucidation of the Functions of the Guide and the Teacher" Translated by Dr. Kenneth

Honerkamp (2015) and the second survey is titled "Modified Instructional Perspectives

Inventory (MIPI - T) © John A. Henschke, Adapted by Layla Goushey."

**Results**

In the following section, results are organized according to the  research

questions. Data reflecting instructional perspectives, humanistic figured worlds, Islamic

humanistic teaching concepts, and the relevance of Al-Ghazali's teaching and learning

principles are presented.

**Instructional Perspectives of Arab University Faculty Members**

Table 5 contains a numerical summary of coded of utterances identified as

Beliefs, Concepts, Judgements, or Feelings made by Arab university faculty members

(Mezirow 1994). Coding results from grounded theory methods show that Arab

university faculty members mostly describe their instructional perspectives through

components of Belief utterances at n=148 and Concepts utterances at n=59. Most

utterances in the Belief and Concepts categories fell into social and intellectual

subcategories with some utterances also appearing in the Ethics and Spiritual

subcategories.

Table 5

*Coding of Instructional Perspectives of Arab University Faculty*

| Categories: Components /Utterances | Subcategory/ Utterances | Subcategory/ Utterances | Subcategory/ Utterances | Subcategory / Utterances |
|---|---|---|---|---|
| Beliefs = 148 | Social = 60 | Intellect = 63 | Ethics=16 | Spiritual = 16 |
| Concepts = 59 | Social= 34 | Intellect = 24 | Ethics=0 | Spiritual = 3 |
| Judgement = 29 | Social =6 | Intellect = 19 | Ethics = 0 | Spiritual = 3 |
| Feelings = 47 | Social 33 | Intellect = 10 | Ethics = 0 | Spiritual = 0 |

Statements representative of utterances in the Belief Category are the following:

- Social subcategory

  o "Humanity is a group with virtuous manners."

  o "I believe in humanizing education. I deal with them as an associate

  learner."

  o "Mutual respect and kindness."

  o "Caring for the student."

  o "It is my job and my duty and because I think that what I do is a noble and

  solemn message and I do not wait for the learners to compliment or thank

  me."

- o The teacher must pursue knowledge and virtue above all else but at the same time he must earn decent income and be respected in society if he is to function properly."

- Intellectual Subcategory

   - o "With a mind that distinguishes it from all other beings."

   - o "Man made in the highest ladder of creatures."

   - o "Education is a message.

   - o "Preservation of justice and equality, enriching the scientific and purposeful discussions and intellectual start and giving space to express the opinion presented in all substantively. Good relationship but also provocative."

   - o "'State of enlightenment' is consistent with the method of education."

   - o "The best way to use science is to teach others faithfully and not to conceal it."

- Ethical Subcategory

   - o "Look at all humans in the same way regardless of their color or religion."

   - o "Noble academic values."

   - o "All human beings are equal."

   - o "The ethics of the teaching professional and the teacher is a model for his students. If he shows what violates the ethics of this professional the student cannot trust him."

   - o "Lofty and noble values."

   - o "Moral advancement."

- Spiritual Subcategory

  o "Here I have to differentiate between my job as a teacher (university teacher) and my job as a man. As for my job as a teacher, I am taking physical pay from my side for this effort and I try as much as I can to do my duty with uncertain that Allah Almighty is doing me. On the other hand, I feel a dereliction with regard to my job as a human being who should spread knowledge and knowledge among people."

  o "If the student's work is pure to the face of God Almighty, he will do the best he has."

  o "Beneficial to them in the earthly life and in the hereafter."

  o "Thanks to God, although I read this article for the first time, I found myself using for my students the same phrase in the Hadith to the extent that my colleagues say that I think all students are my children. And this is really what I feel about them. I see them as my children, and I love them all the best and work hard and finish with them and consider their success a success for me."

  o "I am responsible for making halal earning with sincerity and benevolence and patience with my students."

  o The ultimate goal of man must be the hereafter. If the here after is the teacher, he will feel thanks to the learner as an improved feeling of the poor."

See the complete list in Appendix VIII.

Statements representative of utterances in the Concepts category are the following:

- Social subcategory –

  - "A healthy learning environment based on respect and cooperation."

  - "Relationship with students is always friendly."

  - "Relationship with students is positive."

  - "Based on caring."

  - "Big brother's relationship with his brothers."

  - "I try to be a good model for my students."

- Intellectual subcategory

  - "Creative and conscious attempts to understand and navigate life."

  - "The concepts of modern university education."

  - "Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them."

  - "All science is a growing circle that needs each other. This applies to religious sciences, as well as worldly sciences. They are not separate and therefore all must be respected but work diligently to communicate this to the scholars."

  - "Yes, intellectual elitism has to be stopped in all its forms even within he knowledge disciplines. I taught a little philosophy once and you found that in Islamic history and history in general, philosophers were trying to monopolize knowledge. They weren't all like Socrates. The emphasis on interdisciplinary or multidisciplinary studies and approaches helps as well, showing how one branch borrows from another and so all disciplines "need" each other helps too."

- o "Simplifying concepts and theories."

- Ethical subcategory

  - o None

- Spiritual subcategory

  - o "We've lost touch with the moral side of instruction and the need to teach by example."

  - o "The functions related to the ethical aspect and the focus on the religious side is very far from the reality of the university today."

See the complete list in Appendix VIII.

Statements representative of utterances in the Judgement category are the following:

- Social subcategory

  - o "I try to correct things in society, but this is not my primary mission."

  - o "The angry reaction will ruin the relationship between the student and the teacher."

  - o "I try to be a model for my students."

- Intellect subcategory

  - o "Whenever I have the opportunity to pass some educational messages that express the human experience."

  - o "The best way to use science is to teach others faithfully and not conceal it."

  - o "This trust given to them and only use knowledge when it is practical for them, whilst yet others don't even use that knowledge and

compartmentalize it in their heads and continue as before, believing in
superstitions and prejudices."

- o "The teacher must be fully aware of the demands of the student of science and knowledge to convey his culture to him and serve as a model in all his deeds and sayings."

- Ethical subcategory

  - o None

- Spirituality subcategory

  - o "I try as much as I can to do my duty with certainty that Allah Almighty is helping me."

  - o "I try to cultivate in my students and close friends what I feel is beneficial to them in the earthly life and in the hereafter."

  - o "I try not to obstruct the intention of God."

See the complete list in Appendix VIII.

Statements representative of utterances in the Feelings category are the following

- Social subcategory

  - o "A set of positive factors for human behavior and feelings."

  - o "Solidarity, respect, and appreciation."

  - o "Always friendly."

  - o "Get closer to them to understand their learning."

  - o "See others in a positive way."

  - o "Motivating him to love the educational material."

- Intellect subcategory

o "I always feel that I am still a student."

o "I don't find it embarrassing to say I do not know."

o "I respect all science and knowledge."

o "I advise my students not to be intolerant of their specialization versus

other disciplines."

o I am shy so I avoid going through some topics with others."

- Ethical subcategory

o None

- Spiritual subcategory

o None

See the complete list in Appendix VIII.

**Modified Instructional Perspectives Inventory (MIPI)**
Due to Stanton's (2005) recommendations the IPI is now referred to as the Modified

Instructional Perspectives Inventory (MIPI). Table 6 illustrates the category levels for the

MIPI.

Table 6

*Use of Andragogical Principles Category Levels*

| Category Levels | Percentage | IPI Score |
|---|---|---|
| High Above Average | 89%-100% | 225-199 |
| Above Average | 88%-82% | 198-185 |
| Average | 81%-66% | 184-149 |
| Below Average | 65%-55% | 148-124 |
| Low Below Average | 54% | <123 |

(Stanton, 2005, p. 280)

Table 7 contains the results of faculty scores after comparing the scores with the

Andragogical Principles Category Levels of Table 6 as modified by Stanton (2005, p.

280). Results are that seven of twelve participants score in the Average range for use of

andragogical principles. The total of all participants' scores is 1864. This total divided by

twelve for the number of participants equals a score of 155 which indicates that the

study's participants as a group have a median score of 155 which is close to the low end

of the average category, a score of 149.

Table 7

*Faculty Scores*

| Country/Gender | MIPI Score | Category Level |
| --- | --- | --- |
| Morocco Male | 208 | High Above Average |
| Palestine Male | 201 | High Above Average |
| Saudi Arabia Male | 185 | Above Average |
| Jordan Female | 178 | Average |
| Egypt Female | 171 | Average |
| Jordan Male | 170 | Average |
| Tunisia Female | 160 | Average |
| Egypt Male | 160 | Average |
| Jordan Male | 154 | Average |
| Jordan Female | 150 | Average |
| Saudi Arabia Male | 145 | Below Average |
| Palestine Male | 142 | Below Average |

| Total Score | 1864 divide by 12= | |
|---|---|---|
| Median Score | 155 | Average |

**Behaviorism.** In a few instances, Behaviorist sentiments are expressed in response to Al-Ghazali's text that says "The first function (of the teacher) is benevolence toward his students. (he should behave) in such a manner that he treats them like his sons" (Ghazali). Two participants described a teacher-student relationship in terms of a parent- child relationship. In those two instances, in response to Al-Ghazali's text, a participant responded

- Thanks to God, although I read this article for the first time, I found myself using for my students the same phrase in the Hadith to the extent that my colleagues say that I think all students are my children. And this is really what I feel about them. I see them as my children and I love them all the best and work hard and finish with them and consider their success a success for me.

- The treatment of learners as children creates a spirit of respect between the teacher and the learner as it is between the patriarch and the children and makes the learning process fraught with affection and compassion not only between the teacher and the learner but also among the learners themselves.

Behaviorist principles were only articulated in response to Al-Ghazali's treatise, where some faculty responded that also felt a parental responsibility their young adult students.

Based on previously indicated statements, there is a mix of collectivist and andragogical classroom practices.  One teacher speaks of controlling classroom debate,

others have a paternal view of their students, while several others express a sincere desire for a caring environment where students can pursue research and think for themselves.

**Occurrences.** Using Mezirow's (1994) components of a meaning scheme: Beliefs, Concepts, Judgements, and Feelings, a coding chart was developed with the following levels: Categories, Sub-Categories, Properties, and Dimensions of the responses/utterances of Arab university faculty members. Responses based in Beliefs and Concepts dominated the category results. Additionally, subcategory coding results were dominated by social and intellectual responses. These subcategory terms reflect collectivist and Bedouin values, Islamic influences, Andragogical and Behaviorist principles. Using Hofstede Insights' (2020) definition of collectivism, long-term commitment to a group or extended family inspires values such as caring, mutual respect, behavior, loyalty, duty, and position in society. These terms are related to theoretical concepts of Behaviorism in education where observable behavior determines whether learning has occurred (Merriam & Bierema, 2014, pp. 26-29). Connections to Islamic influences can be inferred from terminology coded as caring, equality, and mentoring.

The Properties level contained coding terms such as Respect, Knowledge, Learning, and Behavior. An online word count program, Wordcount.com, was used to count the words in the coding chart. The first four levels with the highest word count were selected.

Table 8

*Properties Level Coding Terms*

| Number | Occurrences/Word |
|--------|------------------|
| 61 | Respect |
| 36 | Knowledge |

| 26 | Learning |
|----|----------|
| 27 | Behavior |

Using Mezirow's components of a meaning scheme as a framework, Arab university faculty most often frame their responses in Beliefs and Concepts to express their instructional perspectives with less emphasis on Judgement or Feeling. The dominant Subcategories within the categories of Beliefs and Concepts are Social and Intellectual; that is, Arab university faculty members expressed their Beliefs and Concepts using social and intellectual terminology. Within those social and intellectual categories, grounded theory coding identified the following terms at the Dimension level: Individual (n=18), community (n=40), and professional (n=314). Terms comparable to collectivist values are represented in this study.

Responses offered by Arab university faculty focused overwhelmingly on professional dimensions of teaching and learning versus expressing individual experiences or community-based connections and activities. These results may be due to the survey questions on perspectives of the teaching profession. A count of words occurring within phrases selected as representing Mezirow's (1994) framework of Beliefs, Concepts, Judgement and Feelings show that Arab university faculty members use the following terminology in the following number of occurrences (Table 9).

Table 9

*Number of Occurrences of Words used by Arab University Faculty*

| # | Word |
|-----|---------|
| 116 | Teacher |
| 108 | Student |

| | |
|---|---|
| 47 | Knowledge |
| 43 | Love |
| 40 | Science |
| 38 | Respect |
| 38 | Relationship |
| 36 | Education |
| 31 | Think |
| 21 | Others |

The identified words represent the social and intellectual concerns of Arab university faculty. The highest scoring terms, Teacher (n=116) and Student (n=108) were almost equal in number and while they may frequently occur due to the phrasing of survey questions, it is interesting to note that there is an equal number of mentions of students and teacher which indicates discussions of relationships versus discussions of only one side as in only teachers or only students. The term relationship is also frequently used. Some examples of answers that contain the words teacher, student, or relationship are the following:

● the violent reaction will ruin the relationship between the teacher and the student. And to every human being dignity the human must respect all and not affect the dignity of his students

● relationship with students is always friendly

● relationship with students is positive

● big brother's relationship with his brothers

● Good relationship, but also provocative,

Love is in the fourth place on the list of frequent words. This is an indicator that many Arab university faculty members seek to create a caring, motivating environment for students. Some examples of these statements are the following.

- to create a space for harmony and love among them.

- I try to be a model for my students especially in the demand of science and knowledge and the love of research and innovation. This is a basic function.

- love of goodness to the people honestly and without any discrimination

- but to instill a culture of love of education

The word respect occurs in the sixth place on the list of frequent words uttered by Arab university faculty. There are two aspects of this word to consider. In some cases, Arab university faculty refer to this word when expressing their preference for a caring environment.

- Mutual respect and kindness

- a healthy learning environment based on respect and cooperation.

- mutual respect, commitment to moral advancement, reverence for noble academic values, preservation of justice and equality, enriching the scientific and purposeful discussions and intellectual start and giving space to express the opinion

In other instances, the word is used to express perspectives on teaching and knowledge.

- All science is a growing circle that needs each other. This applies to religious sciences, as well as worldly sciences they are not separate and therefore all must be respected but work diligently to communicate this to the scholars.

● The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in society if he is to function properly.

The words knowledge, science and think occur in the third, fifth and ninth place in the list. While they are similar in meaning, they express different ways of working with knowledge in the classroom.  Arab university faculty express the importance of learning knowledge, of the sciences which in this case means research and investigation, and thinking which is an active use of knowledge, research and investigation including the faculty member using the phrase " I think" to express a personal observation.

● The thirst for knowledge is unquenchable

● I share my knowledge to help them acquire analytical tools and to spark curiosity.

● an objective relationship based on respect and knowledge exchange

● the best way to use science is to teach others faithfully and not to conceal it

● As for the worldly sciences that I teach one of its branches (ancient history), they are important and influential in our current life for those who understand and value them, and the study of science generally in all its branches is increasingly believing in the power and measures of God.

● I respect all science and knowledge, so I do not decrease the value of any science

● Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them.

● Some students think visually, others only understand things explained in words. Also complex and controversial topics, like religion (theology), or religious

differences, should be avoided or kept under control by the teacher, if a debate is

happening. And keeping an open mind is paramount

- I think it is fair, especially at this time, that everyone is entitled to be told the

  whole information without decreasing with the effort to simplify it.

**Islamic-Humanistic Teaching Concepts**

Grounded theory coding results indicate that faculty did not spontaneously

describe their educational relationship with students in spiritual and/or Islamic

terminology when discussing humanism or the educational relationship with students.

Table 10 is a summary of Appendix VIII which demonstrates that no utterances by Arab

university faculty members referenced spiritual belief of any kind when defining

humanism or their educational relationship with students.

Table 10

*Islamic - Humanistic Teaching Concepts Articulated by Arab University Faculty*

| **Categories** | Questions | Subcategory/ Utterances | Subcategory/ Utterances | Subcategory/ Utterances | Subcategory/ Utterances | Subcategory/ Utterances |
|---|---|---|---|---|---|---|
| **Beliefs** | Definition of Humanism | Social = 5 | Ethical = 3 | Intellectual = 3 | Secular = 1 | Spiritual = 0 |
| | Educational Relationship | Social = 9 | Ethical = 2 | Intellectual = 2 | Professional = 1 | Spiritual = 0 |
| **Concepts** | Definition of Humanism | None | Ethics = 1 | Intellect = 4 | Professional = 1 | Spiritual = 0 |
| | Educational Relationship | Social = 9 | None | Intellect = 2 | None | Spiritual = 0 |

| **Judgement** | Definition of Humanism | None | None | None | None | Spiritual = 0 |
|---|---|---|---|---|---|---|
| | Educational Relationship | None | None | Intellect = 3 | Values = 1 | Spiritual = 0 |
| **Feelings** | Definition of Humanism | Social = 6 | None | None | None | Spiritual = 0 |
| | Educational Relationship | Social = 11 | None | None | None | Spiritual = 0 |

- Statements representative of utterances in the Beliefs Category are the following:

    o Definition of Humanism

        ▪ "The energy inherent in every human being."

    o Educational Relationship

        ▪ "I believe in humanizing education. I deal with them as an associate learner."

- Statements representative of utterances in the Concepts Category are the following:

    o Definition of Humanism

        ▪ "The sum of people who inhabit the world, that is to say, the whole of the peoples, tribes, groups, and individuals on Earth that connect them with everything that characterizes man as a living organism."

    o Educational Relationship

        ▪ Mutual respect, commitment to moral advancement, reverence for noble academic values, preservation of justice and equality, enriching the scientific and purposeful discussion and intellectual start and giving space to express the opinion."

- Statements representative of utterances in the Judgement Category are the

  following:

  - o Definition of Humanism

    - ▪ None

  - o Educational Relationship

    - ▪ "I try my best to cultivate the values of honesty, integrity, and

      ambition."

- Statements representative of utterances in the Feelings Category are the

  following:

  - o Definition of Humanism

    - ▪ "A set of positive factors for human behavior and feelings.

  - o Educational Relationship

    - ▪ "A big brother's relationship with his brothers."

**Relevant Concepts for Today's Teaching Environment**

Faculty were asked to read Abu Hamid Al-Ghazali's "An Elucidation of the

Functions of the Guide and the Teacher" and answer the research question "Do you think

Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the

Teacher," contains relevant concepts for today's teaching environment in Arab

universities? Explain your answer and give an example."" Grounded theory coding

results were compiled and organized according to Mezirow's (1994), components of

meaning schemata where beliefs, concepts, judgements, and feelings are examined. Most

faculty members answered in the affirmative using a social and/or intellectual lens.

Table 11

*Relevant Concepts for Today's Teaching Environment*

| Categories | Subcategory | Subcategory | Subcategory | Subcategory | Subcategory |
|---|---|---|---|---|---|
| Beliefs | Social = 9 | Intellect = 17 | Responsibility = 2 | Spiritual = 1 | Moral =0 |
| Concepts | Social=1 | Intellect = 8 | Ethics= 0 | Spiritual = 0 | Moral =1 |
| Judgement | Social =0 | intellect = 3 | Ethics = 0 | Spiritual = 0 | Moral =0 |
| Feelings | Social =0 | Intellect = 0 | Ethics = 0 | Spiritual = 0 | Moral =0 |

Statements representative of utterances in the Beliefs Category are the following:

- Social subcategory

    o "Yes close link. The relationship of the student and teacher should be

      based on what is presented in the statement as well as the plans of teaching

      in the universities and the relationship of the courses to each other in terms

      of building teaching content and requirements match the statement."

    o "Humanity is not to see in people except yourself and to love them even as

      they are not what you want them to be."

    o "The student is a human being with abilities and interests."

- Intellectual subcategory

    o "Abu Hamed al-Ghazali has developed important and influential

      disciplines that are fully in line with what the current universities are

      seeking to achieve in order to control the educational process and promote

      it to the desired level."

- o "Yes, there is a lot of what is related to the concepts of modern university education."

- o "We need to recall these principles and methods so that they remain in our minds."

Statements representative of utterances in the Concepts Category are the following

- Social subcategory

  - o "The relationship of the student teacher should be based on what is presented in the statement as well as the plans of teaching in the universities and the relationship of the courses to each other in terms of building teaching content and requirements match the statement."

- Intellectual subcategory

  - o "Yes, they all feed into the learning principles advocated by modern theories of learning."

  - o "Some of the ideals he brings might have been groundbreaking at the time, but today they seem basic and obvious."

Statements representative of utterances in the Judgements Category are the following

- Intellectual subcategory

  - o "We need to recall these principles and methods"

  - o "Some of the quotes brought here can be interpreted in different ways so elaboration would be necessary."

Statements representative of utterances in the Feelings Category are the following

- None

**Summary**

This chapter offers the results of two surveys. This study examined the relevance of Abu Hamid Al-Ghazali's humanistic teaching and learning principles to today's teaching environment in Arab universities. In addition, andragogical teaching perspectives of Arab university faculty members were measured. Results of the study demonstrate that Arab university faculty scored in the Average range on the Modified Instructional Perspectives Inventory.  In addition, their responses to Abu Hamid Al-Ghazali's Treatise on the Guide for the Teacher" resulted in social-intellectual utterances with few to no references to spiritual foundations for their ideas.

## CHAPTER FIVE
## FIGURED WORLDS

Data analysis utilizing Gee's (2014) Figured World's Tool are presented in this chapter. Participants' figured worlds were identified by examining the terminology they used to describe their teaching perspectives.

### Humanistic Figured Worlds

Gee's (2014) Figured World's Tool was applied to the Word document (See Appendix VII) used for grounded theory coding by using the question ""What does this person assume about the way things operate to have said things the way they were said?" as a framework to collect data (p. 156). As Table 12 shows, Arab university faculty members articulate terminology that espouse narratives of equality, caring, family relationships integrity and justice.

Table 12

*Humanistic Figured Worlds*

| Category | Subcategory | Properties | Dimensions | Label |
|---|---|---|---|---|
| | social | love | community | love them |
| | social | Positive behaviorism | Individual | positive way |
| | social | self | individual | creative, innovative |
| | social | equality | Community | regardless of their color or religion |
| | social | equality | Community | peoples, tribes, groups and individuals on Earth |
| | social | equality | Community | all human beings are equal |

| social | respect | Community | solidarity, respect and appreciation |
| social | love | individual | love of goodness |
| social | friendly | individual | friendly, |
| social | Family, mentor | professional | big brother's relationship with his brothers. |
| social | Mutual respect | professional | Mutual respect and kindness |
| social | respect | professional | utmost respect |
| social | caring | professional | caring |
| social | motivating | professional | motivating |
| social | equality | professional | justice and equality |
| Social responsibility | behaviorist | Community | mass of emotions and sensations that are set by the other and make him behave |
| Social responsibility | behaviorist | Community | virtuous manners |
| Social responsibility | behaviorist | Community | A set of positive factors for human behavior |
| Social responsibility | honesty | professional | of honesty, integrity and ambition |
| Social responsibility | values | professional | Education is one of the most noble professions |
| intellect | self | Community | Creative and conscious |
| intellect | Self-trust | individual | find their own learning |

| | | | strategies and to trust their abilities |
|---|---|---|---|
| intellect | Science, intellect | professional | scientific |
| intellect | purpose | professional | purposeful |
| intellect | Intellect | professional | intellectual |
| Values | Values | Community | lofty and noble values |
| values | values | professional | noble academic values |

**Individual Figured Worlds**

Gee's (2014) Figured World's Tool was applied to individual participants'

answers to this study's questionnaire in response to "An Elucidation of the Functions of

the Guide and the Teacher" translated by Dr. Kenneth Honerkamp (2015) (Appendix IV).

The first step was to identify words and phrases that demonstrated each faculty member's

view toward their role as a teacher and toward faculty-student interactions. After

identifying these sections, I underlined key words and phrases in those sections that relate

to the teacher's role and the teacher-student relationship. I applied Gee's question ""What

does this person assume about the way things operate to have said things the way they

were said?" to the identified data (p. 156). As the following analysis demonstrates, Arab

university faculty members articulate common themes of equality, caring, helping, duty,

family relationships, integrity, and justice and diverse perspectives toward expectations

of student behavior, intellect, and faith. In the following presentations, the underlined text

illustrates key pieces of data.

**Participant One**

Participant One is a male professor from Morocco who teaches Modern Standard Arabic. Words and phrases in his text demonstrate that his views toward teaching and learning are student centered. He mentions a desire to help, to be tolerant, and while he retains a measure of authority as a classroom leader by setting rules and expectations, he includes himself as subordinate to the participatory rules he sets for the classroom. This person assumes that things operate, that is, students benefit, by offering students humility, respect, caring, love of teaching, and helpful support.

*Love*

"Humanity is not to see in people but yourself and to love them as they are and not as you want them to be."

"thinking about material return comes second to me because I must love what I do first and be sincere about it."

*Helping*

"the role of the professor for me is to help students find their own learning strategies and trust in their capabilities "

*Respect, Kindness, Patience, Friendliness, Honesty*

"My relationship with students is always friendly"

"I think that dealing with students must be in a manner that includes respect, kindness and patience at different levels..."

"Honesty in providing information to students is necessary and sure"

*Student-centered Perspectives.*

My first concern is for students to progress, learn and do the homework to the fullest.

"Commitment to providing advice and correction to students is a must,

*Fairness and objectivity*

"we should not forget to evaluate students fairly and objectively beyond emotions"

*Participatory*

"I always set special rules for the class with the <u>participation of students</u> in the first

meeting and everyone must adhere to them, including me."

"discussions and round tables in which <u>students present their own topics without</u>

<u>underestimating any topic</u>"

*Intelligence and Knowledge*

"<u>Each student has a different intelligence from the other and he learns according to his</u>

<u>cognitive abilities, so this must be taken into account and respected</u>."

*Authority*

"I always set special rules for the class with the participation of students in the first

meeting and <u>everyone must adhere to them, including me</u>."

**Participant Two**

Participant Two is a female professor in English as a Second Language and

Teacher Education in Jordan. Words and phrases in her text demonstrate that her views

toward teaching and learning are student-centered. She considers her teaching role to be

as a co-learner and to help and to be giving of her knowledge. She places importance on

positivity, tolerance, and she quotes from the Quran to explain why she tries to not

embarrass students in front of their classmates. She favors individualized instruction and

believes that teachers are role models. This person assumes that things operate, that is,

students benefit, by supporting student creativity and innovation, growth-oriented

curricula, by interacting with students as co-learners, by creating a family environment

when interacting with students, and by offering, respect, kindness, ethical teaching methods,

***Creativity and innovation***

"each person to be creative, innovative in his work and in his relationship with others"

***Co-learners***

"I believe in the humanization of education so that it makes a difference in their performance, and therefore my relationship with students is based on positivity, and I treat them as a co-learner."

***Giving, helpfulness, positivity***

"seeing others positively"

"I don't mind giving what I know to others, whether students or colleagues"

"Make every effort in education regardless of the return, and set an example in giving and giving, so that students have a willingness to teach and help others."

***Respect, kindness, family interaction***

"kindness for him to deal with him like his family."

***Role Model, Problem-solving***

"The ethics of the teaching profession are representative. The teacher is a model for his students"

"I try to be a good model for students. And do not say what I do not do."

"I describe that when the Lord of the Worlds addressed the Messenger, may God's prayers and peace be upon him, 'And had you been severe and harsh-hearted, they would have broken away from you.' Thus, learning cannot happen to the teacher's resort to highlight the mistakes of students, especially in front of them."

"It may be by virtue of <u>my specialization in curriculum and teaching</u>. It does not happen. <u>I teach students how to use pedagogy in teaching different sciences</u>, and academic knowledge in all disciplines is very important."

"I usually ignore students' mistakes, as they come back and <u>discover their mistakes and correct them themselves</u>, and this is the best way to extinguish negative behaviors."

"<u>Direct advice may be ineffective for students</u>, as <u>I usually provide literary colors such as stories to teach them what should and should not and the correct methods of learning</u>."

### Student centered

"Yes, they all adhere to the principles of learning advocated by modern learning theories, and ultimately to <u>the interest of the student as a person</u> with abilities and interests."

### Individualized Instruction

"<u>Taking into account individual differences is one of the principles of growth</u>, and I cannot know the same way for all students, just that <u>learning among students is different and must be taken into account until learning takes place</u>."

"<u>I take into account the individual differences</u>"

### Ethics

"<u>The ethics of the teaching profession are representative</u>. The teacher is a model for his students. <u>If he shows what violates the ethics of this profession, the student cannot trust him and therefore he will not learn it</u>."

**Participant Three**

Participant Three is from Jordan. He is a male professor of Information Technology. Words and phrases in his text demonstrate that his views toward teaching and learning are teacher-centered. He values equality and believes education is a message to be delivered. This person assumes that students benefit (things operate) by providing information to them. There is no mention of supporting student learning through student-centered activities, problem-solving, or other perspectives. This participant completed the MIPI but wrote very little in response to the Al Ghazali survey.

*Equality*

"It is looking at all people in the same way, regardless of their color, religion, or any other peculiarities"

*Education is a Message*

"I consider education to be a message that must reach all of my students so that I work hard and all means to communicate the message."

**Participant Four**

Participant Four is a female professor of English Literature in Tunisia. Words and phrases in her text demonstrate that her views toward teaching and learning are teacher-centered. She explains that education is an exchange of knowledge and a noble message that is her duty to convey. She believes the teacher is a role model and describes the teacher-student relationship in terms that indicate a professional distance. She describes her relationship with students as objective and encouraging and as an equal knowledge exchange. She expresses an interest in encouraging students to earn and respect all forms of knowledge. She sees humanity as consisting of tribes and other groups which conveys

a collectivist perspective. This person assumes that students benefit (things operate) when teachers perform their duty to the community and society in a professional manner.

*Sees the world as peoples, tribes, groups but also as individuals*

"Humanity has two basic meanings. First, the word refers to the group of people who inhabit the world, that is, they are all the peoples, tribes, groups, and individuals present on the planet Earth linked by everything that distinguishes man as a living being. Secondly, humanity can be understood as the being of a person, that is, what it is and what it is like, as a human being with a mind that distinguishes it from all other beings and has a mass of feelings and sensations that underlie the other and make it act with it on its basis such as love, hate, compassion, resentment, sympathy and so on."

*Respect and knowledge exchange. And equal learning situation*

"My educational relationship with students is an objective one based on respect and knowledge exchange. I deal with teaching on the basis that it is a work that I must accomplish and I try whenever I have the opportunity to pass some educational messages that express the human experience in general because the student is not only worthy of information and the acquisition of skills but also needs for intellectual and living development."

*Kindness but professionalism not personal or familial*

"I do not confuse the personal side with the process and treat them with kindness, understanding and tolerance, but I do not see compassion as the appropriate word to describe the way I deal with them."

*Duty*

"This job is very important, and it is at the heart of my style and principles. I know and study because it is my duty and because I believe that what I do is a noble message"

"when I pass a position in which I see that it is my duty to enjoin the learner about bad morals, I do so."

"There are some concepts that are closely related to the educational environment at the university today, such as the necessity of doing the duty without waiting for thanks and intentionally complicating and taking into account the lack of understanding among some students, advice and guidance, but jobs related to the moral aspect and focus on the religious side are far from the reality of the university today."

### Respect for Knowledge

"I respect all sciences and knowledge. Therefore, I do not detract from the value of any science that I do not study. On the contrary, I always encourage students to read, educate oneself and learn about various sciences and arts because each of them is beneficial and opens horizons for the learner."

"I try to set an example for my students, especially in seeking knowledge and expertise and a love of research and innovation."

### Abilities of Students

"I always try to teach students a subject that suits their mental abilities, but I think providing them with some material that requires more effort to understand from time to time can stimulate their abilities and urge them to understand and understand more than they can raise their level without falling into incapacity."

"I treat all students the same way and try as closely as possible to take into account the limitations of some of them."

"There are some concepts that are closely related to the educational environment at the university today, such as the necessity of doing the duty without waiting for thanks and <u>intentionally complicating and taking into account the lack of understanding among some students, advice and guidance</u>, but jobs related to the moral aspect and focus on the religious side are far from the reality of the university today."

### *Teacher as role model*

"Of course, <u>it is important for the teacher to set an example</u> for his students, and <u>I try to set an example for my students</u>, especially in seeking knowledge and knowledge and a love of research and innovation. <u>This is a basic job</u>."

### *Faith*

"<u>jobs related to the moral aspect and focus on the religious side are far from the reality of the university today.</u>".

## Participant Five

Participant Five is a male professor of English as a Second Language in Saudi Arabia. Words and phrases in his text demonstrate that his views toward teaching and learning are student-centered. He mentions a desire to help, to be supportive, and he expresses his goals for students using faith-based language. He explains that he sees the teacher-student relationship as a familial one. This person assumes that things operate, that is, students benefit, by offering them equality, honesty, knowledge, and integrity. He demonstrates humility and self-reflection by acknowledging in response to Al-Ghazali's text that he has flaunted his knowledge and has been professionally competitive.

### *Equality*

"It is the belief that <u>all human beings are equal</u> and there is no merit for one over the other, <u>regardless of their race, genealogy or social level</u>. And we all have been created for the architecture of the Earth, and this architecture will only be with the <u>solidarity, respect and appreciation of people.</u>"

*Teacher-Student Relationship*

"I like to consider it <u>the older brother's relationship with his younger siblings.</u>"

"<u>Sometimes I even monitor their achievement and progress with other teachers</u> and advise them if I find a default on them."

*Honesty, integrity*

"<u>I meet their respect with my passion and honesty in my appreciation</u>. I try my best to cultivate in them the <u>values of honesty, integrity and ambition.</u> As for education, I see it from the <u>noblest professions,</u> so I try to learn from science so that I can offer my students what I got from it in the best possible way."

*Duty*

"Here I must distinguish between my job as a teacher (university teacher) and <u>my job as a human being</u>. <u>As for my job as a teacher,</u> I take a financial reward for my work in exchange for this effort and <u>try as best I can to do my duty</u> to the fullest with my certainty that God Almighty rewards me for it. On the other hand, I feel negligent about my job as a person, whose <u>duty is to spread knowledge and expertise among people</u>."

*Tries to set moral example, faith-based motivations*

"As I explained earlier, <u>I do not think that I have fulfilled this section correctly</u>, but in fairness to myself, <u>I try to cultivate among my students and close friends what I feel is beneficial to them in this life and in the hereafter</u>"

"As for the little that I got from religious and worldly sciences, which I passed to other friends and students, <u>I did not ask for a day's wages</u>. As for the sciences that I obtained from my studies at the university in its various stages, <u>I am asking what I deserve to meet, this is my job from which I live</u>. <u>I do not mind if I tell him other than for free</u> during the surplus of my time, if any."

"<u>I try as hard as I can to make the intention of God</u>."

*Humility*

"<u>I do not feel frankly that I have reached this level, because I myself may have been one who sought knowledge and spoke about it for the sake of flaunting and competition</u>"

"<u>I find myself a category that this declares and reprimands. </u>"

"<u>But to be frank, I fell into something of what was mentioned here.</u>"

*Knowledge*

"I always try to cultivate in my students and those around me that <u>all science is useful</u> and that <u>it is complementary to each other and that a person can only live up to if he takes all of it from what he can</u>."

"I'm not the one to apply this. <u>I believe that it is fair, especially at this time, that everyone should be dealt with as they deserve to be told the full information without a decrease, while making an effort to simplify it for them</u>"

*Sincerity. Professionalism*

"I try this as much as I can, it is not an easy thing. At the university, for example, <u>I try to be sincere in my work and to show the students my seriousness in preparing, explaining, respecting time, and scientific honesty</u>. These concepts and principles that we want to establish in our students."

**Participant Six**

Participant Six is a female professor of Information Technology in Jordan. Words and phrases in her text demonstrate that her views toward teaching and learning are student-centered. She considers herself to be both a teacher and a learner. She mentions that she views her students as children and that their success is a success for her. She values virtues and morality and describes herself as shy. This person assumes that students benefit (things operate) by offering them humility, respect, caring, love of teaching, and helpful support by playing a parental role in the classroom. She views teaching as a duty of faith.

*Morality*

"Humanity is the set of <u>virtuous morals</u> and benevolent sensations that have made man the highest level of all creatures and creatures"

*Student centered. Teacher and Learner*

"I consider myself <u>a mixture of learning and education</u>. I specialize in the field of information technology, which is rapidly changing and evolving. <u>I always feel that I am still a student learning, joining training courses and reading in my field</u>, <u>while conveying what I learned to my students in an easy and likable way</u>. Regarding the education of students, <u>they are always welcome, even outside lecture hours and office hours</u>. Therefore, students always accept my question about the subjects of the study

and <u>I am not embarrassed to say I do not know</u>. I will search for the correct answer and return with it, so we are all originally learning."

### *Students as Family. Parent-Child Relationship*

"From the grace of God, even though I am reading this article for the first time, I found myself using the same phrase in my hadith with my students to the extent that my colleagues say about me that <u>I think all students are my children. This is really how I feel about them. I see my children among them, so I love them with all the best and strive and sincere with them and consider their success a success for me.</u>"

### *Teaching as a Duty of Faith*

"<u>Whoever wants the world and the hereafter, he should know. This is my belief. Teaching students is obedience to God</u> , so I do not want students to be confused, even if I have to search and find references that benefit him, so <u>I consider them one of my duties as a teacher</u>." "Since I am a university teacher, I receive a salary, <u>I am responsible for making a permissible salary with sincerity, charity, and patience with my students</u>."

"but <u>I try to follow the Almighty saying, Pay attention because the violent reaction will spoil the relationship between the teacher and the student</u>. Everyone has dignity, so a person must respect everyone and not violate the dignity of their students."

### *Message/Messenger, Kindness*

"<u>As our honorable Messenger said, something that offers gentleness is nothing but beautiful, so dealing with students requires gentleness in dealing with all its forms, including advice, especially since the advice itself needs a method in order to find its way for the student</u>."

*Shyness*

"I do not despise any kind of science that is permissible and necessary for human life, even though I am shy. Therefore, I avoid going into some subjects with others shyly."

*Teaching plan or curriculum. Knowledge*

"Knowledge in its nature is built on top of each other, so I must prepare for the subjects and ensure that the foundation reaches the student before building on it and flood the student with details in vain to understand them if the basis of the information is not present with the student and understood. This is the pattern used in university courses, for example, introduction to Java, then advanced Java course, and so on."

"Correct, so start by teaching the tangible and clear thing that a student can try and see with a particular view to increase his conviction and understanding, and then add what can be derived or perceived without physical experience"

Regarding Al-Ghazali's text being applicable in today's university: "Yes, closely related. The relationship of the student teacher must be based on the above in the statement, as well as the teaching plans at universities and the relationship of the courses to each other in terms of building the teaching content and requirements match the statement."

*Role model example, integrity*

"The teacher is an example for his students, and in the view of some students, as if he were from another world. Therefore, I am committed to matching my words and my work."

**Participant Seven**

Participant Seven, a male from Jordan, is a professor of Physics. Words and phrases in his text demonstrate that his views toward teaching and learning are teacher-centered. He mentions equality, respect, honesty, sincerity mutual benefit between teacher and the learner. He is concerned with elevating behavior of students and considers the teacher-student relationship to be like the love and respect between a father and child. This person assumes that students benefit (things operate) by offering them compassion, respect, caring, love of teaching and learning, and helpful support. He mentions a benefit of faith by learning and says the purpose of learning is to attain the hereafter.

*Equality*

"It is the feeling of all people that they are like you and give them the same attention"

*Teacher-Student Relationship*

"I treat students with the utmost respect and from a scientific standpoint, give what must be given honestly and sincerely"

*Teaching and learning are symbiotic*

"I think that the process of teaching and learning is an ongoing process, as the teacher is in fact keeping pace with what has happened in his knowledge and communicating this new to his students especially that the natural and experimental sciences have every new day."

*Students as family. Faith-based perspective*

"Imam Al-Ghazali spoke of compassion for the learners and the treatment of learners as children. And I think that this is an important point in the process of teaching and learning, as the father does not disdain his children, but wants to raise their affairs and

save the work for them. Sincerity is the main pillar of high work and acceptance. Likewise, treating learners like children creates a spirit of respect between the teacher and the learner as it is between the father and children and makes the learning process fraught with affection and mercy not only between the teacher and the learner, but also among the learners themselves, especially if the purpose of the learning is God's pleasure and the last home."

### Teaching as matter of faith

"treating learners like children creates a spirit of respect between the teacher and the learner as it is between the father and children and makes the learning process fraught with affection and mercy not only between the teacher and the learner, but also among the learners themselves, especially if the purpose of the learning is God's pleasure and the last home."

### Mutual benefit. Faith-Based Perspective

"The ultimate goal in humans should be the afterlife. And if the hereafter are the teacher, then he feels thanks to the learner, as the improved feeling of the poor, without whom he would not be able to approach God with charity. There, the benefit will be mutual between the teacher and the learner, but if the interest is material between them, then all that dirt is dust. These are the general ethics that must be characterized by the teacher in order to be successful."

"The learner advised. As the father advises his children, the teacher advises his students that there should be a gradual request for knowledge and give the student what is beneficial and what he can afford because the souls are tired and this is really what is accomplished in academic plans in universities."

### *Teach by example. Role Model. Behavior*

"Not to reprimand the learner because this makes the student alienate from the teacher and may hate him and hate the material that the teacher gives and not only that but sometimes it makes the student's reaction unexpected and its reflection on the teacher and all learners.

Role model. Students always see the teacher as a role model, so his statement should not contradict his work. Example and sincerity are an important thing in behavior, especially since the role of the teacher is not only education, but also the elevation of the behavior of others."

"Yes, the statement of Imam Al-Ghazali applies to the functions of the mentor who teaches his concepts to our educational environment at the university."

### *Cooperation, respect*

"Not denigrating any science or learners, because this is in the context of respect for all sciences and all learners, and this makes a sound educational environment based on respect and cooperation."

### *Knowledge and Curriculum*

"Gradation in the instruction process is easy to the most difficult. In fact, this is what is guaranteed by the academic plans in universities, so there are requirements in the study plan and nothing may be taken before taking the previous requirement."

"Begin to teach the clear, concrete thing that a student can perceive and understand, then we start adding to it when he has mastered it and the fact that this is what follows in the school curriculum where they study a subject and then add to it in the year that

follows and so on and thus it is a building process that starts from the bottom up. This is what follows in universities."

**Participant Eight**

Participant Eight, a male Sociology professor, lives in Palestine. Words and phrases in his text demonstrate that his views toward teaching and learning are teacher-centered and a means to pursue his interest in research. He values creativity and honesty and respects individual intelligence. In response to Al-Ghazali's advice to scaffold the learning process, he responds that knowledge should not be withheld for any reason. He believes that Al-Ghazali's text is not ground-breaking but offers basic and obvious advice for teachers. This person assumes that students benefit (things operate) by approaching teaching as s social responsibility.

*Empower Students*

"I teach to provide tools rather than information."

*Teacher-Centered*

"This does not apply to my teaching. I don't burn myself for others. I share my knowledge to acquire analytical tools and to spark curiosity. I do learn from the process myself."

"Although I don't see myself to be their savior, I do see a huge social responsibility in my teaching. I try to correct things in society, but this is not my primary mission."

"This does not apply to me. I teach to earn a living, and to allow myself to conduct more research."

*Knowledge*

"I am not sure what is meant by this paragraph, but if it is meant to talk about the limits of legitimate research, then I have a problem with it. <u>Nothing should be beyond inquiry</u>."

"This is also obvious these days. <u>Knowledge and disciplines are complementary. This is the basis of interdisciplinary research</u>."

### *Respect for Students' Intelligence*

"The opening statement may have something positive regarding teaching, as I see it: that is adapting the level of teaching to different audiences. <u>The rest of it does not sound positive, since it insinuates that some people are less capable than others</u> therefore, they should not be taught."

### *Honesty*

<u>"Honesty is surely in important trait in any teacher."</u>

### *Al-Ghazali's Principles*

"Maybe. Some of the quotes brought here can be interpreted in different ways, so elaboration would be necessary. Moreover, <u>some of the ideals he brings might have been groundbreaking at the time, but today they seem basic and obvious</u>. They may be relevant to teaching, yes, but they no longer have a great added value today."

### **Participant Nine**

Participant Nine, also from Saudi Arabia, is a male professor of Engineering. Words and phrases in his text demonstrate that his views toward teaching and learning are student-centered. He mentions love and caring for students and considers students as colleagues while also offering advice and guidance. This person assumes that students benefit (things operate) by offering them advice, encouragement, respect, and operating

in the teacher-student relationship in a parental role. He describes teaching and learning as a duty of faith.

### *Love and Caring in the Teacher – Student Relationship*

"Loving good for people is honest and without any discrimination."

"My educational relationship with students is based on caring for the student and motivating him to love the educational material that I present to him by encouraging him to self-learn through the inverted classes."

### *Curriculum. Scaffolding.*

"Al-Ghazali, here, applied the greatest thing that a real teacher can do, which is to go down to the level of learners, by simplifying concepts and theories. This is my affair with my students. As for the relationship of what Al-Ghazali proposes here to my practice of my work, I will be in my spending phase on myself while practicing scientific research and exerting others while doing the teaching process for my students. But I always look for the new in my specialty."

### *Cooperation. Students as Family. Students as Colleagues. Teaching Informed by Faith*

"It's true, I treat my students like children and urge them to cooperate with each other through joint activities in groups and discussions. I also remind them of sincerely the intention of God Almighty to seek success and win a reward. If the student's work is purely for the sake of God Almighty, then submit and do the best for him."

"The reality here is that I get paid for the teaching process according to a contract that connects me with the university, but this does not prevent me from calculating the reward from God Almighty that I was a reason to spread useful knowledge. Then it

never crossed my mind that I would love students to respect me or ask me a favor

because I am their teacher. I even consider them colleagues in most cases."

***Advice and Guidance***

"I consider that advice and guidance to my students is at the heart of my educational

mission. Where I sometimes do this in general in the classroom or to allocate to a

specific student in my office. Some students even call me to seek counseling on their

own matters or even on their work after graduation."

"This is true, because mercy inherits winning the hearts and confidence in the teacher,

unlike the islands by declaring, since "advice in public is a scandal."

***Knowledge. Curriculum***

"Yes, I even refer to some other subjects or specializations and show that the sciences

are integrated among themselves, and I advise my students not to be fanatic about their

specialization in exchange for other disciplines."

"I have shown part of this post in the introduction, as the greatest thing that a real

teacher does is to go down to the level of learners by simplifying concepts and

theories, and this is what I am doing with my students, especially when I link the

course objectives to the outputs of the requirement and link each lecture to the

previous one."

**Participant Ten**

Participant Ten, the only female participant from Egypt, is a female history

professor. Words and phrases in her text demonstrate that her views toward teaching and

learning are teacher-centered. She mentions noble values of education and mutual respect

between teachers and students. She believes it is important to help students, but she also

mentioned that student must be trained and that some have limited capabilities while others are geniuses. This person assumes that students benefit (things operate) when the teacher controls the learning environment and instills knowledge in students. She also assumes that there is a class and intelligence hierarchy that teachers and students navigate.

### *Positive and Noble Values*

"The set of positive factors for human behavior and feelings that form the basis of lofty and noble values"

### *Mutual Respect, Noble Academic Values*

"Dealing is within the framework of academic standards that are based on mutual respect, commitment to moral advancement, reverence for noble academic values, preserving fairness and equality, enriching meaningful scientific discussions and intellectual launching, and giving space for expressing the opinion presented in every objectivity."

### *Teacher-Centered.*

"I belong to the fourth type in which a person is generous, preferring what he taught, the best way to use science is by teaching it to others honestly and not to conceal it, but to instill a culture of love for education, reading, and critical thinking in others, and to teach and instill positive values in the hearts of those seeking knowledge and respect their privacy.

First, the student must be trained to respect and appreciate the opinions of others. Rather, the wrong person must thank his colleague who pointed it right, and everyone should know how to recognize the genius and learn from him. As for the mistake, he

should get used to the fine verbal guidance without being offended, rebuked or bashing. "

"the promotion of desired behavior in the student leads to the rejection of unwanted behavior."

***Intellect***

"On the other hand, we must take into account the intellectual differences and mental abilities between students of science in general and patience for those who have limited capabilities"

***Kindness. Cooperation.***

"and be kind to him and help him as much as possible to reach the required level. Students should be encouraged to cooperate in some scientific matters and study them together to create a room for familiarity and love between them."

***Knowledge***

"All sciences are a complementary link that needs each other. This applies to religious sciences, as well as worldly sciences. They are not separate, and therefore they must be respected by all. Rather, work hard to communicate this to those who seek knowledge.

The person working in the teaching profession acquires with the skill the skill of determining the mental level of the recipient of his knowledge, and he must, if he considers these differences, the mental abilities between students of science in general and patience for those who have limited capabilities and being kind to him and helping him as much as possible to reach the required level."

"As for worldly sciences, which I teach one of its branches (ancient history), <u>it is</u>
<u>important and influential in our present life for those who know and value their value,</u>
<u>there is no future without studying and knowledge of history, so it is useful, important</u>
<u>and influential science, and studying science in general with all its branches increases</u>
<u>belief in the power of God and his measures</u>"

"<u>The teacher must be fully aware of the student's requirements of science and</u>
<u>knowledge in order to transfer his culture to him and be a model to be followed in all</u>
<u>his actions and sayings, to guide the student to the noble and noble values.</u>"

**Participant Eleven**

Participant Eleven, the other participant from Egypt, is a male professor of
English Language and Literature. Words and phrases in his text demonstrate that his
views toward teaching and learning are student-centered but feels that he operates in a
hypocritical environment. He mentions that camaraderie among students is very
important in education and that teachers must be selfless. He believes in individualizing
instruction to accommodate different learning styles. He is critical of hypocrisy and
superiority that he sees among teachers and students in academic settings in Egypt. This
person assumes that students benefit (things operate) by having to navigate a society that
places importance on reputation and societal respect. He is critical of those who use
knowledge for negative or harmful reasons. He values opportunities for people to think
for themselves.

***Respect for Knowledge***

"I would agree very strongly with this statement. The thirst for knowledge is unquenchable and that's specifically what I want to instill in my students, especially at a young age."

***Hypocrisy. Elitism in the Teaching Profession. Trust***

"Sadly, many of those who are well educated abuse this trust given to them and only use knowledge when it is practical for them, while yet others don't even use that knowledge and compartmentalize it in their heads and continue as before, believing in superstitions and prejudices."

"Many Arabic students are in it for themselves and are happy to betray their colleagues, and jealousy is a problem"

"Having a degree and being well-educated can, in our societies, make you feel superior to others. A dangerous status-symbol. But the onus is not exclusively on the educator. Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them."

"Yes, intellectual elitism has to be stopped in all its forms, even within the knowledge disciplines. I taught a little philosophy once and you found that in Islamic history, and history in general, philosophers were trying to monopolize knowledge. They weren't all like Socrates."

***Camaraderie. Selflessness.***

"I would agree. Camaraderie is very important in education, and selflessness. And the mission of the teacher deserves respect and also demands that he be selfless himself to be a role-model."

"Yes, broadly speaking. <u>The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in society if he is to function properly."</u>

"Yes <u>I believe in the positive approach more than punishment</u>. Rewards and encouragement. But there is a difference between being with the student in class and in our office. Discipline has to be maintained."

"The emphasis on inter-disciplinary or multidisciplinary studies and approaches helps as well, showing how one branch borrows from another and so all disciplines 'need' each other helps too."

"Broadly I agree with this. <u>The advantage of an audio-visual approach, in addition to old-fashioned books, is that it taps into different faculties</u>. Some students think visually, others only understand things explained in words. <u>Also complex and controversial topics, like religion (theology), or religious differences, should be avoided or kept under control</u> by the teacher, <u>if a debate is happening. and keeping an open mind is paramount."</u>

"Yes, students shouldn't be made to feel stupid and people have different aptitudes and skills and faculties. And <u>moral instruction is the more important in all cases because it tells you what to do with that knowledge or skill you have acquired.</u> My only proviso here is that <u>education today is universal</u> and so you can't use Quranic instruction with everybody, such as Christian students. <u>Broader ethics would be called for</u>, at least in the classroom.

Yes, <u>education and knowledge is a trust and we should not abuse it."</u>

"Yes, definitely. It just needs some updating and qualifications. The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example."

**Participant Twelve**

Participant Twelve is a Palestinian male Political Science Professor. Words and phrases in his text demonstrate that his views toward teaching and learning are student centered yet he focuses more on critique of education systems in Palestine instead of describing teacher-student interactions. He discusses hypocrisy in educational settings. He is critical of Al-Ghazali's philosophy and believes that Al-Ghazali's tenets are teacher-centered. He articulates secular beliefs. This person assumes that students benefit (things operate) when they can be responsible for themselves and their learning, and he also assumes based on his experience that student-centered teaching and learning is not possible at his institution. He makes the point that there is a difference between authority that leads and authority to engage students to effect change.

*Responsibility. Secularism*

"Humanity is center of life. The agency of life. We are responsible for our own acts and we have responsibility to change not to rely on outside mystical powers."

"To be secular in Palestine is not easy. To be a feminist is not easy."

*Discusses Student Abilities and Experiences.*

"Most students are not equipped because of education system in high school not trained to think critically not trained how to present how to plan They try to develop these things in undergraduate and graduate courses and try to focus on skills they are lacking."

### Faculty Authority

"Since departments intervene in what text I use I try to talk about critical thinking skills in the class. In international relations there are 20-30 year old texts."

### Authority in the Classroom in Relation to Al-Ghazali's Text

"As for al Ghazali, he describes a role. There is a difference between authority that leads and someone who engages students and things change. You have to interact with students to see what they think. A teacher needs to interact and learn"

"One style is style is authoritative - lecturing and giving information that the teacher thinks is ultimate truth. It is based on memorizing. Al Ghazali is basically asking students to memorize. Al Ghazali is banking style. There were always two styles. One is the style to sit in the class. There were once learning centers as round tables. The round table is alternative to the European style."

### Hierarchy patriarchal authority

"looking at them as family member. But as sons or daughters there is a hierarchy. As a collective yet. it communicates an authority a clear hierarchy. Al Ghazali is not a humanism. He has some aspects of humanism he is someone who assigns an authority to someone. He does not he doesn't center the student. HE is center. Like god."

"Basically, he is not allowing the students to have their own free critical practices. If a student learned a different way of analyzing that is not accepted. Of course, we should have a plan but plan the also changes."

### Respect for intellect

"Basic skills. every student should be equipped with. The other student it doesn't mean he doesn't have a the skills or intellect but needs a different approach. by itself its not

enough. each student has his her own minds. there is not one kind of protocol. engage with same through visuals through audio. all students should be pushed to broaden what they think and questions. He thinks students have little intellect and as a teacher he has more intellect.

Sometimes we don't know about text. Our responsibility is to read.. We think of student as empty heads that we need to fill in. There are different abilities or different interests."

***Western Influences on Education***

"Now we have Americanization of education globally. Hiring people for employment with student loan fees. If you are without a degree - no job it is all a business."

"It is a fantasy to say what we want or write what we want. The freedom to speak is within a limit. We cannot be critical of religion and the Palestinian Authority. We cannot criticize the west. People were fired or put in prison for this."

***Education as Status in Society***

"For example, a guy has a barber shop but still goes through open university in Ramallah for prestige not knowledge."

***Hypocrisy of Profession***

"The teacher has to be honest with themselves and it is very rare. You see feminist scholars who are patriarchal Marxists scholars talk big about Marxism and Marxist theory. A double consciousness. what you preach what you write and how you live. Very rarely people who match what they preach."

"To be critical of one's own self and institution is not easy and its not accepted. There is dehumanizing of Palestinians when you think of them as only oppressed.

There is an authoritarian system at the university and all kinds of corruption with professors saying something and doing the opposite. The student engages in political activity and then gets imprisoned. There is a difference between what one thinks and preaches and what one practices."

**Conclusion**

This chapter offers the results of Critical Discourse Analysis using Gee's (2014) Figured Worlds Tool applied to the text of written responses to the Al-Ghazali survey (Appendix VII) of Arab university faculty members. This study examined the relevance of Abu Hamid Al-Ghazali's humanistic teaching and learning principles to today's teaching environment in Arab universities. Results of the study demonstrate that Arab university faculty share common perspectives of caring, mentoring, family, duty, and commitment to the common good. Analysis of individual responses using Gee's (2014) Figured Worlds Tool reveals that Arab university faculty members vary from common perspectives caring and mutual respect by expressing concerns about and mistrust of their institutions, expressing a view of faculty and students as self-centered or unethical, and in once instance expressing beliefs in higher and lower intelligences and abilities. These variations are also indicative of figured worlds rooted in caring, mentoring, family, duty, and commitment due to the expressions of disappointment at unethical and self-interested actions of colleagues and students.

## CHAPTER SIX

## CONCLUSIONS

The purpose of this study was to determine the teaching and learning perspectives of Arab university faculty and the relevance of those perspectives to Islamic scholar Abu-Hamid Al-Ghazali's humanistic teaching and learning principles. This chapter provides interpretation of the study findings, conclusions, implications and recommendations for further research.

The following research questions were examined:

- What are the instructional perspectives of Arab university faculty?

- What humanistic figured worlds are present in the Discourse of Arab university faculty's instructional and philosophical perspectives?

- Which, if any, Islamic-humanistic teaching concepts are articulated by Arab university faculty when they describe their relationship with students?

- Do Abu Hamid Al-Ghazali's teaching and learning philosophies offer relevant concepts for today's environment in Arab universities?

**Faculty at Arab Universities Instructional Perspectives**

Faculty scores on the Modified Instructional Perspectives Inventory (MIPI) indicated an average median score for use of andragogical principles.   On the surface this score does not reflect cultural or regional influences, as Moehl (2011) notes in her study of Missouri-based faculty members, whereby each of the mean scores fell within the average range (149-184) according to the category levels produced by Stanton (2005). Arab university faculty members' mean score was 155. This shows that while some faculty members utilize andragogical principles in their teaching, others do not.  Reasons

for this may vary. It is possible that some lack professional development in teaching and that their understanding of their role is more behaviorist than andragogical. Some disciplines may embrace these principles more than others. As Moehl (2011) mentions,

> Faculty holding advanced degrees in a particular content area may have little or no background or training in the art and science of facilitating learning. Beyond the necessity of content knowledge is the need for knowledge and understanding of adult learning theories, teaching methods, and instructional strategies. (p. 167)

While there are similarities in scores, we can draw from Henschke's (2013) observation that trust is a key component of Andragogy (p.2).  Similar to andragogical principles, qualitative coding and critical discourse analysis of this study's data indicate that Arab university faculty express a preference for caring classrooms and relationships of mutual respect for students.  Their statements demonstrate that they want to convey a love and respect for knowledge and research.

### Humanistic Figured Worlds Present in the Discourse of Arab University Faculty

Arab university faculty express idealized humanistic values toward instruction. Western humanists define humanism as the "dignity of each human being, individual liberty, freedom of choice consistent with the collective good, participatory democracy, human rights, social justice, and rational inquiry" ("Humanism and Islam - Oxford Islamic Studies Online", 2016).  These humanistic values must be contextualized within the Islamic and collectivist frameworks which idealize historical figures and Bedouin traditions. Male and female faculty members mentioned phrases such as "solidarity, respect, and appreciation" of students; "justice and equality" in the classroom and they

situated themselves and their students within communities of "peoples, tribes, groups, and individuals on Earth." Two faculty members expressed behaviorist sentiments. For example, a Tunisian female faculty member described humanism as a "mass of emotions and sensations set by the other (God) and make him behave." In addition, an Egyptian female faculty member described humanism as "A set of positive factors for human behavior." These and other statements about caring and love express the ideals teachers (male or female) who perform a societal duty to love and care for students to support their inclusion and success into society. This sense of solidarity, justice, equality and behavior can be compared to the concepts of servant leadership similar to the example of regionally-revered historical figures such as Omar bin al-Khattab, Shayk Hajj Ali and the example set by figures in Quranic scripture and Bedouin traditions of generosity, caring, and justice. As Yasin (2014) explains,

> interviews with Bedouin tribal leaders in the desert of Jordan and the case studies of Omar bin al-Khattab and Shaykh Hajj AIi indicate that the main elements of servant leadership were present in early Arab culture. Omar bin al Khattab's personal characteristics of power, courage, mercy, generosity, equality and honesty earned him an honored place in history as a great and kind leader. Shaykh Hajj Ali maintained a simple, frugal life-style. His personal traits of generosity, humility, modesty, humbleness, generosity, patience and forgiveness reflect those of a servant leader. Like the servant leader, Hajj AIi was a caring and loving person who believed in others and attempted everything he could to awaken a wrongdoer's conscience. In his dealings with tribal issues and settlement of tribal

conflicts, he followed a simple, spontaneous and democratic style of leadership.

(p. 74)

While terms such as equality, love, family, and caring were expressed by Arab faculty members, there were also expressions of behavioral expectations, duty and responsibility to society. This reflects collectivism's values of sublimation of self for the group and caring about group values. Democratic values such as equality and mutual respect were also expressed by some Arab faculty in terms of how they conduct their classrooms and approach teaching and learning relationships with students. Subcategories were coded as teaching social responsibility in Behaviorist terms where participants referenced virtuous manners. Other participants, a Tunisian female faculty member, a Saudi Arabian male faculty member and a female Egyptian faculty member mentioned that education was a "noble message" that there was a "nobility of education" and that education had "noble academic values." These statements reflect respect for the values of the group (Education) and working within society's norms while also helping students "find their own learning strategies and to trust their abilities." These values of caring for students, student support, and student dignity reflect the values of servant leadership. Yasin (2014) explains servant leadership in similar terms.

The concept of servant leadership may best be captured in this tribal proverb, "Sagheer alcum khadimha, wa kabir alcum khadimha' that means "The youngest is the servant and the one who rules is likewise the servant." This phrase describes the two people most responsible for receiving guests hospitably: the young boy, who brings tea and coffee to guests and makes them feel comfortable; and the Shaykh, who is always there to help and is accessible at all times. The Shaykh's

duty is to welcome his guests and to listen graciously to their complaints and problems. His key characteristic is generosity. Visitors must be received warmly, offered food and drink, and guaranteed protection and security. (p.71)

**Islamic-Humanistic Teaching Concepts Articulated by Arab University Faculty**

When specifically asked to describe their relationship with students, Arab university faculty members expressed humanistic, andragogical teaching concepts using professional and social terminology. This may reflect teacher training programs that emphasize professional vocabulary in discussing workplace topics. Faith-based concepts were most often mentioned when discussing Abu Hamid Al-Ghazali's treatise "On the Proprieties of the Student and the Teacher" and the vocabulary of the responses reflected the spiritual themes of Al-Ghazali's terminology.

**Relevance of Abu Hamid Al-Ghazali's Teaching and Learning Philosophies to Today's Environment in Arab Universities**

Most answers were coded in the intellectual and social subcategories. There were 28 coded intellectual and 10 coded social. Less than two fit the ethical, moral, or spiritual subcategory. Answers mentioned "plans of teaching" and concepts of a modern university education." Participants in all countries have been exposed to discussions of international theories for teaching strategies, however, faculty also made clear that Al-Ghazal's recommendation were relevant, and one participant said, they were **basic and obvious.**

**Findings Related to the Literature**

This study contributes to adult education literature by examining teaching perspectives of faculty in Arab universities, especially in regards to andragogical principles (Knowles, 2011). Thus, it adds an international perspective. Results indicate that Arab university faculty members share andragogical and humanistic teaching perspectives with colleagues who possess individualistic characteristics yet also embrace collectivist values of interpersonal relationship and commitment to the well-being of their community and society.

There are no available Critical Discourse Analysis studies of Arab university classrooms or of Gee's figured worlds theory regarding Arab university faculty perspectives. This study revealed values of servant leadership (Yasin, 2014) in their roles as teachers and the values of idealized Bedouin societies among male and female university professors in Arab universities.

Two studies were located that utilized Abu Hamid Al-Ghazali's principles as a framework to examine ethnographic data, however there were no available studies that asked faculty members to specifically discuss Al-Ghazali's "On the Proprieties of the Teacher and the Student." This study more directly investigated the impact of the treatise by asking faculty to explain their understanding of his principles and consider if they apply to their own teaching environments and institutions.

In spite of the banking style of education (Freire, 2000) that is still widely practiced in Arab university classrooms, faculty expressed an understanding of constructivist teaching and learning and a desire to develop those teaching skills. They also expressed values of fostering caring, responsive classroom environments. Their use

of comparable terminology may indicate they have received instruction and training in current teaching and learning theories. It is possible that they possess theoretical knowledge but still need more opportunities to practice constructivist teaching styles.

**Implications**

Based on these findings, it is apparent that there are opportunities for professional development in teaching and learning at Arab universities that support andragogical, humanistic, and constructivist approaches to teaching and learning. Many universities and teacher education programs in the region profess to embrace constructivism. Like many institutions, time and money are obstacles to further action and require grants and other financial support to help train the faculty. In addition, the political climate of the country has an impact on how much room faculty have to innovate their teaching and learning practices. Waterburry (2018) explains:

Like any component of civil society, universities seem to strike inordinate fear in the        hearts of political leaders. In the Arab world those leaders are mainly autocratic. They do        not like to see any part of civil society—unions, the press, civic associations, and        religious groups—asserting their autonomy. So they cannot help themselves from        meddling in university affairs, using the university as a facet of regime power. (p. 58)

Yasin (2014) makes a similar point. She explains:

Original Arab leadership styles and practices were diluted by foreign influences resulting from the spread of Islam throughout the world and the incorporation of other nations' practices. This process of dilution is being pushed even further by globalization. Currently, unpopular bureaucratic procedures and practices have alienated leadership in the Middle East. As a result, elements of servant leadership

practices, such as occasional caring and attention to people's needs and hospitality, are not obvious. These practices are cherished by the people, but only momentarily due to the negative reputation of the bureaucracy. (p. 76)

Current dictatorial regimes in the region profess to support democratic classrooms while fearing individual independence. Faour and Muasher (2011) note that "in most Arab countries, humanities and social sciences curricula in schools instill obedience and submission to a regime rather than freedom of thought and critical thinking" (p. 11). Teachers and faculty of all ages of students walk a fine line between encouraging independence of thought and adhering to the universities' governance policies which are an extension of the countries' regimes. Professional development should always be designed with the input of faculty and administrators to help foster a climate of growth of skills and knowledge of constructivist teaching principles within the broader political realities of the country.

**Recommendations for Further Research**

Further comparisons of the MIPI and collectivist teaching perspectives in Arab countries may reveal new insights into andragogical teaching perspectives. A more in depth study that invites Arab faculty members and Arab K-12 teachers to discuss Al-Ghazali's values as a humanist and constructivist along with discussing Bedouin cultural values that include Muslim, Christin, and Jewish Bedouins would be useful to understand the history of education in the Arab region and all of West Asia and North Africa.

**Statement of Limitations**

The findings of this study are not generalizable across all universities in the Arab region due to the selection of participants using snowball sampling procedures across a

wide geographical area. Participants were referred to this study by other participants and their associates, and some individuals were eliminated from the study due to their scheduling constraints and unpredictable internet access.

## Implications and Recommendations

Based on the findings of this study, it is clear that Arab university faculty have a strong sense of humanistic teaching principles rooted in social and intellectual subcategories which reflect narratives of a community and caring for students. Implications are that while faculty members exhibit low-average knowledge of specific andragogical principles their intentions are to create a teaching environment that is similar to andragogical humanistic teaching and learning philosophy. This indicates that further professional development in andragogy and in constructivism may be welcomed by some Arab university faculty. However, it will be important to allow Arab university faculty members to identify methods that fit within their own societal norms and goals. Instructional designers and facilitators must acknowledge the limited political autonomy of faculty members when designing professional development opportunities.

## Future Research

Future research should continue to utilize the Modified Instructional Perspectives Inventory (MIPI). More in-depth interview opportunities in response to the MIPI would reveal more nuanced insights into effective teaching and learning practices in Arab universities, which prompt teachers to discuss their understanding of humanism and andragogy and its cultural relevance to their work is also recommended.

While spiritual influences are not overly apparent in Arab faculty definitions of teacher-student interactions, faculty express an openness to Abu-Hamid Al-Ghazali's treatise "On the Proprieties of the Student and the Teacher" and some believe it has

relevance to today's teaching and learning principles.  Utilizing Al-Ghazali's treatise could be beneficial to discovering culturally-relevant insights into teaching and learning in the Arab region.

**Chapter Summary**

This chapter contains a review of Chapters 1-5 and also includes a discussion of findings, limitations, conclusions, and implications. Based on this information, more research is recommended to determine the teaching and learning perspectives of Arab faculty members. This information could also be useful in the context of sociological and political science research to help scholars understand the reciprocal influence of teaching and learning in Arab societies.

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**Appendix I - Participant Sample Recruitment Email Script**
This appendix includes a sample of the email script for participation recruitment. Snowball sampling will be used to identify potential participants. Personal networks will be used to contact Palestinian faculty members teaching in Palestinian Higher Education and Adult Education institutions.

**Sample Site Recruitment Email**

Hello, my name is Layla A. Goushey and I am a graduate student working on my

dissertation research study under the supervision of Dr. Paulette Isaac at University of

Missouri St. Louis. The purpose of this study is to determine the relevance of Al-Ghazali's humanistic teaching and learning principles to the teaching and learning strategies of Palestinian higher education faculty. I am emailing you to inquire if you are interested in participating in the study. If you accepted into the study, an incentive of $100 U.S. Dollars will be paid to you for your time at the completion of the study.

**Participation in the study will consist of:**

- Completion of the English or Arabic version of the MIPI - T survey developed by Dr. John A. Henschke (Time requirement - up to one hour)
- Completion of Reading and Annotation of Al-Ghazali's "An Elucidation of the Functions of the guide and the Teacher in English or Arabic" (Time requirement - up to one hour)
- Email interview in English or Arabic of five interview questions. (Time requirement - variable)

**Criteria for participation is the following:**

- Participants must have been born in the Arab region.

- Participants must have attended elementary and secondary schools in the

    Palestinian territories.

- Participants must teach at a higher education institution in the Palestinian

    territories.

- Participants must each be differentiated by their disciplines and institutions.  In

    other words each faculty member must come from a different discipline so I can

    obtain diverse perspectives based on the subject taught in the classroom.

I can be contacted at 636-541-5516 or laa79f@umsl.edu or Lgoushey@gmail.com. I look
forward to hearing back from you.

Thank you for your time,

Layla A. Goushey, M.F.A.

Ph.D. Candidate

College of Education

University of Missouri St. Louis

## Appendix II - Modified Instructional Perspectives Inventory (MIPI - T)

## Modified Instructional Perspectives Inventory (MIPI)

© John A. Henschke, Adapted by Layla Goushey

*Listed below are 45 statements reflecting beliefs, feelings and behaviors beginning or seasoned teachers of adults may or may not possess at a given moment. Please indicate how frequently each statement typically applies to you. Circle the letter that best describes you.*

| How frequently do you … | Almost Never | Not Often | Sometimes | Usually | Almost Always |
|---|---|---|---|---|---|
| 1. use a variety of teaching techniques? | A | B | C | D | E |
| 2. use buzz groups (students placed in groups to discuss information from lectures)? | A | B | C | D | E |
| 3. believe that your primary goal is to provide students with as much information as possible? | A | B | C | D | E |
| 4. feel fully prepared to teach? | A | B | C | D | E |

| | | | | | |
|---|---|---|---|---|---|
| 5. have difficulty understanding student point-of views? | A | B | C | D | E |
| 6. expect and accept student frustration as they grapple with problems? | A | B | C | D | E |

| | | | | | |
|---|---|---|---|---|---|
| | | | | | |
| 7. purposefully communicate to students that each is uniquely important? | A | B | C | D | E |
| 8. express confidence that students will develop the skills they need? | A | B | C | D | E |
| 9. search for or create new teaching techniques? | A | B | C | D | E |
| 10. teach through simulations of real-life? | A | B | C | D | E |

| 11. teach exactly what and how you have planned? | A | B | C | D | E |
|---|---|---|---|---|---|
| 12. notice and acknowledge to students positive changes in them? | A | B | C | D | E |
| 13. have difficulty getting your point across to students? | A | B | C | D | E |

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| 14. believe that students vary in the way they acquire, process, and apply subject matter knowledge? | A | B | C | D | E |
| 15. really listen to what students have to say? | A | B | C | D | E |
| 16. trust students to know what their own goals, dreams, and realities are like? | A | B | C | D | E |

| 17. encourage students to solicit assistance from other students? | A | B | C | D | E |
|---|---|---|---|---|---|
| 18. feel impatient with students' progress? | A | B | C | D | E |
| 19. balance your efforts between student content acquisition and motivation? | A | B | C | D | E |

| 20. try to make your presentations clear enough to forestall all student questions? | A | B | C | D | E |
|---|---|---|---|---|---|
| 21. conduct group discussions? | A | B | C | D | E |
| 22. establish instructional objectives? | A | B | C | D | E |
| 23. use a variety of instructional media? (Internet, distance, interactive video, videos, etc.) | A | B | C | D | E |

| 24. use listening teams (students grouped together to listen for a specific purpose) during lectures? | A | B | C | D | E |
|---|---|---|---|---|---|
| 25. believe that your teaching skills are as refined as they can be? | A | B | C | D | E |

| 26. express appreciation to students who actively participate? | A | B | C | D | E |
|---|---|---|---|---|---|
| 27. experience frustration with student apathy? | A | B | C | D | E |
| 28. prize the student's ability to learn what is needed? | A | B | C | D | E |
| 29. feel students need to be aware of and communicate their thoughts and feelings? | A | B | C | D | E |

| 30. enable students to evaluate their own progress in learning? | A | B | C | D | E |
|---|---|---|---|---|---|
| 31. hear what students indicate their learning needs are? | A | B | C | D | E |
| 32. have difficulty with the amount of time students need to grasp various concepts? | A | B | C | D | E |

| 33. promote positive self esteem in students? | A | B | C | D | E |
|---|---|---|---|---|---|
| 34. require students to follow the precise learning experiences which you provide them? | A | B | C | D | E |
| 35. conduct role plays? | A | B | C | D | E |
| 36. get bored with the many questions students ask? | A | B | C | D | E |

| | | | | | |
|---|---|---|---|---|---|
| 37. individualize the pace of learning for each student? | A | B | C | D | E |
| 38. help students explore their own abilities? | A | B | C | D | E |
| 39. engage students in clarifying their own aspirations? | A | B | C | D | E |
| 40. ask the students how they would approach a learning task? | A | B | C | D | E |
| 41. feel irritation at student inattentiveness in the learning setting? | A | B | C | D | E |
| 42. integrate teaching techniques with subject matter content? | A | B | C | D | E |
| 43. develop supportive relationships with your students? | A | B | C | D | E |

| 44. experience unconditional positive regard for students? | A | B | C | D | E |
|---|---|---|---|---|---|
| 45. respect the dignity and integrity of the students? | A | B | C | D | E |

*Please add any additional comments about this survey that you wish to share.*

*Thank you for participating in this research.*

## Appendix III -  Modified Instructional Perspectives Inventory (MIPI - T) in ARABIC

*MODIFIED INSTRUCTIONAL PERSPECTIVES INVENTORY*

© John A. Henschke, Adapted by Layla Goushey

| على الاغلب لا | ليس غالبا | احيانا | عادة | دائما | ما هو النسبة عندك | |
|---|---|---|---|---|---|---|
| Almost Never | Not Often | Sometimes | Usually | Almost Always | | |
| A | B | C | D | E | استخدام مجموعة متنوعة من تقنيات التدريس؟ | 1. |
| A | B | C | D | E | استخدام فرق مشاركة ( وضع الطلاب في مجموعات لمناقشة المعلومات في المحاضرات )؟ | 2. |
| A | B | C | D | E | الاعتقاد بأن هدفك الأساسي هو تزويد الطلاب بأكبر قدر ممكن من المعلومات؟ | 3. |
| A | B | C | D | E | الشعور بأنك على استعداد للتدريس؟ | 4. |
| A | B | C | D | E | صعوبة فهم وجهة نظر الطالب؟ | 5. |
| A | B | C | D | E | توقع و تقبل احباط الطالب الذي يواجه المشاكل؟ | 6. |
| A | B | C | D | E | التواصل مع كل طالب على حدى بشكل هادف و بأهمية فريدة؟ | 7. |
| A | B | C | D | E | الثقة في أن الطلاب سوف يطورون المهارات التي يحتاجونها؟ | 8. |
| A | B | C | D | E | ايجاد تقنيات جديدة في التدريس؟ | 9. |
| A | B | C | D | E | التدريس على طريقة المحاكمات من الحياة الواقعية؟ | 10. |
| A | B | C | D | E | التدريس بالضبط للمادة التي خططت له مسبقا؟ | 11. |
| A | B | C | D | E | ملاحظة التغيرات الإيجابية في الطلاب و اخطارهم بذلك؟ | 12. |
| A | B | C | D | E | صعوبة إيصال وجهة نظرك للطلاب؟ | 13. |

| A | B | C | D | E | | |
|---|---|---|---|---|---|---|
| A | B | C | D | E | الاعتقاد بأن الطلاب مختلفون في فهم و معالجة و تطبيق موضوع المادة؟ | 14. |
| A | B | C | D | E | الاستماع بجدية إلى ما يقوله الطلاب؟ | 15. |
| A | B | C | D | E | الثقة بمعرفة الطلاب لاهدافهم الخاصة و أحلامهم و الواقع المحبب لهم؟ | 16. |
| A | B | C | D | E | تشجيع الطلاب لطلب المساعدة من الطلاب الاخرين؟ | 17. |
| A | B | C | D | E | الشعور بفارغ الصبر عند تحسن مستوى الطالب؟ | 18. |
| A | B | C | D | E | موازنة جهودك بين اكتساب الطالب و تحفيزه؟ | 19. |
| A | B | C | D | E | محاولة جعل المحاضرات واضحة بما يكفي لتفادي اسئلة الطلاب؟ | 20. |
| A | B | C | D | E | اجراء مناقشات جماعية؟ | 21. |
| A | B | C | D | E | وضع أهداف تعليمية؟ | 22. |
| A | B | C | D | E | استخدام مجموعة متنوعة من وسائل الإعلام التعليمية (الانترنيت ، المسافة ، فيديو هادف ، مقاطع فيديو الخ)؟ | 23. |
| A | B | C | D | E | استخدام فرق الاستماع ( وضع الطلاب في فرق لأجل الاستماع لغرض معين)؟ | 24. |
| A | B | C | D | E | الاعتقاد بأن خبرتك التدريسية صقلت كما هي يمكن ان تكون؟ | 25. |
| A | B | C | D | E | تقدير الطلاب النشطين؟ | 26. |
| A | B | C | D | E | تجربة الإحباط مع الطلاب الغير المبالاة؟ | 27. |
| A | B | C | D | E | تدريس حسب قدرة الطالب للتعلم؟ | 28. |
| A | B | C | D | E | الشعور بأن الطلاب يجب أن يكونوا واعيين لتواصل أفكارهم و مشاعرهم؟ | 29. |
| A | B | C | D | E | تمكين الطلاب في تقييم تقدمهم في التعلم ؟ | 30. |
| A | B | C | D | E | الاستماع ما يشير إليه المتعلمون من احتياجات التعلم؟ | 31. |
| A | B | C | D | E | صعوبة في تحديد الوقت الذي يحتاجه لادراك المتعلمون المفاهيم المختلفة؟ | 32. |
| A | B | C | D | E | تعزيز الثقة بالنفس لدى الطالب؟ | 33. |
| A | B | C | D | E | طلب من الطلاب اتباع تجارب التعلم الدقيقة التي تقدمها لهم؟ | 34. |
| A | B | C | D | E | لعب الادوار سلوكية؟ | 35. |
| A | B | C | D | E | الشعور بالملل من كثرة الأسئلة التي يطرحها الطلاب؟ | 36. |
| A | B | C | D | E | تخصيص وتيرة التعلم لكل طالب على حدى؟ | 37. |

| A | B | C | D | E | مساعدة الطلاب على اكتشاف قدراتهم الخاصة؟ | 38. |
|---|---|---|---|---|---|---|
| A | B | C | D | E | اشراك الطلاب في توضيح تطلعاتهم الخاصة؟ | 39. |
| A | B | C | D | E | طلب من الطلاب عن كيفية تقربهم لمهمة التعليم؟ | 40 |
| A | B | C | D | E | الشعور بالتهيج عند عدم انتباه الطالب في بيئة التعلم؟ | 41. |
| A | B | C | D | E | دمج تقنيات التدريس مع محتوى الموضوع؟ | 42. |
| A | B | C | D | E | تطوير علاقات داعمة مع الطلاب؟ | 43. |
| A | B | C | D | E | تجربة الاحترام الايجابي الغيرالمشروط عند الطلاب؟ | 44. |
| A | B | C | D | E | احترام كرامة و نزاهة الطالب؟ | 45 |

## Appendix IV - "An Elucidation of the Functions of the Guide and the Teacher"

Book of Knowledge, Book One of Iḥyāʾ ʿulūm ad-dīn

by Abū Ḥāmid al-Ghazālī (1058-1111)

"An Elucidation of the Functions of the Guide and the Teacher"

Pages 159-169.

Translated by Dr. Kenneth Honerkamp (2015)

Know that in regard to the knowledge that every human being has acquired. there are four stages, similar to the stages of the acquisition of wealth. For the possessor of wealth, there is the state of acquisition, in which he earns it. Then he accumulates and becomes one who is self-reliant, who need not ask others, whereupon he becomes one who reaps the benefits of wealth by spending it on himself. The last stage is that of distributing wealth to others, whereupon he becomes a generous well- intentioned benefactor. This is the loftiest stage.

Knowledge is acquired in a way similar to wealth; it has a stage (when one is) striving after it in acquiring (it), a stage of accumulation and self-reliance, a stage of reflection, which entails contemplation of that which one has acquired, and (during which one) takes satisfaction in it, then the stage of enlightening others, which is the loftiest of ranks.

One who has acquired knowledge, and acted upon it, and imparted it to others is praised in the heavenly domains as a person of great worth; he is like the sun that sheds light on others, being that it's a light unto itself, or he is similar to fragrant musk that imbues others with its fragrance, while being fragrant unto itself.

On the other hand, whoever imparts knowledge to others but implements nothing of it is like an notebook, that provides benefit to others but is devoid of knowledge itself, or a whetstone that sharpens other things but cuts nothing, or a needle of it close others but remains unclothed itself, or it is similar to the wick of a lamp that illumes for others while consuming itself in its own flame; as the poet (al-Abbas b. Al-Ahnaf) said:

> I became as though I were the wick of a lamp, ignited
> Giving light for people, burning in its own flame

In whatever manner one is engaged in instruction, he has taken on a momentous task of grave consequence; so let him guard well his conduct and the role incumbent upon him.

The first function (of the teacher) is benevolence toward his students. (he should behave) in such a manner that he treats them like his sons.

The Messenger of God ﷺ stated, "I am for all of you as a father to his son." He meant redeeming them from the fire of the abode of the hereafter, which is of greater imperative than the parents redeeming their child from the fire of this world.

For that reason the teacher's responsibility is more grave than that of parents; for though the father is the primary cause of the child's present existence and his ephemeral life, the teacher is the primary cause be cut behind his immortal life. Were it not for the teacher, the student would eventually divert that which his father rendered unto him into everlasting annihilation; whereas from the teacher he derives the benefit of everlasting life in the abode of the hereafter. I mean the teacher of the sciences of the hereafter, or the sciences of this world whose purpose is the abode of the hereafter, not this ephemeral world. For learning with the intention of this world only, is devastation and devastating. We seek the protection of God from such as that.

Just as it is the responsibility of the sons of a father to love and support one another mutually in attaining all their goals, the responsibility of the students of a single teacher are mutual love and affection, which is only possible if their shared goal is the hereafter. If their shared goal were this world they would be naught but envy and loathing.

The scholars and the youths of the hereafter are all journeying to God ﷻ, traveling to Him on the path from this world, whose years and months are stages of the path. The

companionship shared on the path between travelers to the cities and towns (of this world) is the basis for mutual love and affection (between them); so what would (you imagine about) the journey to the most exalted paradise and shared companionship (on that journey) to be?

There is no limit to the bliss of the hereafter, so there is no discord between the youths of the hereafter; but there is no such extensive pleasures of this world, thus it is never devoid of the distress of competition.

Those who incline to seek positions of authority through the pursuit of the sciences are departing from the requisite conduct of God's dictate, *Indeed the believers are all brothers* (49:10). Rather, they are conducting themselves accordance with His ﷻ words, *The arrogant on that day will be enemies of one another, all of them except the righteous* (43:67).

The second function (of the teacher) is to follow the example of the master/conveyor of the law - may the peace and blessings of God be upon him.

He should therefore seek no remuneration no removing a ration for the dissemination knowledge, nor intend in it any recompense or gratitude; rather, he should teach for the countenance of God ﷻ seeking (only) proximity to Him. He should perceive no indebtedness to him on the part of those he teaches; although indebtedness is a necessary obligation on their part; rather he should perceive excellence as being theirs, for they have made the goal of their hearts the intimate proximity to God ﷻ by sowing knowledge therein. This is similar to the person who lends you a parcel of land to plant therein and harvest its fruits for yourself your benefits from it are greater than those of the parcel's proprietor; how could you presume that (the student) should be indebted to you, when your recompense, in God's eyes, for the instruction you impart is greater than the recompense of the student. Had it not been for the student you would have not achieved this recompense (at all).

So seek compensation from God ﷻ alone as God ﷻ states, *O my people, I seek no riches from you for this (message) my reward rests with none but God* ﷻ (11:29). For riches and all that this world comprises are there to serve the physical body, and the physical body is there to convey the soul and it's trusted mount. Knowledge renders service, for by at the soul attains and noble stature. So whoever uses knowledge to gain riches is like someone who wipes the soles of his shoes up on his face in order to clean them, making that to which service is rendered into the servant and the servant into that to which service is rendered; which is an inversion of intuitive reason. Such a person is like the person standing among the ranks of the offenders (of God's laws) on the day of judgment, has head lowered in shame before his Lord.

From the most general point of view however, distinction the merit belong to the teacher.

(Nevertheless) regard carefully how the affair of the religion has ended up in the hands of the people who claim that their sole goal in pursuing the sciences of jurisprudence and theology and in teaching these two and other sciences is seeking to draw near to God ﷻ. But then they expend wealth and (use their) standing, endure a variety of humiliations in the service of the sultans in order to keep remunerations flowing freely; and if they forsake these services, they would be forsaken and no one would look to them.

Furthermore (these people) expect the student to sustain the teacher at every turn of fate, to come to the aid of the (teacher's) supporters and treat his enemies with animosity, and be like a donkey for all his requirements, be subservient before him, and for fill his requests; then, should (the student) fall short in his (perceived) obligation to his teacher, he will rise up against him and be the worst of his enemies

It is contemptible for any teacher to content himself with such circumstances and find pleasure in it; and he should say: "My sole goal in teaching is the dissemination of knowledge, seeking (in this) God's ﷻ intimate proximity and the defense of His religion."

Mark well all the indications, that you might recognize the degrees of subtle deceptions.

The third function (of the teacher) is to not hold back anything from the guidance he provides his student.

This means that (the teacher) should prevent (the student) from advancing to a level of knowledge that he is not prepared for, or undertaking a subtle points of a science before having mastered its fundamentals. Here let the teacher call his attention to the fact that the true goal of the pursuit of knowledge is intimate proximity to God ﷻ, and not positions of authority, prestige, or competition; and let him disparage, as far as possible, (the existence of) these traits in his student; for the damage the corrupt scholar causes is greater than the benefit he may render (to others).

Should he come to know through his own insight that his student is pursuing knowledge solely for (the benefits of) this world, he should look carefully at the subjects he is pursuing.  If it is the science of the disagreement in jurisprudence, or dialectics in theology, or the rulings in disputes and judgements, he  should dissuade him from those pursuits, for they are not among the sciences of the abode of the hereafter nor among the sciences of which it has been said, "We have pursued knowledge for other than the sake of God, but knowledge (itself) refused to be for other than God." Indeed, the sciences (intended in this statement) are Qur'anic exegesis and the science of *hadith,* and that

which the first generation occupied themselves with, those that deal with the knowledge of the abode of the hereafter, and the science of inner conduct and the training of the soul. However if the student pursues these sciences intending the benefits of this world, there is no objection to allowing him to carry on in this, for he is simply preparing himself in hopes of providing admonition and gaining followers. At one time or another in this pursuit he may awaken; as therein are science is capable of instilling the heart with the pious fear of God ※, that denigrate the present world and venerate the hereafter. Those sciences may turn him to rectitude toward the hereafter until he takes the good counsel that he exhorts to others with, and the love of esteem and prestige become like the grain scattered around a snare with which to trap a bird. This is God's ※ manner with His servants; He created desire so that by its means creatures would continue to leave offspring, He also created the love of reputation as a means of reviving the sciences. One can expect these sciences to fulfill the same role.

With regard to (the student who) devotes (himself) to the study of outright disagreement, disputation in theology, and familiarity with arcane subfields, and abandons the other sciences, these (sciences that he studies) engender nothing in their devotee save hardness of heart, unawareness of God ※ and tenacity in waywardness, and striving for authority. This is (true) except in the person whom God ※ has visited with His mercy or has diversified his preoccupation with these pursuits with other sciences of the religion. There is no better proof of this than experience and eyewitness accounts.

Regard well, ponder, and contemplate, that you may perceive the reality of what concerns both individual servants and entire regions. God ※ alone provides support.

Sufyan al-Thawri ※ was seen in a state of sorrow, so someone asked, "What is wrong with you?" To which he responded, "We have become shopkeepers for the sons of this low world, one of them devotes himself to us until he has acquired knowledge then becomes an administrator of the state, a judge, or a treasurer of state funds."

The fourth function (of the teacher) and among the most subtle of the art of teaching - is deterring the student from reprehensible conduct by way of information to whatever extent possible.

This should not be explicit criticism, and (should be) by way of clemency not condemnation. For explicit criticism of reprehensible conduct rips aside the veil of reverence, it unleashes a response of arrogant self-defense and only provokes and increased desire to person persevere (in error). The Messenger of God ※ - and he is the guide of every teacher – stated, "If people were forbidden from crumbling dried camel droppings between their fingers, they would crumble them, saying, "We have only been forbidden this because there's something to it."

The story of Adam and Eve ﷺ and that which they were forbidden may draw your attention to this (function of the art of teaching). I only cite this story that you might reflect upon it as an example, not that you might spend the night retelling it.

Correcting behavior by intimation also leads virtuous souls and bright minds to deduce its meanings. Thus, one benefits from the joy of comprehending its meaning by further yearning for knowledge of it. One then knows that this is not beyond the capacity of his intelligence.

The fifth function for the one responsible for certain sciences is not to criticize or disparage other fields of learning to his student.

For example, the habit of the teacher of the sciences related to the study of language is to habitually disparage jurisprudence, and the teacher of jurisprudence customarily denigrates the study of *hadith* and Qur'an commentary, (holding that they are) transmissions pure and simple, merely handed down oral accounts, and nothing but a past time of old women, in which intellectual discernment has no use. Also the teacher of theology deters others from the pursuit of jurisprudence by saying, "That is but a secondary branch (of knowledge), and discourse on women's issues. What value is there in that in comparison to (discussing ) the attributes of the All Merciful?"

These are the blameworthy attributes of teachers to be avoided; in fact, anyone with a mastery of only one field should provide for the student the means of accessing other fields; and should he have a mastery of multiple fields of knowledge, it is incumbent upon him to direct (the student) step by step (through the sciences) as he advances from one stage to another.

The sixth function (of the teacher) is to confine the student (to the material that is) at the level of his comprehension.

He therefore does not convey to (the student) that which his intellect has no means of accessing or that which would overcome it and create and him an aversion to its pursuit. In this the teacher is following the example of leader of mankind (the Prophet Muhammad) ﷺ when he stated, "We - the company of the prophets - have been commanded to rank people according to the stations due them, and to speak to them in accordance to their intellects." Then later (the teacher) can reveal the matter fully to (the student) when he knows (the student) has reached intellectual maturity.

The Messenger of God ﷺ related, "No one speaks to a people on the matter that their intellects cannot grasp without that causing trial and tribulation among some of them."

Ali ﷺ pointed to his chest (saying), "Verily there is extensive knowledge here, if only I could find those to bear its burden/"

He ﷺ spoke truly in this, for the hearts of the upright are the grave of the mysteries. It is therefore inappropriate for the scholar to disclose everything he knows to everyone. This is true when the student is capable of understanding him, yet in capable of benefiting from it. What then, of the case when he is incapable of understanding?

(It is related that) Jesus ﷺ said, "Do not hang precious stones around the necks of swine, for surely wisdom is more precious than jewels, and whoever has an aversion to wisdom is worse than swine."

Thus it has been said, "Measure everyone according to the standard of his intellect, and weigh him in the scales of his comprehension so that you may secure him from harm (on the one hand) and that he benefit from you (on the other), lest animosity be aroused due to differing standards."

A scholar was ask a question (one day) and he did not respond. The one asking said, "Have you not heard that the Messenger of God ﷺ stated, 'Whoever conceals beneficial knowledge will arrive on the day of resurrection bridled with the bridal of fire?" To which he responded, 'Leave the bridal and be off with you, if someone who would benefit came along and I concealed it then bridle me.'"

God ﷺ said, *And do not give the weak minded your property* (4:5); this is a word of warning that protecting knowledge from those who corrupt and degrade it is a priority. Imparting knowledge to the unworthy is not less an injustice been holding it back from those worthy to receive it. As was said in the poem (by al-Imam al-Shafi'i).

> Shall I scatter my pearls before herders of sheep?
> That they be hidden away by shepherds?
>
> For they enter each night ignorant of their true worth
> So I am not at the point where I garland beast with them
>
> Should God the Gracious (*al-Latif*) in His beneficence be good to me
>
> And I meet by chance those worthy of knowledge and wisdom
>
> I would spread forth benefits and benefit from friendship personally
>
> And if not (it would remain) put away and hidden with me

> For whoever grants knowledge to the ignorant wastes it
> And whoever forbids (it to) those worthy has committed and injustice

The seventh function (of the teacher) is to teach the poorly prepared student the clear and evident aspects (of the sciences) that befit him, and not mention to him that beyond this there are minutiae that he is keeping hidden from him.

For that (information) would weaken his resolve toward (mastering ) the basics and bewilder his heart; it would make him imagine that his teacher is acting in the miserly fashion toward him. For everyone imagines himself capable of acquiring the entirety of the minutiae of every science. There is not a single soul who is not content with God ﷻ for the flawless intellect he has been given; (while in fact) the greatest fools among them and those of the feeblest intellect are the ones most pleased with their flawless intellects.

This should make it clear that anyone among the commoners who lives within the limits of the law, and in whose soul the doctrinal creeds transmitted by the predecessors are vouchsafed, and who does not ascribe human attributes to God, nor hold allegorical interpretations of Qur'anic verses and is of exemplary comportment and whose rational faculties cannot be expected to bear more than that, should not be confounded in his belief (by exposing him to the polemics of scholarly debate on such topics). In fact, how much better to leave him to the practice of his livelihood, for if the allegorical interpretations of the outward meanings (of the Qur'an) were presented to him, his understanding of the creed would disintegrate around him, and he would not easily accommodate the code of the educated elite; and by doing this, the barrier between him and disobedience would be lifted, and he would become a vicious demon destroying himself and others.

In fact, (as a general principle) is unacceptable (to delve deeply) with the commoners into the complex realities of the sciences; rather, one should limit himself to educated them in the (fundamentals) of worship, in the duties of the profession they practice, and fill their hearts with longing for paradise and trepidation of hellfire, as evidence by the Qur'anic discourse. Do not arouse in them doubt, for doubt at times affixes itself to the heart, and it becomes difficult to free (the heart) from it, so (the heart) loses hope and perishes.

From the most general point of view, it is unacceptable to open the door of inquiry and discourse to the commoners; for this would only impede for them the practices of their professions by which humanity is sustained and by which the perseverance of the educated elite is assured.

The eighth function (of the teacher) is to apply his knowledge. Otherwise, his deeds belie his words. For knowledge is grasped by inner perception while works are grasped (outwardly) by eyesight; those who have eyes are numerous, so one's works that contradict one's knowledge preclude guidance. Verily, people ridicule and reproach anyone who avails himself of a thing and then says, "Do not avail yourselves of this, for it is deadly poison." Such only increases their aspiration for it, and they say, "If this were not the sweetest and most delicious of all things, he would not have kept it to himself (in this fashion)."

An example of the guiding teacher in relation to the seeking student is like the example of the engraved stamp on damp clay, or a wooden peg and it shadow; how could the stamp leave an impression on the clay if it were not engraved, and how could the shadow be upright and straight while the peg is crooked? Thus it is stated (by a poet):

> Do not for bid certain behavior and then commit it
> The shame upon you for doing such would be great

God ﷻ states, *Do you order righteousness of the people and forget yourselves* (2:44)?

For this reason, the burden the scholar bears (to shun) disobedience is of greater consequence than the burden of an educated person, For his inequities will lead multitudes astray, for they take him as their example. (As the Messenger of God ﷺ stated.) "If someone initiates an evil practice, he will bear its burden and the burden of whoever practices it."

For this reason Ali ﷺ stated. "Two men and have broken my back. A shameless scholar, and devout fool; the uneducated servant deceives people with this pious behavior, while the shameless scholar drives them away (from piety and religion) by his reprehensible conduct. And God ﷻ knows best.

**Appendix V** - بيان وظائف المرشد المعلم:

بسم الله الرحمٰن الرحيم

كتاب العلم

وهو الكتاب الأول من ربع العبادات

بيان وظائف المرشد المعلم:

اعلم أن للإنسان في علمه أربعة أحوال كحاله في اقتناء الأموال إذ لصاحب المال حال استفادة فيكون مكتسبا وحال ادخار لما اكتسبه فيكون به غنيا عن السؤال وحال إنفاق على نفسه فيكون منتفعا وحال بذل لغيره فيكون به سخيا متفضلا وهو أشرف أحواله فكذلك العلم يقتنى كما يقتنى المال فله حال طلب واكتساب وحال تحصيل يغني عن السؤال وحال استبصار وهو التفكر في المحصل والتمتع به وحال تبصير وهو أشرف الأحوال فمن علم وعمل وعلم فهو الذي يدعى عظيما في ملكوت السموات فإنه كالشمس تضيء لغيرها وهي مضيئة في نفسها وكالمسك الذي يطيب غيره وهو طيب والذي يعلم ولا يعمل به كالدفتر الذي يفيد غيره وهو خال عن العلم وكالمسن الذي يشحذ غيره ولا يقطع والإبرة التي تكسو غيرها وهي عارية وذبالة المصباح تضيء لغيرها وهي تحترق كما قيل:

ما هو إلا ذبالة وقدت          تضيء للناس وهي تحترق

ومهما اشتغل بالتعليم فقد تقلد أمرا عظيما وخطرا جسيما فليحفظ آدابه ووظائفه.

الوظيفة الأولى: الشفقة على المتعلمين وأن يجريهم مجرى بنيه قال رسول الله صلى الله عليه وسلم : (( إنما أنا لكم مثل الوالد لولده))[136]. بأن يقصد إنقاذهم من نار الآخرة وهو أهم من إنقاذ الوالدين ولدهما من نار الدنيا ولذلك صار حق المعلم أعظم من حق الوالدين فإن الوالد سبب الوجود الحاضر والحياة الفانية والمعلم سبب الحياة الباقية ولولا المعلم لانساق ما حصل من جهة الأب إلى الهلاك الدائم وإنما المعلم هو المفيد للحياة الأخروية الدائمة أعني معلم علوم الآخرة أو علوم الدنيا على قصد الآخرة لا على قصد الدنيا فأما التعليم على قصد الدنيا فهو هلاك وإهلاك نعوذ بالله منه وكما أن حق أبناء الرجل الواحد أن يتحابوا ويتعاونوا على المقاصد كلها فكذلك حق تلامذة الرجل الواحد التحاب والتوادد ولا يكون إلا كذلك إن كان مقصدهم الآخرة ولا يكون إلا التحاسد والتباغض إن كان مقصدهم الدنيا فإن العلماء وأبناء الآخرة مسافرون إلى الله تعالى وسالكون إليه الطريق من الدنيا وسنوها وشهورها منازل الطريق والترافق في الطريق بين المسافرين إلى الأمصار سبب التواد والتحاب فكيف السفر إلى الفردوس الأعلى والترافق في طريقه ولا ضيق في سعادة الآخرة فلذلك لا يكون بين أبناء الآخرة تنازع ولا سعة في سعادات الدنيا فلذلك لا ينفك عن ضيق التزاحم والعادلون إلى طلب الرياسة بالعلوم خارجون عن موجب قوله تعالى: ]إنما المؤمنون إخوة [ (الحجرات: 10) وداخلون في مقتضى قوله تعالى: ]الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين[(الزخرف 67).

الوظيفة الثانية: أن يقتدى بصاحب الشرع صلوات الله عليه وسلامه فلا يطلب على إفادة العلم أجرا ولا يقصد به جزاء ولا شكرا بل يعلم لوجه الله تعالى وطلبا للتقرب إليه ولا يرى لنفسه منة عليهم وإن كانت المنة لازمة عليهم بل يرى الفضل لهم إذ هذبوا قلوبهم لأن تتقرب إلى الله تعالى بزراعة العلوم فيها كالذي يعيرك الأرض لتزرع فيها لنفسك زراعة فمنفعتك بها تزيد على منفعة صاحب الأرض فكيف تقلده منة وثوابك في التعليم أكثر من ثواب المتعلم عند الله تعالى ولولا المتعلم ما نلت هذا الثواب فلا تطلب الأجر إلا من الله تعالى، كما قال عز وجل: ]ويا قوم لا أسألكم عليه

مالا إن أجري إلا على الله ن] (هود: 29) فإن المال وما في الدنيا خادم البدن، والبدن مركب النفس ومطيتها، والمخدوم هو العلم، إذ به شرف النفس؛ فمن طلب بالعلم المال كان كمن مسح أسفل مداسه بوجهه لينظفه فجعل المخدوم خادما والخادم مخدوما وذلك هو الانتكاس على أم الرأس ومثله هو الذي يقوم في العرض الأكبر مع المجرمين ناكسي رءوسهم عند ربهم وعلى الجملة فالفضل والمنة للمعلم فانظر كيف انتهى أمر الدين إلى قوم يزعمون أن مقصودهم التقرب إلى الله تعالى بما هم فيه من علم الفقه والكلام والتدريس فيهما وفي غيرهما فإنهم يبذلون المال والجاه ويتحملون أصناف الذل في خدمة السلاطين لاستطلاق الجرايات ولو تركوا ذلك لتركوا ولم يختلف إليهم ثم يتوقع المعلم من المتعلم أن يقوم له في كل نائبة وينصر وليه ويعادي عدوه وينتهض جهارا له في حاجاته ومسخرا بين يديه في أوطاره فإن قصر في حقه ثار عليه وصار من أعدى أعدائه فأخسس بعالم يرضى لنفسه بهذه المنزلة ثم يفرح بها ثم لا يستحي من أن يقول غرضي من التدريس نشر العلم تقربا إلى الله تعالى ونصرة لدينه فانظر إلى الأمارات حتى ترى ضروب الاغترارات.

الوظيفة الثالثة: أن لا يدع من نصح المتعلم شيئا وذلك بأن يمنعه من التصدي لرتبة قبل استحقاقها والتشاغل بعلم خفي قبل الفراغ من الجلي ثم ينبهه على أن الغرض بطلب العلوم القرب إلى الله تعالى دون الرياسة والمباهاة والمنافسة ويقدم تقبيح ذلك في نفسه بأقصى ما يمكن فليس ما يصلحه العالم الفاجر بأكثر مما يفسده فإن علم من باطنه أنه لا يطلب العلم إلا للدنيا نظر إلى العلم الذي يطلبه فإن كان هو علم الخلاف في الفقه والجدل في الكلام والفتاوى في الخصومات والأحكام فيمنعه من ذلك فإن هذه العلوم ليست من علوم الآخرة ولا من العلوم التي قيل فيها تعلمنا العلم لغير الله فأبى العلم أن يكون إلا لله وإنما ذلك علم التفسير وعلم الحديث وما كان الأولون يشتغلون به من علم الآخرة ومعرفة أخلاق النفس وكيفية تهذيبها فإذا تعلمه الطالب وقصد به الدنيا فلا بأس أن يتركه فإنه يثمر له طمعا في الوعظ والاستتباع ولكن قد يتنبه في أثناء الأمر أو آخره إذ فيه العلوم المخوفة من الله تعالى المحقرة للدنيا المعظمة للآخرة وذلك يوشك أن يؤدي إلى الصواب في الآخرة حتى يتعظ بما يعظ به غيره ويجري حب القبول والجاه مجرى الحب الذي ينثر حوالي الفخ ليقتنص به الطير وقد فعل الله ذلك بعباده إذ جعل الشهوة ليصل الخلق بها إلى بقاء النسل وخلق أيضا حب الجاه ليكون سببا لإحياء العلوم وهذا متوقع في هذه العلوم.

فأما الخلافيات المحضة ومجادلات الكلام ومعرفة التفاريع الغريبة فلا يزيد التجرد لها مع الإعراض عن غيرها إلا قسوة القلب وغفلة عن الله تعالى وتماديا في الضلال وطلبا للجاه إلا من تداركه الله تعالى برحمته أو مزج به غيره من العلوم الدينية ولا برهان على هذا كالتجربة والمشاهدة فانظر واعتبر واستبصر لتشاهد تحقيق ذلك في العباد والبلاد والله المستعان. وقد رؤي سفيان الثوري رحمه الله حزينا فقيل له: ما لك؟ فقال صرنا متجرا لأبناء الدنيا، يلزمنا أحدهم حتى إذا تعلم جعل قاضيا أو عاملا أو قهرمانا.

الوظيفة الرابعة: وهي من دقائق صناعة التعليم أن يزجر المتعلم عن سوء الأخلاق بطريق التعريض ما أمكن ولا يصرح وبطريق الرحمة لا بطريق التوبيخ فإن التصريح يهتك حجاب الهيئة ويورث الجرأة على الهجوم بالخلاف ويهيج الحرص على الإصرار إذ قال صلى الله عليه وسلم وهو مرشد كل معلم: (( لو منع الناس عن فت البعر لفتوه وقالوا ما نهينا عنه إلا وفيه شيء))[137] وينبهك على هذا قصة آدم وحواء عليهما السلام وما نهيا عنه فما ذكرت القصة معك لتكون سمرا بل لتتنبه بها على سبيل العبرة ولأن التعريض أيضا يميل النفوس الفاضلة والأذهان الذكية إلى استنباط معانيه فيفيد فرح التفطن لمعناه رغبة في العلم به ليعلم أن ذلك مما لا يعزب عن فطنته.

الوظيفة الخامسة: أن المتكفل ببعض العلوم ينبغي أن لا يقبح في نفس المتعلم العلوم التي وراءه كمعلم اللغة إذ عادته تقبيح علم الفقه ومعلم الفقه عادته تقبيح علم الحديث والتفسير وأن ذلك نقل محض وسماع وهو شأن العجائز ولا نظر للعقل فيه ومعلم الكلام ينفر عن الفقه ويقول ذلك فروع وهو كلام في حيض النسوان فأين ذلك من الكلام في صفة الرحمن فهذه أخلاق مذمومة للمعلمين ينبغي أن تجتنب بل المتكفل بعلم واحد ينبغي أن يوسع على المتعلم طريق التعلم في غيره وإن كان متكفلا بعلوم فينبغي أن يراعى التدريج في ترقية المتعلم من رتبة إلى رتبة.

الوظيفة السادسة: أن يقتصر بالمتعلم على قدر فهمه فلا يلقى إليه ما لا يبلغه عقله فينفره أو يخبط عليه عقله اقتداء في ذلك بسيد البشر صلى الله عليه وسلم حيث قال: ((نحن معاشر الأنبياء أمرنا أن ننزل الناس منازلهم ونكلمهم على قدر عقولهم))[138] فليبث إليه الحقيقة إذا علم أنه يستقل بفهمها وقال صلى الله عليه وسلم : (( ما أحد يحدث قوما بحديث لا تبلغه عقولهم إلا كان فتنة على بعضهم))[139]. وقال علي رضي الله عنه وأشار إلى صدره: ((إن ههنا لعلوما جمة لو وجدت لها حملة)). وصدق رضي الله عنه فقلوب الأبرار قبور الأسرار، فلا ينبغي أن يفشي العالم كل ما يعلم إلى كل أحد هذا إذا كان يفهمه المتعلم ولم يكن أهلا للانتفاع به فكيف فيما لا يفهمه؟ وقال عيسى عليه السلام: لا تعلقوا الجواهر في أعناق الخنازير، فإن الحكمة خير من الجوهر، ومن كرهها فهو شر من الخنازير. ولذلك قيل: كل لكل عبد بمعيار عقله، وزن له بميزان فهمه حتى تسلم منه وينتفع بك، وإلا وقع الإنكار لتفاوت المعيار. وسئل بعض العلماء عن شيء فلم يجب فقال السائل: أما سمعت رسول الله صلى الله عليه وسلم قال: ((من كتم علما نافعا جاء يوم القيامة ملجما بلجام من نار))[140]. فقال اترك اللجام واذهب فإن جاء من يفقه وكتمته فليلجمني فقد قال الله تعالى ولا تؤتوا السفهاء أموالكم تنبيها على أن حفظ العلم ممن يفسده ويضره أولى وليس الظلم في إعطاء غير المستحق بأقل من الظلم في منع المستحق:

| | |
|---|---|
| فأصبح مخزوناً براعيةِ الغنم | ُأأنثر دّراً بين سارحةِ النَّعم |
| فلا أنا أضحى أن أطوقهُ البهم | ُلأنهم أمسوا بجهلٍ لقدرهِ |
| وصادفتُ أهلاً للعلوم وللحكم | ُفإن لطفَ اللهِ اللطيفُ بلطفهِ |
| وإلا فمخزونٌ لدي ومكتتم | ُنشرتُ مفيداً واستفدتُ مواة |
| ومَن منعَ المستوجبين فقد ظلم | ُفمَن منحَ الجهالَ علماً أضاعهُ |

الوظيفة السابعة:  أن المتعلم القاصر ينبغي أن يلقى إليه الجلى اللائق به ولا يذكر له وراء هذا تدقيقا وهو يدخره عنه فإن ذلك يفتر رغبته في الجلى ويشوش عليه قلبه ويوهم إليه البخل به عنه إذ يظن كل أحد أنه أهل لكل علم دقيق فما من أحد إلا وهو راض عن الله سبحانه في كمال عقله وأشدهم حماقة وأضعفهم عقلا هو أفرحهم بكمال عقله وبهذا يعلم أن من تقيد من العوام بقيد الشرع ورسخ في نفسه العقائد المأثورة عن السلف من غير تشبيه ومن غير تأويل وحسن مع ذلك سريرته ولم يحتمل عقله أكثر من ذلك فلا ينبغي أن يشوش عليه اعتقاده بل ينبغي أن يخلى وحرفته فإنه لو ذكر له تأويلات الظاهر اتحل عنه قيد العوام ولم يتيسر قيده بقيد الخوض فيرتفع عنه السد الذي بينه وبين المعاصي وينقلب شيطانا مريدا بهلك نفسه وغيره بل لا ينبغي أن يخاض مع العوام في حقائق العلوم الدقيقة بل يقتصر معهم على تعليم العبادات وتعليم الأمانة في الصناعات التي هم بصددها ويملأ قلوبهم من الرغبة والرهبة في الجنة والنار كما نطق به القرآن ولا يحرك عليهم شبهة فإنه ربما تعلقت الشبهة بقلبه ويعسر عليه حلها فيشقى ويهلك .وبالجملة لا ينبغي أن يفتح للعوام باب البحث فإنه يعطل عليهم صناعاتهم التي بها قوام الخلق ودوام عيش الخواص.

الوظيفة الثامنة: أن يكون المعلم عاملا بعلمه فلا يكذب قوله فعله لأن العلم يدرك بالبصائر والعمل يدرك بالأبصار وأرباب الأبصار أكثر فإذا خالف العمل العلم منع الرشد وكل من تناول شيئا وقال للناس لا تتناولوه فإنه سم مهلك سخر الناس به واتهموه وزاد حرصهم على ما نهوا عنه فيقولون لولا أنه أطيب الأشياء وألذها لما كان يستأثر به ومثل المعلم المرشد من المسترشدين مثل النقش من الطين والظل من العود فكيف ينتقش الطين بما لا نقش فيه ومتى استوى الظل والعود أعوج ولذلك قيل في المعنى:

| | |
|---|---|
| عارٌ عليك إذا فعلت عظيم | ُلا تنه عن خلق وتأتي مثله |

وقال الله تعالى: ]أتأمرون الناس بالبر وتنسون أنفسكم[ (البقرة: 44). ولذلك كان وزر العالم في معاصيه أكثر من وزر الجاهل إذ يزل بزلته عالم كثير ويقتدون به ((ومن سن سنة سيئة فعليه وزرها ووزر من عمل بها))[141] ولذلك قال علي رضي الله عنه: (( قصم ظهري رجلان عالم متهتك وجاهل متنسك))، فالجاهل يغر الناس بتنسكه والعالم يغرهم بتهتكه. والله أعلم.

http://www.ghazali.org/ihya/arabic/vol1-bk1.htm


### Appendix VI – Interview Questions

- Please define humanism in your own words.

- Please describe your relationship to students. How do you define the interaction needed for teaching and learning?

- Please provide your impression of your results of the Modified Instructional Perspectives Inventory (MIPI) survey.

- After reading Al-Ghazali's treatise "An Elucidation of the Functions of the Guide and the Teacher," please circle the sections that you find relevant to your own teaching style. Explain how you would incorporate any of these teaching and learning functions into your practice. If you would not, please explain why you would not.

- Do you think Al-Ghazali's "An Elucidation of the Functions of the guide and the Teacher," contains useful advice for today's teaching environment in the Arab region? Explain your answer and give an example.

**Appendix VII – Al-Ghazali Survey Translation**

SEND

QUESTIONS
RESPONSES

12

12 Responses

Define humanity with your own words.12 Responses

Humanity is not to see in people except yourself and to love them as they are not what you want them to be.

Is to see others in a positive way and it is the energy inherent in every human being to be creative, innovative in his work and in his relationship with others

Is to look at all humans in the same way regardless of their color or religion or any other specifics

Humanity has two fundamental meaning. First, it refers to the sum of the people who inhabit the world, that is to say, the whole of the peoples, tribes, groups and individuals on Earth that connect them with everything that characterizes man as a living organism. Secondly, humanity can be understood as the human being, which is what it is and as a human being with a mind that distinguishes it from all other beings and has a mass of emotions and sensations that are set by the other and make him behave with him on its basis such as love, hate, compassion, resentment, compassion and others. Humanity is also what we have And what is instinctively prevents us from being humiliated and suffering and ashamed of others

Is the belief that all human beings are equal and no one is preferred to each other, regardless of their race, descent or social level. All of us have created the Earth's

architecture and this architecture will be only with the solidarity, respect and appreciation of each other.

Humanity is the group of virtuous manners and the good sensations that made man in the highest ladder of creatures and creatures all

Is the feeling of all people that they are like you and give them the same attention

Creative and conscious attempts to understand and navigate life

The love of goodness to the people honestly and without any discrimination

A set of positive factors for human behavior and feelings in which the foundation of lofty and noble values

Former university professor

Describe your educational relationship with students. How do you deal with teaching and education? 12 Responses

My relationship with students is always friendly, I always try to get closer them to understand their learning problems in trying to find solutions, because the role of the professor for me is to help students find their own learning strategies and to trust their abilities and can only do so if they understand well.

I believe in humanizing education to make a difference in their performance, so my relationship with students is positive, and I deal with them as an associate learner.

I take it that education is a message that must reach all of my students so that I work hard and all the means to convey the message

My educational relationship with students is an objective relationship based on respect and knowledge exchange. I deal with teaching on the basis that it is a work that I have to accomplish and I try whenever I have the opportunity to pass some educational messages that express the human experience in general because the student is not only worthy of information and acquisition of skills but also needs to frame the intellectual and living

I like to consider it a big brother's relationship with his brothers. I meet their respect with my kindness and honesty in my estimation. I try my best to cultivate the values of honesty, integrity and ambition. Education is one of the most noble professions, so I try to learn from the knowledge to give my students the best possible way.

Mutual respect and kindness and kindness and benevolence

I treat students with the utmost respect and in scientific terms, give what should be given faithfully and sincerely.

I teach to provide tools rather than information

My educational relationship with the students is based on caring for the student and motivating him to love the educational material I present to him by encouraging him to learn self through the inverted classes

Dealing within the framework of academic standards that are based on mutual respect, commitment to moral advancement, reverence for noble academic values, preservation of justice and equality, enriching the scientific and purposeful discussions and intellectual start and giving space to express the opinion presented in all Substantive.

Good relationship, but also provocative, I use audio-visual tools

(Introduction) I know that in his knowledge, man has four conditions as a case in the acquisition of funds, because the owner of the money if he gained it and if saving for what he gained then he is rich in asking and if he spend on himself then he will be beneficiary  He has the condition of asking and acquiring and if he get a way he sings about the question and the case of clairvoyance which is thinking about the collector and enjoy it and if he finds out he is the most honorable in the case from science and work and science he is the one who claims great in the Kingdom of Heaven, as the sun illuminates for others and it is illuminated in itself A notebook that benefits others and is free from science and as an old man that sharpens others and does not cut and the needle that is covering the other while she is naked and wick the lamp to light up for others as it was said: it is only wick and led to light up for people as they work in education, it has assumed great and serious danger, to preserve its morals and functions 10 Responses

I see that the "state of enlightenment" is consistent with the method of education as it focuses on the ability to material and prepare well before submission and provide students with progress in a simplified and easy to learn, because it is said that the missing thing not give it.

It is always a scientific calculation for the face of God, and I do not offer what I know to others whether students or colleagues

Here I have to differentiate between my job as a teacher (university teacher) and my job as a canman. As for my job as a teacher, I am taking physical pay from my side for this effort and I try as much as I can to do my duty with uncertain that Allah Almighty is doing me. On the other hand, I feel a dereliction with regard to my job as a human being who should spread knowledge and knowledge among people.

I consider myself a mixture combining learning and education. My specialty in the field of information technology is rapidly changing and evolving, I always feel that I am still a student learning to join in training courses and read in my field and at the same time convey what I have learned to my students in a simple and likable manner. In terms of educating students, they are always welcome even outside of lecture times and office hours. So the students always accept my question about the topics of study and i dont find it embarrassing to say I do not know I will look for the correct answer and come back with it so we are all originally learning

I think that the teaching and learning process is an ongoing process as the teacher in fact keeps up with his knowledge and delivers this new to his students, especially since the natural and experimental sciences have every new day. The teacher should also inform his students of all new

This does not apply to my teaching. I don't burn myself for others. I share my knowledge to acquire analytical tools and to spark curiosity. I do learn from the process myself.

It is a great introduction that included what is meant by speech, which is the acquisition of science and its stages and grades, and there is a projection of all these on concrete examples and in reality there is no different and cannot tolerate philosophy or interpretation. But the author wanted to blow those examples pieces to what he says and simplify to the one who is the learner. Al-Ghazali here has applied the greatest of

what the real teacher is doing, and is going down to the level of simplifying concepts and theories. And this is my practice with my students. As for what al-Ghazali is doing here by practicing my work, I am at the stage of spending on myself when practicing scientific research and doing something for others when doing the teaching process for my students. But I always look for the new in my specialty and that's the case of the earned and the saver. So the human being learns, if he said learn, he lost ignorance.

I belong to the fourth type in which the human being is generous as well as what he taught, the best way to use science is to teach others faithfully and not to conceal it, but to instil a culture of love of education, reading and critical thinking in others, and to teach and instil positive values in the souls of the scholars and their privacy.

I would agree very strongly with this statement. The thirst for knowledge is unquenchable and that's specifically what I want to instil in my students, especially at a young age. Sadly, many of the those who are well educated abuse this trust given to them and only use knowledge when it is practical for them, whilst yet others don't even use that knowledge and comparmentalise it in their heads and continue as before, believing in superstitions and Prejudices.

The first job: to pity the learners and to bring them to the path of structure, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: (I am for you like the father of his son).) [136] That he intended to save them from the fire of the Hereafter, which is more important than saving the parents from the fire of the world, so the right of the teacher is greater than that of the parents, the father is the cause of present existence and mortal life and the teacher is the reason of the August rest Yes the permanent sister I mean the teacher of the Hereafter sciences or the World Science on purpose of the afterlife No on the life of the world and education on the intention of the world is destruction and destroying the people of God from it and as the right of the sons of one man to fight and cooperate on all purposes as well as the right of the students of the one man  Also if their purpose is the hereafter and it is only to be arrogant and to be shocked if their purpose is the minimum, then the scholars and the sons of the hereafter are travelling to Allaah and are going to the road from the world and their years and months, the road houses and the accompanying road between the travelers to the old, the reason for the bad and the reasons, how to travel Heaven is the highest and the companion is in his way and there is no shortage in the happiness of the Hereafter, so it is not between the sons of the hereafter a conflict or a capacity in the people of the world, so it keeps being crowded and fair to ask for the presidential of science outside the meaning of saying: [The believers are Brothers] (rooms: 10) : [The evacuation that day some of them to some enemy except those who are pious] (al-Zukhin: 67). 11 Responses

Of course, I think that dealing with students should be respectful and patient with patience at different levels because each student has different intelligence and learns according to his cognitive abilities, so it must be observed and respected.

Knowing the conditions of the students and their characteristics to take them into consideration, for example, a student knew that he was an orphan who was cautious in

presenting many examples of parents for fear of harming oneself and kindness to treat him as his family.

In fact I do not pity the learners except rarely and in extreme cases. I sympathize with them in certain situations when they grow up for family, material or health reasons but do not mix the personal side with the practical and deal with them gently, understanding and tolerance, but I do not see that compassion is the right word to describe the way I deal with them.

As I have already explained, I do not think that I have fulfilled this door, but to be fair to myself, I try to cultivate in my students and close friends what I feel is beneficial to them in the life of Dunya and in the Hereafter at times. But this is not beyond my close friends and my students.

Thanks to God, although I read this article for the first time, I found myself using my students the same phrase in the Hadith to the extent that my colleagues say that I think all students are my children. And this is really what I feel about them. I see them as my children and I love them all the best and work hard and finish with them and consider their success a success for me. For God to guide you a good man for you from the Rouge of blessings.

Imam al-Ghazali spoke of compassion for learners and treating learners as boys. I believe that this is an important point in the process of teaching and learning, August not to be aware of their children, but to raise their own business. Sincerity is the cornerstone of the work's elevation and acceptance. The treatment of learners as children creates a spirit of respect between the teacher and the learner as it is between the August and the children and makes the learning process fraught with affection and compassion not only between the teacher and the learner but also among the learners themselves, especially if the idea of learning from the patients of God and the afterlife.

Although I don't see my self to be their savior, I do see a huge social responsibility in my teaching. I try to correct things in society, but this is not my primary mission.

That's right, I treat my students as children and I urge them to collaborate among themselves through joint activities in groups and discussions. I also remind them of the sincerity of the intention of Allah Almighty to ask for success and win with reward. If the student's work is pure to the face of Allah Almighty, he will do the best he has.

The different differences must be taken into account: First, Penny (teacher) after spending a short period of time to reach a scientific place with a certain intellectual and even creativity in understanding and studying some things, and between the student who is at the beginning of the road difficult for him a lot of things and concepts, this by either side a For another, intellectual differences and mental abilities must be taken into account among students of science in general, and patience and compassion for those who have limited abilities and help as much as possible to reach the desired level. Students should be encouraged to collaborate on some scientific matters and study them together to create a space for harmony and love among them.

I would agree. Camaraderie is very important in education, and selflessness. Many English students are in it for themselves and are happy to betray their colleagues, an

jealous is a problem. And the mission of the teacher deserves respect and also demands that he was selfless himself to be a role-model.

Second function: To emulate the author of the law, the prayers of God be upon him, and he does not ask for the benefit of the flag and is not meant for punishment or thanks but he knows the face of God and asked for get closer to him and he does not see for himself from him even if the lack of knowledge is necessary for them, but thanks to them, they refined their hearts Science in it like the one that gives you the land to plant in it for yourself the benefit of it more than the benefit of the owner of the land, so how can he imitate him and reward you in education more than the reward of the learner with Allah Almighty, and if the learner did not get this reward then don't ask for the reward except from Allah Almighty, as Ezz said :] And people, I don't ask you to do it for God's sake [hood: 29) The money and what in Dunya is the servant of the hull, and the hull of the self and its ride, and the Maid is the science, it has the honor of the soul;  The mother of the head and his like is the one who performs in the biggest show with the criminals Naxi heads them to their God and to the sentence the credit and the lack of the teacher, see how the religion ended up being a people claiming that their intention is to get closer to God as they are in the science of fiqh and speech and teaching in them and in others they are making money and The color of humiliation items in the service of the Sultans for the divorce of the rations and if they left it to leave and did not differ to them then the teacher expects the learner to do for him in each deputy and to give victory and why and antagonize his enemy and then openly humiliate him in his needs and mocking his He is so pleased with this place and then he is not ashamed to say that my purpose of teaching is to spread the flag closer to Allaah and to support his religion, so look at the Emirates until you see the forms of the sacrifices. 11 Responses

I think that thinking about physical exchange comes second to me because I have to love what I do first and be faithful to it, the first is to introduce students and to learn and to do my homework to the fullest.

Make every effort in education regardless of the opposite, and lead by example in the effort and giving, so that students will be prepared to educate and help others.

This job is very important and it is at the heart of my style and principles I know and study because it is my job and my duty and because I think that what I do is a noble and solemn message and I do not wait for the learners to complement me or to thank me and never believe in what I am doing towards them education and education.

As for the little that I have received from the sciences of religion and Dunya, which I have passed to other friends and students, I have not asked for a day's pay. As for the science I have received from my university studies in various stages, I ask what I deserve to meet, this is my job I live from. I don't mind being informed by others for free during the surplus of my time, if any.

Who wanted Dunya and the hereafter, he must know. This is my conviction. To teach students to obey God and to do that I do not want students to ask me a question even if I have to search and find references for him as one of my duties as a teacher and since I am a school in the university I get paid, I am responsible for making halal earning with sincerity and benevolence and patience with my students

The ultimate goal of man must be the hereafter. If the hereafter is the teacher, he will feel thanks to the learner as an improved feeling of the poor who would not have been able to draw near to God with charity. There is a mutual benefit between the teacher and the learner, or if the interest is material between them, all the land is dirt. This is a general ethic that must be characterized by a teacher to be successful.

This does not apply to me. I teach to earn a living, and to allow myself to conduct more research.

The fact is that I am paid for the teaching process under a contract that connects me to the university, but this does not prevent me from counting the reward from Allah Almighty that I was a reason to spread a useful flag. Then I never thought I'd like the students to respect me or ask them for a favor because I'm their teacher. I even consider them as colleagues in most cases.

As for my job as a teacher at Cairo University, I am of course taking a wage for my knowledge, with my full conviction that this is no less rewarding or beneficial to students at university.

Yes, broadly speaking. The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in society if he is to function properly.

The third job: not to let the learner advise anything by preventing him from dealing with a rank before she is due and to take over a hidden flag before the emptiness of the obvious and then call him the purpose of asking for science near to God without presidential and the competition and offering to do it in himself as far as possible, not what the world is repairing  The prostitute is more than what spoil him. The knowledge from the internist that he is asking for knowledge only for Dunya, looking at the knowledge he is asking for, if he is the science of disagreement in Fiqh and the controversy in speech and fatwas in the discounts and judgments, then this science is not from the sciences of the Hereafter, nor from the sciences in which we learned to learn science The knowledge is only for God but that is the science of explanation and the science of Hadith and what the first one was working on it from the knowledge of the hereafter and knowing the morals of the soul and how to refine it so if the student teaches him and mean the world then it is fine to leave him, it is good for him to preach and to be sold, but he may wake up His fear is from Allah Almighty, the one who is revered for the worldly life of the Hereafter, and that is about to lead to the right thing in the Hereafter, so that he may learn what he preaches. And the love of acceptance and the glory of the course of love that scatters about the trap to be read by the bird God did this with his worship as he made the desire to A reason to revive science and this is expected in this science. For the pure controversies and the arguments of talking and knowing the strange projects, no more impartiality with the symptoms than others except the cruelty of the heart and the neglect of Allah Almighty and the persistence of astray and the request for the sake of the blessings of Allaah in his mercy or the mixing of other sciences Religious and there is no proof of this, like experience and watching, see and be seen and watched to see this achieved in the servants and the country and God is the helper. Sufyan al-Revolutionary had visions of God's mercy, and he was told:

what's yours? He said we became a shop for the children of Dunya, we need someone even if they learn to make a judge or a worker or a giggle. 11 Responses

The obligation to advise, advise and correct students is a must, and do not forget to evaluate students in a fair and objective way away from emotions, this is what I can say in this regard through my own experience.

Direct advice may be ineffective for students, I usually offer literary colors such as stories to teach them what to do and what is not and the right ways to learn.

The function of counseling and advising is a very important job for this I make sure to do it regularly and I always advise students of the need for serious and continuous work to achieve success and reach the planned goals.

I do not feel that I have reached this level, I myself may be the one who asked for the flag and talked about it for the sake of the competition, and if it shows the opposite. But I try not to be able to finish the intention of God, I am between the two things.

As our honorable Prophet said, what enters the lane is nothing but a thing, dealing with students requires a soft deal in all its forms, including advice, especially that the advice needs a method in order to find its way to the student.

Advised the learner. As the August advises his children, the teacher advises his students to have a gradient by asking for knowledge and giving the student what benefits and what he can because the souls if you are bored and this is the truth of what is done in the study plans in the universities.

I am not sure what is meant by this paragraph, but if it is meant to talk on the limits of legitimate research, then I had a problem with it. Nothing should be beyond inquiry.

I consider advising and directing my students at the heart of my education mission. I do this sometimes generally in the classroom or by customizing a particular student in my office. Some students even call me to ask for advice on their own matters or even in their work after graduation.

As for the worldly sciences that I teach one of its branches (ancient history), they are important and influential in our current life for those who understand and value them, there is no future without study and knowledge of history, if it is a useful and important and influential science, and the study of science generally in all its branches is increasingly believing in the power and measures of God. The preoccupation with the branches is a complement to the original and the vision and should not be concerned about the original things in the study.

This is an important and neglected point. Having a degree and being well-educated can, in our societies, make you eel superior to others. A Dangerous Status-symbol. But the onus is not exclusively on the educator. Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them. The above perspective while essentially tight is also very moralistic and too simplistic.

The fourth function: it is one of the minutes of the education industry to educate the learner about the bad manners by exposing as much as possible and not by the way of mercy, not by reprimand, the statement is the veil of the body and the audacity is passed on the attack by disagreement and it irritates the insistence of the Prophet peace be upon him and he is the guide of every teacher : (If people were prevented

from being a bully and said what we forbade it with nothing) [137] and it alerts you about this story of Adam and Eve peace be upon them and what he forbid about it so I didnt mention the story with you to be a brunette but to be happy with it for an example The realized has a desire to learn about it to know that it does not lie about its intellect. 11 Responses

I always put rules for class with the participation of students in the first meeting and everyone has to adhere to them including me, but if something unexpected in the classroom is often treated in office hours and not in front of the classroom.

I describe this when the Lord of the Worlds addressed the Prophet (pbuh), "Even if I was a heart-breaking body to shake around you," so learning cannot happen to the teacher to shed light on the mistakes of students, especially in front of them. I usually ignore the mistakes of students, and they return and discover their mistakes and do them themselves and this is better to extinguish negative behaviors.

In fact there is no chance to do this job because most of the time is devoted to education, but when I order a situation where I see that it is my duty to discourage the learner from bad manners, I do so.

I find myself in the category that you declare and scold.

I deal cautiously with the mistakes of the students so I do not spray or hurt but I try to follow the saying come pay with what is better Because the violent reaction will ruin the relationship between the teacher and the student. And to every human being dignity the human must respect all and not affect the dignity of his students

Not to reprimand the learner because this makes the student alienated from the teacher and he may hate the material that the teacher gives, not only that, but sometimes it makes the student's reaction unpredictable and its reflection on the teacher and all learners. So the teacher and the learner must know what he has and what he has to do and do not get too many contraband because each forbidden is desirable as it is said.

OK. This one is simple and obvious.

That is true, compassion inherits the gain of hearts and confidence in the teacher, unlike the islands by declaring, "the advice in public is a scandal."

The student must first be trained to respect and appreciate the opinions of others, but it is necessary for the sinner to thank his colleague who has shown him the right thing, and to teach everyone how to disappoint and learn from him, while the mistaken must get used to the sophisticated verbal guidance without insults, reprimand or bashing. There must also be a proportionality between guilt and punishment, in which the sinner was pushed to repeat the abuse on the one hand, and on the other hand he was charged with the right to adhere to the righteous behaviour. In general, the promotion of desired behaviour in the student leads to the abandonment of undesirable behaviour.

Yes I believe in it positive approach more than punishment. Rewards and encouragement. But There is a difference between being with the student in class and in our office. Discipline has to be maintained.

Fifth function: The sponsor of some sciences should not read in the same learner the science that is behind him as a teacher of the language as his habit is to offend the

science of fiqh and the teacher of fiqh his habit is to take the science of hadith and explanation and that this is a pure transfer and hearing which is the matter of the old ones and no look at the mind Or in the menstrual period of women so where is that from talking in the character of Rahman these are blameworthy morals for teachers should be avoided but one science sponsor should broaden the learner's way of learning in others, although he is science-based, should take into account the graduation of the learner from rank to rank. 11 Responses

The progression in the submission of the article is something that must be considered. Always go to the easy then make it difficult then the hardest, and take advantage of the different interests of students in opening discussions and round tables where students present their own topics without underestimating any subject matter is necessary for me.

It may be because of my specialization in curriculum and teaching that does not happen because I teach students how to use pedagogy in teaching different sciences, and academic knowledge in all disciplines is very important.

I respect all science and knowledge so I do not decrease the value of any science that I do not study but on the contrary I encourage students to always read, educate oneself and learn about the various sciences and arts because each is useful and opens the horizons for the learner.

I always try to grow in my students and around me that all science is useful and that it is complementary to each other and that man can not rise unless all of them have been able. Even I sometimes follow their collection and offer them to other teachers and I advise them if there is a failure in them.

Not the most despicable kind of science that is permissible and necessary for human life although I am shy so I avoid going through some topics with others, not superiority or humiliating

Not to denigrate any science or the = = = = = = = = = = = All of the sciences and all learners. This makes a healthy learning environment based on respect and cooperation.

This is also obvious these days. Knowledge and disciplines are complementary. This is the basis of interdisciplinary research.

Yes, I am even lame on some other subjects or disciplines and I suggest that the sciences are complementary and I advise my students not to be intolerant of their specialization versus other disciplines.

All science is a growing circle that needs each other. This applies to religious sciences, as well as worldly sciences they are not separate and therefore all must be respected, but work diligently to communicate this to the scholars.

Yes, intellectual elitism has to e stopped in all are forms, even within the knowledge disciplines. I taught a little philosophy once and you found that in Islamic history, and history in general, philosophers were trying to monopolise knowledge. They wer't all like Socrates. The emphasis on inter-disciplinary or multidisciplinary studies and approaches helps as well, showing how one branch borrows from another and so all disciplines ' need ' each other helps too.

The sixth function: to be limited to the learner as much as he understands, he does not give him what he does not reach his mind, and he is averse to him and his mind is followed by the Lord of Man peace be upon him where he said: (We are cohabiting prophets ordered us to bring people home and talk to them as far as their minds) Their worries and peace be upon him said: ("No one happens to be a people with a hadeeth that is not reached by their minds but it was a affliction against each other)." Ali (may Allaah be pleased with him) pointed out to his chest: ("We are here for a great science if there is a campaign)." And may Allah be pleased with him. The hearts of the righteous are the graves of secrets, so the world should not disclose everything that anyone knows, if the learner understands it and is not eligible to use it, how does it not understand it? Jesus said: Do not comment on the jewels in the necks of pigs, the wisdom is better than the essence, and from hating it is the evil of pigs. Therefore, it was said: Each servant has his own mind, weighing him with a balance of understanding so that he may receive and benefit from you, otherwise the denial of the criterion varies. Some scholars were asked about something that the questioner said: either I heard the messenger of Allaah (peace and blessings of Allaah be upon him), he said: (From the silence of a useful flag, the day of resurrection came with a bridle of fire). He said leave the reins and go if the understand came and kept it, let me have it, God said, and don't let the fools make up your money. Warning that the preservation of knowledge that corrupts and harms it is the first and not the injustice in giving the undeserving less than injustice in preventing the receivable: Spread out the wandering of blessings and become a stock They were ignorant of the ability of the people, I swear by God that the kindness of Allah was nice and I came to the science and it was useful and benefited from it or not.

Taking into account the level of students as I said before is a basic thing, for example, I cannot offer grammar or vocabulary at an advanced level for junior students or the oldest cultural information that is not consistent with what the student learns at that level, in order to take into account their level only.

The consideration of individual differences is one of the principles of growth, and I cannot know the same way for all students, but learning at students is different and must be taken into consideration until learning occurs.

I always try to teach the students a material that suits their abilities but I believe that to provide them with some material that requires greater effort to understand from one time to another can motivate their abilities and encourage them to further understand and assimilate that could raise their level without falling into the paradox.

I'm not who you're applying. I think it is fair, especially at this time, that everyone should be treated for being entitled to be told the whole information without decreasing with the effort to simplify them. But to be honest, I fell into something that was mentioned here.

Science in its nature builds on each other, it is necessary to be able to make sure that the foundation arrives at the student before building on it and flooding the student with details in vain to understand it if the basis of the information is not present at the

student and concept. This is the pattern used in the courses in universities, for example Introduction to Java, Advanced Java course and so on.

The gradient in the instruction process is easy to the hardest. The reality of this is what the study plans in the universities make, and there are requirements in the study plan and nothing may be taken before taking the previous requirement.

The opening statement may have something positive regarding teaching, as I see it: That is adapting the level of teaching different audiences. The rest of it does not sound positive, since it insinuates that some people is less capable than others therefore them should not be taught.

I have set aside one of these guests in the foreground, since the greatest thing that the real teacher does is to go down to the level of simplifying concepts and theories, and that is what I do with my students, especially when I link the goals of the course to the outputs of the required and link each lecture to the previous one.

The profession of education is experienced with the skill of determining the mental level of the student receiving his knowledge, so that these differences take into account the mental abilities among the students of science in general and patience to those with limited abilities, and to help him as much as possible to reach the desired level.

Broadly I agree with this. The advantage of an audio-visual approach, in addition to old-fashioned books, is that it taps into different faculties. Some students think visually, others only understand things explained in words. Also complex and controversial topics, like religion (theology), or religious differences, should be avoided or kept under control by the teacher, if a debate is happening. And keeping an open mind is paramount.

The seventh job: the minor learner should be given his proper and clear knowledge of this, and he is not mentioned behind this scrutiny and he saves it from him, so it fades away from his desire to manifest and his heart is confused and dogs to him to be stingy with him because everyone thinks that he is a family for every accurate science and no one is satisfied with Allah Almighty in Kamal His mind is the most foolish and the weakest of them is the joy of being perfect in his mind thus he knows that the one who restricts the commoners and establishes in himself the aphorisms of the Salaf without analogy and without interpretation, and with that good, but he did not tolerate his mind any more, he should not disturb his belief but should be evacuated and his craft His interpretations that appear to be removed from the commoners and it was not possible to restrict him in a fight so he rises the dam between him and the sins and turns into a demon in the face of himself and others, but should not be confused with the facts of the fine sciences, but only teach the prayers and teach the honesty in the industries in which they are going and fill the less And they have the desire and awe in heaven and hell as the Koran said and do not stir on them the suspicion that maybe the suspicion was related to his heart and he would be pleased to solve it so he will get tired and perish in wholesale, it should not be open to the door of the search, it disrupts their industries, which have the strength of creation and private life. 11 Responses
I don't think this job calls for any style I do with my students in the classroom.

I do not understand the meaning of this job, as I think it is related to the previous job, to see the individual differences, not to teach them something that would defeat their ability to learn. That's what I realized.

I treat all students the same way and try as much as possible to take account of the palaces at each other

Unfortunately, I cannot differentiate between this function and the one before it.

It is true that I start teaching the obvious tangible thing that the student can try and see him to increase his conviction and understanding and then add what can be taken or realized without a physical experience

To begin to teach the clear and tangible thing that the student can understand and absorb and then start to add to it when mastering it and the fact that this is followed in the curriculum where they study a topic and then added to it in the following year and so thus it is the process of building from down to the top. This is the same as what is followed in universities.

I don't know what's meant by this.

This doesn't apply to my specialty, mechanical engineering.

The teacher takes into account the education of science as much as he can and his ability, and thus the progression in teaching the origins of science and its branches Wetloba

Yes, students not made to feel stupid and people have different aptitudes and skills and faculties. And moral instruction is the more important in all cases because it tells you what to do with that knowledge or skill you have acquired. My only proviso here is that education today is universal and so you can't use Quranic instruction with everybody, such as Christian students. Broader ethics would be called for, at least in the classroom.

The eighth function: The teacher should be a worker with his knowledge, so he does not lie to him because the science is aware of the insights and work is aware of the vision and the heads of vision more so if the work violates the flag and everyone who took something and said to the people dont take it it is a slow thing people mocked him and accused him and increased their care for what they  It is the best and most delicious thing for what he used to do and like the Guide teacher from the guided like the carving of the mud and the shade of the lute so how can the mud be done with what is not engraved in it and when the shade and the lute is bent and therefore it is said in meaning: don't finish creating and come like him shame on you : [What people by land and forget yourselves] (cow: 44). Therefore, the people of the world were more in their sins than the ignorant, as they still have a lot of world and are guided by it ((and from the age of a bad year to the woman and the work of it).) [141] Therefore, Ali was pleased to say: People are joking and the world is tempted to rip it off. And God knows better. 11 Responses

Honesty in providing information to students is necessary and certain, sometimes a question arises and you do not know the exact answer so you cannot provide an answer at the time but I can ask the students to look for it for the next class.

This is very important, the ethics of the teaching profession and the teacher is a model for his students, if he shows what violates the ethics of this profession the student

cannot trust him and therefore will not learn, I try to be a good model for students. And I'm not saying what I don't.

Of course it is important that the teacher be a role model for his students and I try to be a model for my students especially in the demand of science and knowledge and the love of research and innovation. This is a basic function.

I try this as I could as it is not easy, it is not the act like saying. At the university, for example, I try to be faithful to my work and show students my seriousness in preparing, explaining, respecting time and scientific honesty, these are the concepts and principles that we want to establish in our students.

The teacher is a role model for his students and some students look at him as if he is from another world so I commit to match my mind and my work and I investigate honesty, perfection and sincerity as the teacher teaches not only science but also the minds and behavior of students.

Teacher role model. Students always look to the teacher as an example, so he should not disagree with his work. Role models and sincerity are an important thing in behavior, especially since the teacher is not only teaching, but also raising the behavior of others.

Honesty is surely in important trait in any teacher.

This doesn't apply to my specialty, mechanical engineering.

The teacher must be fully aware of the demands of the student of science and knowledge to convey his culture to him and serve as a model in all his deeds and sayings, to guide the student to lofty and noble values.

Yes, education and knowledge is a trust and we should not abuse it.

Do you think that Abu Hamed al-Ghazali, the job description of the teacher advisor, contains relevant concepts regarding the educational environment at the university today? 12 Responses

Yes, I think so. But what I do for education and the learning environment from al-Ghazali's texts may not necessarily mean the same for someone else, but for me Abu Hamed at least gives references to relevant Balbaeh educational concepts as we find them in our universities today

Yes, they all feed into the learning principles advocated by modern theories of learning, and ultimately to the benefit of the student as a human being with abilities and interests.

Yes there is a lot of what is related to the concepts of modern university education and other beautiful things I hope to adopt them in the future

There are some concepts that are closely related to the educational environment of the university today such as the need to do the duty without waiting for the thanks and deliberately complexity and to take into account the lack of understanding in some students and advice and guidance but the functions related to the ethical aspect and the focus on the religious side is very far About the reality of the university today.

There is no doubt about this, though we need to recall these principles and methods so that they remain in our minds.

Yes close link. The relationship of the student teacher should be based on what is presented in the statement as well as the plans of teaching in the universities and the relationship of the courses to each other in terms of building teaching content and requirements match the statement

Yes, Imam al-Ghazali's statement on the functions of the Mentor is applicable to our educational environment in the university. This is reflected in my comment on the above-mentioned job description.

Maybe. Some of the quotes brought here can be interpreted in different ways, so elaboration would be necessary. Moreover, some of the ideals he brings might has been groundbreaking at the time, but today they seem basic and obvious. They may be relevant to teaching, yes, but these no longer have a great added value today.

Yes, and that's pretty much it.

Certainly, Abu Hamed al-Ghazali has developed mkaier and important and influential disciplines that are fully in line with what the current universities are seeking to achieve in order to control the educational process and promote it to the desired level.

Yes, definitely. It is needs some updating and qualifications. The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example.

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## Appendix VIII – Theoretical Frames Dissertation Codebook

| What are the instructional perspectives of Palestinian faculty? | | | | | |
|---|---|---|---|---|---|
| Category | Subcategory | Properties belonging | Dimensions aspect | **Word or Phrase** | Building Task |
| | | | | | |
| Belief/Humanism | | | | | |
| | social | Active, family, authority | individual | love them | |
| | social | Behaviorist | individual | and make him behave | |
| | social | Ethic, morality, high-context society/behaviorist | community | Humanity is the group of virtuous manners | |
| | social | Active, family, sincerity | community | The love of goodness to the people honestly | |
| | social | Behaviorist | community | positive factors for human behavior | |
| | ethical | Moral, ethical, golden rule, democracy, | community | look at all humans in the same way regardless of their color or religion | |
| | ethical | Golden rule, democracy | community | all human beings are equal | |
| | ethical | inspire | community | lofty and noble values | |
| | intellectual | Intellect, variety of life, humans as superior/dominant | individual | with a mind that distinguishes it from all other beings | |
| | intellectual | humans as superior/dominant | Community/hierarchy | made man in the highest ladder of creatures | |
| | secular | Esoteric, secular science | community | the energy inherent in every human being | |
| Belief/Educational relationship | | | | | |
| | social | empathy | individual | understand their learning problems | |
| | social | Empathy, equality, respect | professional | I believe in humanizing education/I deal with them as an associate learner | |

| | social | Empathy, equality, respect | professional | an objective relationship based on respect and knowledge exchange | |
|---|---|---|---|---|---|
| | social | Family love, mentor | professional | big brother's relationship with his brother | |
| | social | Respect, caring | professional | Mutual respect and kindness | |
| | social | respect | professional | utmost respect | |
| | social | Support, intrinsic motivation | professional | provide tools | |
| | social | caring | professional | caring for the student | |
| | social | respect | professional | mutual respect, | |
| | ethical | behaviorist | professional | moral advancement | |
| | ethical | behaviorist | professional | noble academic values | |
| | intellectual | fluidity | professional | education is a message | |
| | intellectual | Intellect, equality, self=-expression | professional | preservation of justice and equality, enriching the scientific and purposeful discussions and intellectual start and giving space to express the opinion presented in all Substantive. Good relationship, but also provocative | |
| | professional | Support, intrinsic motivation | professional | Role of professor/help students find their own learning strategies | |
| Belief/Ghazali introduction | social | Lifelong learning constructivist | Professional/individual | consider myself a mixture combining learning and education | |
| | social | Lifelong learning constructivist | Professional/individual | I think that the teaching and learning process is an ongoing process | |
| | social | Uncaring seems to see zone of proximal development as a weakness | Professional/individual | . I don't burn myself for others. | |
| | social | behaviorist | professional | to teach and instill positive | |
| | ethical | Classism, abuse of knowledge | community | many of the those who are well educated abuse this trust given to them and only | |

| | | | | use knowledge when it is practical for them, whilst yet others don't even use that knowledge and compartmentalize it in their heads and continue as before, believing in superstitions and Prejudices. | |
|---|---|---|---|---|---|
| | intellect | enlightenment | professional | "state of enlightenment" is consistent with the method of education | |
| | intellectual | Inspire, constructivist | professional | I share my knowledge to acquire analytical tools and to spark curiosity. | |
| | intellectual | scaffolding Vygotsky | professional | Al-Ghazali here has applied the greatest of what the real teacher is doing, and is going down to the level of simplifying concepts and theories. And this is my practice with my students. | |
| | intellectual | Feels as though withholding from students | professional | the best way to use science is to teach others faithfully and not to conceal it | |
| | intellectual | Lifelong learning constructivist | individual | The thirst for knowledge is unquenchable | |
| | spirituality | Spirituality linked to education | professional | a scientific calculation for the face of God | |
| | spirituality | Spirituality separate from education | Professional/individual | Here I have to differentiate between my job as a teacher (university teacher) and my job as a man. As for my job as a teacher, I am taking physical pay from my side for this effort and I try as much as I can to do my duty with uncertain that Allah Almighty is doing me. On the other hand, I feel a dereliction with regard to my job as a human being who should spread knowledge and knowledge among people. | |
| | spirituality | Spiritual, behaviorist | Professional/individual | values in the souls of the scholars and their privacy | |
| Belief/First Duty | | | | | |

| | social | Individualized learning, respect | professional | dealing with students should be respectful and patient with patience | |
|---|---|---|---|---|---|
| | social | Caring distance | professional | . I sympathize with them in certain situations when they grow up for family, material or health reasons but do not mix the personal side with the practical and deal with them gently, understanding and tolerance, but I do not see that compassion is the right word to describe the way I deal with them | |
| | social | Caring family | Professional/individual | compassion for learners and treating learners as boys. I believe that this is an important point in the process of teaching and learning | |
| | social | Caring family | Professional/individual | . The treatment of learners as children creates a spirit of respect between the teacher and the learner as it is between the August and the children and makes the learning process fraught with affection and compassion not only between the teacher and the learner but also among the learners themselves | |
| | social | Cooperative professional | Individual/community | Students should be encouraged to collaborate on some scientific matters | |
| | social | Caring cooperative | community | to create a space for harmony and love among them. | |
| | social | Cooperative | community | Camaraderie is very important in education, | |
| | Social /spiritual | Caring social responsibility | Professional | Although I don't see my self to be their savior, I do see a huge social responsibility in my teaching. I try to correct things in society, but this is not my primary mission. | |

| | spiritual | | Individual | If the student's work is pure to the face of Allah Almighty, he will do the best he has. | |
|---|---|---|---|---|---|
| | spirituality | Caring spirituality | individual | beneficial to them in the life of Dunya and in the Hereafter | |
| | spirituality | Caring family | Professional/individual | Thanks to God, although I read this article for the first time, I found myself using my students the same phrase in the Hadith to the extent that my colleagues say that I think all students are my children. And this is really what I feel about them. I see them as my children and I love them all the best and work hard and finish with them and consider their success a success for me. | |
| | intellect | Individualized learning, respect | individual | each student has different intelligence and learns according to his cognitive abilities | |
| Second duty | | | | | |
| | social | Care and loyalty toward profession | Professional/individual | because I have to love what I do first and be faithful to it, | |
| | social | mentor | Professional | lead by example | |
| | social | Care and loyalty toward profession Responsibility | Professional | it is my job and my duty and because I think that what I do is a noble and solemn message and I do not wait for the learners to complement me or to thank me | |
| | social | Research vs. teaching Uncaring, practical | Professional/individual | This does not apply to me. I teach to earn a living, and to allow myself to conduct more research. | |
| | social | Practical | Professional/individual | Yes, broadly speaking. The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in | |

| | | | | | |
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| | | | | society if he is to function properly. | |
| | Social/ spiritual | Mutual benefit | Professional/individual | . There is a mutual benefit between the teacher and the learner | |
| | Social/ spiritual | Mutual benefit | professional | I never thought I'd like the students to respect me or ask them for a favor because I'm their teacher. I even consider them as colleagues in most cases. | |
| | spiritual | Spiritual responsibility | Professional/individual | Who wanted Dunya and the hereafter, he must know. This is my conviction | |
| | spiritual | Spiritual responsibility | Professional | , I am responsible for making halal earning with sincerity and benevolence and patience with my students | |
| | spiritual | Spiritual responsibility | Professional/individual | The ultimate goal of man must be the hereafter. If the hereafter is the teacher, he will feel thanks to the learner as an improved feeling of the poor | |
| | intellect | Leadership/citizenship development community building | Professional | so that students will be prepared to educate and help others. | |
| Third Duty | | | | | |
| | social | Class biases, superiority | Community/individual | Having a degree and being well-educated can, in our societies, make you feel superior to others. A Dangerous Status-symbol | |
| | social | Class biases, superiority | Community/individual | . Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them. The above perspective while essentially tight is also very moralistic and too simplistic | |
| | Social/ethics | Authority behaviorist | professional | , advise and correct students is a must | |
| | Social/ethics | Authority behaviorist | professional | evaluate students in a fair and objective way | |

| | Social/ethics | Authority behaviorist | professional | The function of counseling and advising is a very important job | |
| | Social/ethics | Caring authority | professional | dealing with students requires a soft deal in all its forms, including advice, especially that the advice needs a method in order to find its way to the student. | |
| | Social/ethics | Caring family authority | professional | As the father advises his children, the teacher advises his student | |
| | Social/ethics | Research uncaring authority detached | professional | I am not sure what is meant by this paragraph, but if it is meant to talk on the limits of legitimate research, then I had a problem with it. Nothing should be beyond inquiry | |
| | Social/ethics | Authority behaviorist | professional | I consider advising and directing my students at the heart of my education mission | |
| | intellect | Philosophical knowledge | professional | As for the worldly sciences that I teach one of its branches (ancient history), they are important and influential in our current life for those who understand and value them, | |
| | Intellect/spirituality | spirituality | Professional/individual | and the study of science generally in all its branches is increasingly believing in the power and measures of God. | |
| Fourth Duty | | | | | |
| | social | Respect for student | Professional/individual | if something unexpected in the classroom is often treated in office hours and not in front of the classroom. | |
| | social | Self-direction | Professional/individual | . I usually ignore the mistakes of students, and they return and discover their mistakes and do them themselves | |
| | social | behaviorist | Professional/individual | where I see that it is my duty to discourage the learner from bad manners, I do so. | |

| | | | | | |
|---|---|---|---|---|---|
| | social | Behaviorist, intimidating | Professional/individual | I find myself in the category that you declare and scold. | |
| | social | Dignity respect for student | Professional/individual | the violent reaction will ruin the relationship between the teacher and the student. And to every human being dignity the human must respect all and not affect the dignity of his students | |
| | social | Dignity respect for student | Professional/individual | OK. This one is simple and obvious. | |
| | social | Dignity caring respect for student | Professional | compassion inherits the gain of hearts and confidence in the teacher | |
| | Social/ethics | Behaviorist, punishment | individual | while the mistaken must get used to the sophisticated verbal guidance without insults, reprimand or bashing. There must also be a proportionality between guilt and punishment | |
| | ethics | behaviorist | Professional | The student must first be trained to respect and appreciate the opinions of others | |
| | ethics | behaviorist | | In general, the promotion of desired behavior in the student leads to the abandonment of undesirable behavior | |
| Fifth  DUTY | | | | | |
| | social | Individualize, self-direction, knowledge acquisition | professional | take advantage of the different interests of students | |
| | intellect | Individualize, self-direction,  knowledge acquisition | individual | students present their own topics without underestimating any subject | |
| | Intellect | Individualize, self-direction,  knowledge acquisition | professional | I teach students how to use pedagogy in teaching different sciences, and academic knowledge in all disciplines is very important | |
| | intellect | Respect for knowledge | Professional/individual | I respect all science and knowledge so I do not decrease the value of any science | |

| | intellect | knowledge acquisition | professional | I encourage students to always read, educate oneself | |
| | intellect | Broken student relationship, respect for knowledge | professional | that all science is useful | |
| | | | Professional/professional | although I am shy so I avoid going through some topics with others | |
| | intellect | Respect for knowledge | professional | Not to denigrate any science | |
| | intellect | Respect and cooperation | professional | a healthy learning environment based on respect and cooperation. | |
| | intellect | Respect for knowledge, connected knowledge | professional | This is also obvious these days. Knowledge and disciplines are complementary | |
| | intellect | Respect for knowledge, connected knowledge | professional | I suggest that the sciences are complementary | |
| | intellect | Respect for knowledge, connected knowledge | professional | I advise my students not to be intolerant of their specialization versus other disciplines. | |
| | intellect | Respect for knowledge, connected knowledge | professional | All science is a growing circle that needs each other. This applies to religious sciences, as well as worldly sciences they are not separate and therefore all must be respected | |
| | intellect | Respect for knowledge, connected knowledge, (intellectual elitism) | professional | intellectual elitism has to e stopped in all are forms, even within the knowledge disciplines. | |
| Sixth Function | | | | | |
| | intellect | Individualized instruction, scaffolding (paternal?) | professional | Taking into account the level of students as I said before is a basic thing | |
| | intellect | Individualized instruction, paternal | Professional/individual | The consideration of individual differences is one of the principles of growth | |

| | intellect | Individualized instruction, paternal | Professional/individual | I always try to teach the students a material that suits their abilities | |
|---|---|---|---|---|---|
| | intellect | All knowledge as respect for student | Professional/individual | I think it is fair, especially at this time, that everyone should be treated for being entitled to be told the whole information without decreasing with the effort to simplify them | |
| | intellect | Natural progression Individualized instruction, scaffolding (paternal?) | professional | Science in its nature builds on each other, it is necessary to be able to make sure that the foundation arrives at the student before building on it | |
| | intellect | Natural progression Individualized instruction, scaffolding (paternal?) | Professional | The gradient in the instruction process is easy to the hardest. | |
| | intellect | Natural progression Individualized instruction, scaffolding (paternal?)<br><br>Assumption of intelligence without testing | Professional/individual | The opening statement may have something positive regarding teaching, as I see it: That is adapting the level of teaching different audiences. The rest of it does not sound positive, since it insinuates that some people is less capable than others therefore them should not be taught | |
| | intellect | Natural progression Individualized instruction, scaffolding (paternal?) | | the greatest thing that the real teacher does is to go down to the level of simplifying concepts and theories | |
| Seventh Duty | | | | | |
| | social | Caring respect for student | Professional | Yes, students not made to feel stupid | |
| | intellect | Do not understand<br><br>Does not work with or differentiate remedial learners | Professional | I don't think this job calls for any style I do with my students in the classroom. | |
| | intellect | Do not understand | Professional | I do not understand the meaning of this job, as I think it is related to the previous | |

| | | Does not work with or differentiate remedial learners | | job, to see the individual differences, not to teach them something that would defeat their ability to learn. | |
|---|---|---|---|---|---|
| | intellect | Do not understand<br><br>Does not work with or differentiate remedial learners | Professional | Unfortunately, I cannot differentiate between this function and the one before it. | |
| | intellect | Natural progression Individualized instruction, scaffolding (paternal?) | Professional | To begin to teach the clear and tangible thing that the student can understand and absorb and then start to add to it when mastering it and the fact that this is followed in the curriculum where they study a topic and then added to it in the following year and so thus it is the process of building from down to the top. This is the same as what is followed in universities. | |
| | intellect | Do not understand<br><br>Does not work with or differentiate remedial learners | Professional | I don't know what is meant by this | |
| | intellect | Does not work with or differentiate remedial learners | Professional | This doesn't apply to my specialty, mechanical engineering. | |
| | Intellect | Individualized aptitude and skills | Professional/individual | people have different aptitudes and skills | |
| | spiritual | Secularism respect for student | Professional | My only proviso here is that education today is universal and so you can't use Quranic instruction with everybody, such as Christian students. Broader ethics would be called for, at least in the classroom. | |
| Eighth Duty | | | | | |
| | social | Respect for student | Professional | Honesty in providing information to students is necessary and certain, | |

| | Social/intellect | Role model | Professional | Students always look to the teacher as an example | |
| --- | --- | --- | --- | --- | --- |
| | Social/intellect | Role model, respect care for knowledge | Professional | I try to be a model for my students especially in the demand of science and knowledge and the love of research and innovation. This is a basic function. | |
| | Social/intellect | Role model, respect care for knowledge | Professional | , I try to be faithful to my work and show students my seriousness in preparing, explaining, respecting time and scientific honesty | |
| | Social/intellect | Role model | Professional | The teacher is a role model for his students | |
| | Social/intellect/ethics | Role model, behaviorist | Professional | as the teacher teaches not only science but also the minds and behavior of students. | |
| | Social/intellect/ethics | behaviorist | Professional | the teacher is not only teaching, but also raising the behavior of others. | |
| | Social/intellect/ethics | Role model, convey culture, lofty and noble values | Professional | convey his culture to him and serve as a model in all his deeds and sayings, to guide the student to lofty and noble values. | |
| | ethics | Mentor modeling, trust | Professional | the ethics of the teaching profession and the teacher is a model for his students, if he shows what violates the ethics of this profession the student cannot trust him | |
| Relevant Concepts/beilef | | | | | |
| | social | Humanity of students | Individual | the student as a human being with abilities and interests. | |
| | social | Relevant student relationship | Professional | Yes close link. The relationship of the student teacher should be based on what is presented in the statement as well as the plans of teaching in the universities and the relationship of the courses to each other in terms of building teaching content and | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | requirements match the statement | |
| | social | Relevant values mentor | Professional | , Imam al-Ghazali's statement on the functions of the Mentor is applicable to our educational environment in the university | |
| | social | Acceptance. love | community | Humanity is not to see in people except yourself and to love them as they are not what you want them to be. | |
| | social | Innovation creativity relationship | individual | Is to see others in a positive way and it is the energy inherent in every human being to be creative, innovative in his work and in his relationship with others | |
| | social | Acceptance, respect | community | Is to look at all humans in the same way regardless of their color or religion or any other specifics | |
| | social | Acceptance, equality respect | community | Is the belief that all human beings are equal and no one is preferred to each other, regardless of their race, descent or social level. | |
| | social | Holistic unity | community | Is the feeling of all people that they are like you | |
| | social | Acceptance, equality respect, love | community | love of goodness to the people honestly and without any discrimination | |
| | intellect | relevant | Professional | Yes there is a lot of what is related to the concepts of modern university education and other beautiful things I hope to adopt them in the future | |
| | intellect | Relevant | Professional | but for me Abu Hamed at least gives references to relevant Balbaeh educational concepts as we find them in our universities today | |
| | intellect | relevant | Professional | we need to recall these principles and methods so that they remain in our minds. | |

| | intellect | relevant | Professional | Imam al-Ghazali's statement on the functions of the Mentor is applicable to our educational environment in the university | |
|---|---|---|---|---|---|
| | intellect | interpretation | Professional | Some of the quotes brought here can be interpreted in different ways | |
| | intellect | relevant | Professional | , some of the ideals he brings might has been groundbreaking at the time, but today they seem basic and obvious. They may be relevant to teaching, yes, but these no longer have a great added value today. | |
| | intellect | relevant | Professional | Yes, and that's pretty much it. | |
| | intellect | relevant | Professional | Abu Hamed al-Ghazali has developed mkaier and important and influential disciplines that are fully in line with what the current universities are seeking to achieve in order to control the educational process and promote it to the desired level | |
| | intellect | relevant | Professional | we need to recall these principles and methods so that they remain in our minds. | |
| | intellect | Interpretation unclear | Professional | . Some of the quotes brought here can be interpreted in different ways | |
| | intellect | relevant | Professional | , some of the ideals he brings might has been groundbreaking at the time, but today they seem basic and obvious. They may be relevant to teaching, yes, but these no longer have a great added value today. | |
| | intellect | relevant | Professional | Yes, and that's pretty much it. | |
| | intellect | relevant | Professional | Abu Hamed al-Ghazali has developed mkaier and | |

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|---|---|---|---|---|
| | | | | important and influential disciplines that are fully in line with what the current universities are seeking to achieve in order to control the educational process and promote it to the desired level | |
| | Intellect/social | Relevant | Professional | Yes close link. The relationship of the student teacher should be based on what is presented in the statement as well as the plans of teaching in the universities and the relationship of the courses to each other in terms of building teaching content and requirements match the statemen | |
| | Intellect/morality/ethics | relevant | Professional | The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example. | |
| | Intellect/morality/ethics | Not relevant | Professional | the functions related to the ethical aspect and the focus on the religious side is very far About the reality of the university today. | |
| | Intellect/morality/ethics | Relevant values | Professional | . The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example. | |
| | responsibility | selfless | Professional | the need to do the duty without waiting for the thanks | |
| | responsibility | relevant | Professional/individual | the need to do the duty without waiting for the thanks | |
| | Spiritual/ethics | Not relevant | Professional | the functions related to the ethical aspect and the focus | |

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|---|---|---|---|---|---|
| | | | | on the religious side is very far About the reality of the university today | |
| CONCEPT/Humanism | | | | | |
| | Social/intellect | A connected organism, science, holistic | community | the sum of the people who inhabit the world, that is to say, the whole of the peoples, tribes, groups and individuals on Earth that connect them with everything that characterizes man as a living organism | |
| | intellect | Individual science | individual | human being with a mind that distinguishes it from all other beings and has a mass of emotions and sensations | |
| | intellect | Intellectual approach | individual | Creative and conscious attempts to understand and navigate life | |
| | intellect | Intellectual approach | individual | A set of positive factors for human behavior and feelings | |
| | Ethics/moral | behaviorist | community | Humanity is the group of virtuous manners | |
| Concept./EDUCATIONAL RELATIONSHip | | | | | |
| | social | Friendly | professional | relationship with students is always friendly | |
| | social | humanizing | professional | humanizing education | |
| | social | positive | professional | relationship with students is positive | |
| | social | colleague | professional | them as an associate learner. | |
| | social | professional | professional | relationship with students is an objective relationship | |
| | social | Family, mentor | professional | big brother's relationship with his brothers | |
| | social | Respect, kindness | professional | Mutual respect and kindness | |
| | social | caring | professional | is based on caring | |
| | social | good | professional | Good relationship, but also provocative, | |
| | intellect | messenger | professional | education is a message that must reach all of my students | |

| | intellect | Respect, free expression, respect for knowledge, intellect | professional | mutual respect, commitment to moral advancement, reverence for noble academic values, preservation of justice and equality, enriching the scientific and purposeful discussions and intellectual start and giving space to express the opinion | |
|---|---|---|---|---|---|
| | professional | Self direction | professional | provide tools | |
| INTRODUCTION | | | | | |
| | responsibility | Id as teacher | professional | my job as a teacher (university teacher | |
| | responsibility | Id as teacher | individual | my job as a man | |
| | intellect | Teacher and learner | Professional/individual | I consider myself a mixture combining learning and education | |
| | social | Self-interest | Professional/individual | I don't burn myself for others | |
| | intellect | teacher | professional | simplifying concepts and theories | |
| | intellect | Teacher and learner | Professional/individual | thirst for knowledge is unquenchable | |
| THE FIRST DUTY | | | | | |
| | social | Family mentor | professional | I think all students are my children. And this is really what I feel about them. I see them as my children and I love them all the best and work hard and finish with them and consider their success a success for me | |
| | social | Family mentor | professional | . The treatment of learners as children creates a spirit of respect between the teacher and the learner as it is between the August and the children and makes the learning process fraught with affection and compassion not only between the teacher and the learner but also among the learners themselves, especially if the | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | idea of learning from the patients of God and the afterlife. | |
| | social | Family mentor | professional | I treat my students as children | |
| | social | Cooperation, selfless | Professional/community | . Camaraderie is very important in education, and selflessness | |
| | social | Role model | professional | a role-model | |
| | Responsibility | Teaching is social responsibility | professional | I don't see my self to be their savior, I do see a huge social responsibility in my teaching. | |
| SECOND DUTY | | | | | |
| | social | Role model | professional | lead by example | |
| | social | Mutual benefit teaching and learning, collegial | professional | There is a mutual benefit between the teacher and the learner | |
| | Social  Responsibility | Respect for knowledge practical | Professional/individual | The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in society if he is to function properly. | |
| | responsibility | Duty, responsibility | professional | my duty | |
| | Responsibility | Duty, responsibility | professional | duties as a teacher | |
| THIRD DUTY | | | | | |
| | social | classism | Community/individual | Having a degree and being well-educated can, in our societies, make you feel superior to others. A Dangerous Status-symbol. But the onus is not exclusively on the educator. Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them | |
| | social | Critical of students | professional | I find myself in the category that you declare and scold | |

| | responsibility | behaviorist | professional | obligation to advise, advise and correct students | |
|---|---|---|---|---|---|
| **FIFTH DUTY** | | | | | |
| | social | Respect cooperation | professional | a healthy learning environment based on respect and cooperation | |
| | intellect | Holistic, respects for knowledge | professional | All science is a growing circle that needs each other. This applies to religious sciences, as well as worldly sciences they are not separate and therefore all must be respected, but work diligently to communicate this to the scholars. | |
| | intellect | Against intellectual elitism, respect for knowledge | professional | Yes, intellectual elitism has to e stopped in all are forms, even within the knowledge disciplines. I taught a little philosophy once and you found that in Islamic history, and history in general, philosophers were trying to monopolize knowledge. They weren't all like Socrates. The emphasis on inter-disciplinary or multidisciplinary studies and approaches helps as well, showing how one branch borrows from another and so all disciplines ' need ' each other helps too. | |
| **SIXTH FUNCTION** | | | | | |
| | intellect | Individualized instruction | individual | The consideration of individual differences is one of the principles of growth, | |
| | intellect | Resect for students not scaffolding | professional | I'm not who you're applying. I think it is fair, especially at this time, that everyone should be treated for being entitled to be told the whole information without decreasing with the effort to simplify them. But to be | |

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|---|---|---|---|---|
| | | | | honest, I fell into something that was mentioned here. |
| | intellect | scaffolding | professional | This is the pattern used in the courses in universities, for example Introduction to Java, Advanced Java course and so on |
| SEVENTH DUTY | | | | |
| | intellect | No remedial learners | professional | This doesn't apply to my specialty, mechanical engineering |
| | Social/ethics/morality | Moral instruction still necessary for r3emedial and also respect for different belief systems | professional | . And moral instruction is the more important in all cases because it tells you what to do with that knowledge or skill you have acquired. My only proviso here is that education today is universal and so you can't use Quranic instruction with everybody, such as Christian students. Broader ethics would be called for, at least in the classroom |
| EIGHTH DUTY | | | | |
| | professional | Role model | professional | teacher be a role model |
| | professional | Role model | professional | teacher is a role model |
| | intellect | Practice what preach doesn't apply science versus philosophy | professional | This doesn't apply to my specialty, mechanical engineering |
| CONCEPT GHAZALI EDUCATIONAL ENVIRONMENT/relevant | | | | |
| | social | relevant | professional | The relationship of the student teacher should be based on what is presented in the statement as well as the plans of teaching in the universities and the relationship of the courses to each other in terms of building teaching content and requirements match the statement |

| | intellect | relevant | professional | Abu Hamed at least gives references to relevant educational concepts as we find them in our universities today | |
|---|---|---|---|---|---|
| | intellect | relevant | professional | Yes, they all feed into the learning principles advocated by modern theories of learning, | |
| | intellect | relevant | professional | the concepts of modern university education | |
| | intellect | relevant | professional | concepts that are closely related to the educational environment of the university today | |
| | intellect | relevant | professional | we need to recall these principles and methods so that they remain in our minds. | |
| | intellect | relevant | professional | applicable to our educational environment in the university | |
| | intellect | relevant | professional | Some of the quotes brought here can be interpreted in different ways, so elaboration would be necessary. Moreover, some of the ideals he brings might has been groundbreaking at the time, but today they seem basic and obvious | |
| | intellect | relevant | professional | fully in line with what the current universities | |
| | moral | | professional | we've lost touch with the moral side of instruction and the need to teach by example. | |
| JUDGEMENT | | | | | |
| HUMANISM | | | | | |
| EDUCATIONAL RELATIONSHIP | | | | | |
| | values | Self-direction cultivate | individual | I try my best to cultivate the values of honesty, integrity and ambition | |
| | intellect | Teacher as messenger, conduit | individual | whenever I have the opportunity to pass some | |

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| | | | | educational messages that express the human experience | |
| | intellect | Teaching and learning, banking PRINCIPLE | individual | I try to learn from the knowledge to give my students the best possible way. | |
| | intellect | technology | professional | I use audio-visual tools | |
| INTRODUCTION | | | | | |
| | Spiritual responsibility | spirituality | individual | I try as much as I can to do my duty with uncertain that Allah Almighty is doing me | |
| | intellect | responsibility | individual | the best way to use science is to teach others faithfully and not to conceal it | |
| | intellect | Self-interest, superstition | individual | this trust given to them and only use knowledge when it is practical for them, whilst yet others don't even use that knowledge and compartmentalize it in their heads and continue as before, believing in superstitions and Prejudices | |
| FIRST DUTY | | | | | |
| | spiritual | Spirituality, self direction | individual | I try to cultivate in my students and close friends what I feel is beneficial to them in the life of Dunya and in the Hereafter at times. | |
| | social | Behaviorist, practical self interest | individual | . I try to correct things in society, but this is not my primary mission. | |
| SECOND DUTY | | | | | |
| | intellect | Spread practical knowledge | individual | to spread a useful flag. Then | |
| THIRD DUTY | | | | | |
| | professional | Fairness, respect | Professional | , and do not forget to evaluate students in a fair and objective way away from emotions | |

| | Spiritual | Spirituality | individual | But I try not to be able to finish the intention of God, I am between the two things | |
| | intellect | Learning goals | professional | the study plans in | |
| | intellect | Society behaviorist should be individualist | community | Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them use. | |
| | intellect | Learning goals | Professional | the planned goals | |
| FOURTH DUTY | | | | | |
| | social | Respect for student | professional | but I try to follow the saying come pay with what is better Because the violent reaction will ruin the relationship between the teacher and the student. | |
| FIFTH DUTY | | | | | |
| SIXTH DUTY | | | | | |
| | intellect | scaffolding | professional | This is the pattern used in the courses in universities, for example Introduction to Java, Advanced Java course and so on. | |
| | intellect | scaffolding | professional | The reality of this is what the study plans in the universities make, and there are requirements in the study plan and nothing may be taken before taking the previous requirement | |
| SEVENTH DUTY | | | | | |
| | intellect | Broader need for different religions/remedial as in not everyone starting from the same belief | professional | The teacher takes into account the education of science as much as he can and his ability, and thus the progression in teaching the origins of science and its branches | |
| | intellect | Religion | professional | and so you can't use Quranic instruction with everybody, such as Christian students. | |

| | | | | Broader ethics would be called for, at least in the classroom | |
|---|---|---|---|---|---|
| EIGHTH FUNCTION | | | | | |
| | Social responsibility | Role model | professional | I try to be a good model for students | |
| | Social responsibility | Role model | professional | I try to be a model for my students | |
| | Social responsibility | Role model not easy | professional | I try this as I could as it is not easy, | |
| | intellect | Role model for scientific honesty | professional | I try to be faithful to my work and show students my seriousness in preparing, explaining, respecting time and scientific honesty | |
| | intellect | Role model for intellect ands behavior | professional | I commit to match my mind and my work and I investigate honesty, perfection and sincerity as the teacher teaches not only science but also the minds and behavior of students. | |
| | intellect | Role model | professional | The teacher must be fully aware of the demands of the student of science and knowledge to convey his culture to him and serve as a model in all his deeds and sayings | |
| JUDGEMENT - GHAZALI EDUCATIONAL | | | | | |
| | intellect | relevant | professional | we need to recall these principles and methods | |
| | intellect | relevant | professional | as the plans of teaching | |
| | intellect | Relevant but need elaboration | professional | Some of the quotes brought here can be interpreted in different ways, so elaboration would be necessary. | |
| FEELINGS/Humanism | | | | | |
| | social | love | community | love | |

| | social | Positive regard | individual | see others in a positive way | |
|---|---|---|---|---|---|
| | social | Holistic connected equality | community | to look at all humans in the same way | |
| | social | All the feelings | individual | love, hate, compassion, resentment, compassion | |
| | social | solidarity, respect and appreciation | individual | solidarity, respect and appreciation | |
| | social | Goals/factors | community | A set of positive factors for human behavior and feelings | |
| | | | | EDUCATIONAL RELATIONSHIP | |
| | social | friendly | individual | always friendly | |
| | social | Friendly to understand. | Professional | get closer them to understand their learning problems in trying to find solutions, | |
| | social | positive | Professional | my relationship with students is positive | |
| | social | objective | Professional | objective relationship | |
| | social | respect | Professional | respect | |
| | social | Family, mentor | Professional | big brother's relationship with his brothers | |
| | social | respect | Professional | respect | |
| | social | respect | Professional | respect | |
| | social | caring | Professional | caring for the student | |
| | social | motivating | Professional | motivating him to love the educational material | |
| | social | Mutual respect | Professional | mutual respect | |
| INTRODUCTION | | | | | |
| | intellect | Not confident in duty to provide knowledge to people | Professional/individual | I feel a dereliction with regard to my job as a human being who should spread knowledge and knowledge among people | |
| | intellect | still a learner | Professional/individual | , I always feel that I am still a student | |
| | intellect | A leaner | Professional/individual | and I don't find it embarrassing to say I do not know | |

| | social | Culture of learning | Professional | but to instill a culture of love of education | |
|---|---|---|---|---|---|
| FIRST DUTY | | | | | |
| | social | Impersonal professional | Professional | I do not pity the learners except rarely and in extreme cases. I sympathize with them in certain situations when they grow up for family, material or health reasons but do not mix the personal side with the practical and deal with them gently, understanding and tolerance, but I do not see that compassion is the right word to describe the way I deal with them | |
| | social | Family, caring, parental | Professional | I think all students are my children. And this is really what I feel about them. I see them as my children and I love them all the best and work hard and finish with them and consider their success a success for me. | |
| | social | Parental. caring | Professional | The treatment of learners as children creates a spirit of respect between the teacher and the learner | |
| | social | Parental caring | Professional | I treat my students as children and I urge them to collaborate among themselves through joint activities in groups and discussions. I also remind them of the sincerity of the intention of Allah Almighty | |
| | social | Cooperative learning | Professional | Students should be encouraged to collaborate on some scientific matters and study them together to create a space for harmony and love among them | |
| | social | Cooperative learning | Professional | . Camaraderie is very important in education, and selflessness. Many English | |

| | | | | students are in it for themselves and are happy to betray their colleagues, an jealous is a problem. And the mission of the teacher deserves respect and also demands that he was selfless himself to be a role-model. | |
|---|---|---|---|---|---|
| SECOND DUTY | | | | | |
| | social | Love and duty | Professional | because I have to love what I do first and be faithful to it | |
| | social | Message, humility, love of work | Professional | This job is very important and it is at the heart of my style and principles | |
| | social | Teaching and learning | Professional | There is a mutual benefit between the teacher and the learner, | |
| | social | Students as colleagues | Professional | Then I never thought I'd like the students to respect me or ask them for a favor because I'm their teacher. I even consider them as colleagues in most cases. | |
| | Social responsibility | Message, humility, love of work | Professional | I think that what I do is a noble and solemn message and I do not wait for the learners to complement me or to thank me | |
| | Social responsibility | Spirituality, patience respect | Professional | , I am responsible for making halal earning with sincerity and benevolence and patience with my students | |
| | professional | Spirituality, respect for learner | Professional | If the hereafter is the teacher, he will feel thanks to the learner | |
| | intellect | Practical research not teaching | Professional | This does not apply to me. I teach to earn a living, and to allow myself to conduct more research. | |
| | | | | | |
| THIRD DUTY | | | | | |
| | Social responsibility | Fair objective | Professional | and do not forget to evaluate students in a fair and | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | objective way away from emotions | |
| | professional | Levels of ability | Professional | I do not feel that I have reached this level, | |
| | intellect | Does not understand | Professional | I am not sure what is meant by this paragraph | |
| FOURTH DUTY | | | | | |
| | social | Compassion trust | Professional | compassion inherits the gain of hearts and confidence in the teacher | |
| | social | behaviorist | Professional | The student must first be trained to respect and appreciate the opinions of others, | |
| FIFTH DUTY | | | | | |
| | intellect | Respect for knowledge | Professional | I respect all science and knowledge | |
| | intellect | Avoid touchy topics | Professional/individual | although I am shy so I avoid going through some topics with others | |
| | intellect | Tolerance, respect knowledge | Professional | I advise my students not to be intolerant of their specialization versus other disciplines. | |
| | intellect | Respect knowledge | Professional | therefore all must be respected, but | |
| SIXTH DUTY | | | | | |
| SEVENTH DUTY | | | | | |
| EIGHTH DUTY | | | | | |
| | intellect | Professional faithful respect knowledge | Professional | try to be faithful to my work and show students my seriousness in preparing, explaining, respecting time and scientific honesty | |
| | Responsibility | Awareness of teaching demands | Professional | The teacher must be fully aware of the demands of the student of science and knowledge | |
| FIGURED WORLDS Figured Worlds – Frames that people have about how the | | | | | |

| world works. What does this person assume about the way things operate to have said things the way they were said? | | | | |
|---|---|---|---|---|
| HUMANISM | | | | |
| | social | love | community | love them | |
| | social | Positive behaviorism | Individual | positive way | |
| | social | self | individual | creative, innovative | |
| | social | equality | Community | regardless of their color or religion | |
| | social | equality | Community | peoples, tribes, groups and individuals on Earth | |
| | social | equality | Community | all human beings are equal | |
| | social | respect | Community | solidarity, respect and appreciation | |
| | social | love | individual | love of goodness | |
| | social | friendly | individual | friendly, | |
| | social | Family, mentor | professional | big brother's relationship with his brothers. | |
| | social | Mutual respect | professional | Mutual respect and kindness | |
| | social | respect | professional | utmost respect | |
| | social | caring | professional | caring | |
| | social | motivating | professional | motivating | |
| | social | equality | professional | justice and equality | |
| | Social responsibility | behaviorist | Community | mass of emotions and sensations that are set by the other and make him behave | |
| | Social responsibility | behaviorist | Community | virtuous manners | |
| | Social responsibility | behaviorist | Community | A set of positive factors for human behavior | |
| | Social responsibility | honesty | professional | of honesty, integrity and ambition | |
| | Social responsibility | values | professional | Education is one of the most noble professions | |

|  | intellect | self | Community | Creative and conscious |  |
|---|---|---|---|---|---|
|  | intellect | Self trust | individual | find their own learning strategies and to trust their abilities |  |
|  | intellect | Science, intellect | professional | scientific |  |
|  | intellect | purpose | professional | purposeful |  |
|  | intellect | Intellect t | professional | intellectual |  |
|  | Values | Values | Community | lofty and noble values |  |
|  | values | values | professional | noble academic values |  |
| INTRODUCTION |  |  |  |  |  |
|  | social | Teaching and learning | Professional | the human being is generous as well as what he taught |  |
|  | social | Teaching and learning | Professional | love of education |  |
|  | social | positive | Professional | positive |  |
|  | intellect | learner | individual | we are all originally learning |  |
|  | intellect | Teaching and learning process | Professional/individual | teaching and learning process is an ongoing process |  |
|  | intellect | learning | Professional | natural and experimental sciences have every new day |  |
|  | intellect | curiosity | professional | spark curiosity. |  |
|  | intellect | learner | Professional | But I always look for the new in my specialty |  |
|  | intellect | Use knowledge | Professional | use science |  |
|  | intellect | Love learning | Professional | The thirst for knowledge is unquenchable |  |
|  | spiritual | spiritual | individual | face of God |  |
|  | spiritual | spiritual | individual | Allah Almighty |  |
|  | Humanity | human | individual | a human being |  |
|  | responsibility | Responsible faithful | Professional | faithfully |  |
| FIRST DUTY |  |  |  |  |  |
|  | social | Learners students | Professional | compassion for learners |  |

| | social | respect | Professional | respect between the teacher and the learner | |
| | social | selfless | professional | selflessness | |
| | spiritual | spiritual | individual | the sincerity of the intention of Allah Almighty to ask for success and win with reward. If the student's work is pure to the face of Allah Almighty, he will do the best he has. | |
| SECOND DUTY | | | | | |
| | Social | patience | professional | sincerity and benevolence and patience with my students | |
| | responsibility | Love work | individual | love what I do first and be faithful to it, | |
| | responsibility | | professional | and lead by example in the effort and giving | |
| | responsibility | messenger | professional | what I do is a noble and solemn message | |
| | spiritual | spirituality | individual | obey God | |
| | spiritual | spirituality | individual | halal earning | |
| | spiritual | spiritual | Professional/individual | counting the reward from Allah Almighty that I was a reason to spread a useful flag | |
| | spiritual | spirituality | Professional/individual | The ultimate goal of man must be the hereafter. If the hereafter is the teacher, he will feel thanks to the learner as an improved feeling of the poor who would not have been able to draw near to God with charity. There is a mutual benefit between the teacher and the learner, or if the interest is material between them, all the land is dirt. This is a general ethic that must be characterized by a teacher to be successful. | |
| | intellect | practical | professional | I teach to earn a living, and to allow myself to conduct more research. | |

| | Intellect/spiritual | Respect for knowledge, values | Professional/individual | knowledge and virtue | |
|---|---|---|---|---|---|
| THIRD DUTY | | | | | |
| | ethics | Fair and objective | professional | fair and objective | |
| | intellect | ideas | professional | offer literary colors | |
| | ethics | behaviorist | professional | right ways | |
| | spiritual | spiritual | professional | intention of God | |
| | spiritual | spiritual | professional | honorable Prophet | |
| | intellect | scaffold | professional | the advice needs a method in order to find its way to the student. | |
| | intellect | Knowledge disciplines | professional | worldly sciences | |
| | spiritual | spirituality | professional | power and measures of God. | |
| | Social/intellect | Elitism behaviorism | Community/individual | Having a degree and being well-educated can, in our societies, make you eel superior to others. A Dangerous Status-symbol. But the onus is not exclusively on the educator. Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them | |
| FOURTH DUTY | | | | | |
| | social | dignity | professional | dignity | |
| | social | respect | professional | Not to reprimand the learner | |
| | social | compassion | professional | compassion inherits the gain of hearts | |
| | social | respect | professional | unlike the islands by declaring, "the advice in public is a scandal. | |
| | social | respect | professional | respect and appreciate the opinions of others | |
| | Spiritual/social | Respect humility | professional | sinner to thank his colleague who has shown him the right thing | |

| | spiritual | Spirituality | individual | Lord of the Worlds addressed the Prophet (pbuh), | |
|---|---|---|---|---|---|
| FIFTH DUTY | | | | | |
| | intellect | Self-direction | professional | encourage students to always read, educate oneself and learn about the various sciences and arts because each is useful and opens the horizons for the learner | |
| | Intellect/social | Elitism | community | intellectual elitism has to be stopped | |
| | Intellect/social | Elitism, control | community | philosophers were trying to monopolize knowledge | |
| SIXTH FUNCTION | | | | | |
| | intellect | scaffolding | professional | I cannot offer grammar or vocabulary at an advanced level | |
| | intellect | Scaffolding, individualized instruction | individual | consideration of individual differences is one of the principles of growth | |
| | intellect | Differentiated learning | individual | learning at students is different | |
| | intellect | Differentiated learning | professional | teach the students a material that suits their abilities | |
| | intellect | scaffolding | professional | Science in its nature builds on each other | |
| | intellect | scaffolding | professional | gradient in the instruction process is | |
| | intellect | Differentiated learning | professional | adapting the level of teaching different audiences | |
| | intellect | Differentiated learning | professional | The profession of education is experienced with the skill of determining the mental level of the student receiving his knowledge | |
| | intellect | Differentiated learning, ethics, respect for beliefs | professional | Some students think visually, others only understand things explained in words. Also complex and controversial topics, like religion (theology), or religious differences, should be avoided or kept under control by the teacher, if a debate is happening. And | |

| | | | | keeping an open mind is paramount | |
|---|---|---|---|---|---|
| **SEVENTH DUTY** | | | | | |
| | intellect | Differentiated learning | Professional/individual | to see the individual differences | |
| | intellect | Differentiated learning, scaffolding | Professional/individual | that the student can understand and absorb and then start to add to it when mastering it and the fact that this is followed in the curriculum where they study a topic | |
| | Intellect/social | Differentiated learning | Professional/individual | , students not made to feel stupid and people have different aptitudes and skills | |
| | Moral/intellect | Moral instruction | Professional/individual | moral instruction is the more important in all cases because it tells you what to do with that knowledge or skill you have acquired | |
| | Spiritual/social | Respect for varied beliefs | Professional/individual | education today is universal and so you can't use Quranic instruction with everybody, such as Christian students. Broader ethics would be called for, at least in the classroom. | |
| **EIGHTH DUTY** | | | | | |
| | social | honesty | professional | Honesty in providing information to students | |
| | social | relevant | professional | Yes close link. The relationship of the student teacher should be based on what is presented in the statement as | |
| | Social/ responsibility | Role model | professional | Of course it is important that the teacher be a role model for his students | |
| | responsibility | integrity | professional | . At the university, for example, I try to be faithful to my work | |
| | responsibility | Role model | professional | teacher as an example | |

| | responsibility | Role model | professional | Role models and sincerity are an important thing in behavior | |
|---|---|---|---|---|---|
| | Responsibility/moral | honestly | professional | Honesty is surely in important trait in any teacher | |
| | Ethics/responsibility | Ethical Role model | professional | ethics of the teaching profession and the teacher is a model for his students | |
| | Ethics | integrity | professional | honesty, perfection and sincerity | |
| | intellect | Does not apply | professional | This doesn't apply to my specialty, mechanical engineering. | |
| | intellect | Informed awareness | professional | The teacher must be fully aware of the demands of the student of science and knowledge to | |
| | Intellect/responsibility | Respect for knowledge | professional | Yes, education and knowledge is a trust and we should not abuse it. | |
| | intellect | relevant | professional | to relevant Balbaeh educational concepts as we find them in our universities today | |
| | intellect | relevant | professional | There are some concepts that are closely related to the educational environment of | |
| | | | | | |
| | intellect | relevant | professional | Yes, Imam al-Ghazali's statement on the functions of the Mentor is applicable to our educational environment in the university | |
| | intellect | different interpretations | Professional | Some of the quotes brought here can be interpreted in different ways | |
| | intellect | relevant | professional | fully in line with what the current universities | |
| | Intellect/moral | relevant | professional | The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example. | |

| | | | | | |
|---|---|---|---|---|---|
| | | | | | |

**Appendix IX - All Coded Words Counted Using Wordcloud Generator**

| | | | | | |
|---|---|---|---|---|---|
| | | 12 | work | 7 | ethics |
| | | | | 7 | mutual |
| | | 12 | Yes | | |
| 65 | students | 11 | compassion | 7 | among |
| 53 | teacher | 11 | learners | 7 | fully |
| 32 | knowledge | 11 | model | 7 | tools |
| 29 | respect | 11 | level | 7 | study |
| 26 | student | 11 | find | 7 | duty |
| 23 | relationship | 11 | need | 7 | make |
| 22 | teaching | 10 | statement | 6 | intellectual |
| 21 | others | 10 | sciences | 6 | differences |
| 21 | must | 10 | concepts | 6 | hereafter |
| 20 | education | 10 | behavior | 6 | material |
| 20 | love | 10 | noble | 6 | related |
| 19 | science | 10 | God | 6 | first |
| 19 | think | 9 | disciplines | 6 | plans |
| 18 | learning | 9 | principles | 6 | apply |
| 18 | learner | 9 | scientific | 6 | least |
| 18 | human | 9 | side | 6 | ways |
| 18 | try | 9 | best | 6 | deal |
| 16 | educational | 9 | one | 6 | even |
| 16 | different | 8 | environment | 6 | fair |
| 16 | teach | 8 | understand | 6 | man |
| 16 | see | 8 | sincerity | 6 | get |
| 16 | way | 8 | Almighty | 5 | interpreted |
| 15 | important | 8 | consider | 5 | individual |
| 15 | feel | 8 | values | 5 | especially |
| 14 | universities | 8 | always | 5 | specialty |
| 14 | children | 8 | based | 5 | functions |
| 14 | people | 8 | Allah | 5 | abilities |
| 14 | today | 8 | moral | 5 | religious |
| 14 | time | 8 | well | 5 | respected |
| 14 | use | 8 | will | 5 | presented |
| 13 | positive | 7 | objective | 5 | building |
| 13 | can | 7 | classroom | 5 | research |
| 13 | job | 7 | faithful | 5 | relevant |
| 12 | instruction | 7 | success | 5 | function |
| 12 | university | 7 | certain | 5 | courses |
| 12 | process | 7 | without | 5 | current |
| 12 | example | 7 | honesty | 5 | obvious |
| 12 | also | | | | |

| | | | | | |
|---|---|---|---|---|---|
| 5 | brought | 4 | manners | 3 | selflessness |
| 5 | message | 4 | methods | 3 | influential |
| 5 | quotes | 4 | Quranic | 3 | benevolence |
| 5 | thanks | 4 | Broader | 3 | discussions |
| 5 | advise | 4 | demands | 3 | seriousness |
| 5 | things | 4 | advice | 3 | Camaraderie |
| 5 | beings | 4 | living | 3 | collaborate |
| 5 | minds | 4 | caring | 3 | simplifying |
| 5 | thing | 4 | useful | 3 | purposeful |
| 5 | cases | 4 | decide | 3 | appreciate |
| 5 | basic | 4 | finish | 3 | explaining |
| 5 | trust | 4 | effort | 3 | respecting |
| 5 | much | 4 | called | 3 | faithfully |
| 5 | earn | 4 | recall | 3 | Dangerous |
| 5 | like | 4 | spread | 3 | societies |
| 5 | look | 4 | topics | 3 | believing |
| 4 | | 4 | needs | 3 | treatment |
| | requirement | 4 | match | 3 | preparing |
| s | | 4 | touch | 3 | universal |
| 4 | information | 4 | meant | 3 | kindness |
| 4 | engineering | 4 | every | 3 | equality |
| 4 | regardless | 4 | value | 3 | inherits |
| 4 | profession | 4 | right | 3 | disposal |
| 4 | colleagues | 4 | start | 3 | evaluate |
| 4 | applicable | 4 | space | 3 | brothers |
| 4 | mechanical | 4 | ahead | 3 | superior |
| 4 | practical | 4 | order | 3 | opinions |
| 4 | therefore | 4 | close | 3 | branches |
| 4 | necessary | 4 | Hamed | 3 | although |
| 4 | intention | 4 | lost | 3 | virtuous |
| 4 | brother's | 4 | line | 3 | Students |
| 4 | everybody | 4 | mind | 3 | goodness |
| 4 | something | 4 | life | 3 | friendly |
| 4 | Christian | 4 | lets | 3 | followed |
| 4 | academic | 4 | Java | 3 | Humanity |
| 4 | emotions | 4 | role | 3 | express |
| 4 | religion | 4 | face | 3 | earning |
| 4 | theories | 4 | may | 3 | elitism |
| 4 | patience | 4 | set | 3 | feeling |
| 4 | factors | 4 | big | 3 | conduct |
| 4 | worldly | 4 | Abu | 3 | stopped |
| 4 | lecture | 3 | groundbreaking | 3 | reality |
| 4 | benefit | 3 | consideration | 3 | educate |
| 4 | correct | 3 | well-educated | 3 | dignity |
| 4 | society | 3 | Status-symbol | 3 | control |
| 4 | Society | 3 | al-Ghazali's | 3 | treated |
| 4 | mission | 3 | unquenchable | 3 | context |

| | | | | | | |
|---|---|---|---|---|---|
| 3 | history | 3 | know | 2 | beneficial |
| 3 | desired | 3 | gain | 2 | Prejudices |
| 3 | justice | 3 | made | 2 | situations |
| 3 | general | 3 | used | 2 | sympathize |
| 3 | creates | 3 | seem | 2 | sensations |
| 3 | Honesty | 3 | sure | 2 | al-Ghazali |
| 3 | culture | 3 | read | 2 | monopolize |
| 3 | content | 3 | show | 2 | confidence |
| 3 | remain | 3 | link | 2 | complement |
| 3 | trying | 3 | Imam | 2 | aptitudes |
| 3 | hearts | 3 | lead | 2 | encourage |
| 3 | growth | 3 | hard | 2 | reprimand |
| 3 | virtue | 3 | able | 2 | interests |
| 3 | giving | 3 | ask | 2 | providing |
| 3 | larger | 3 | say | 2 | cultivate |
| 3 | course | 2 | compartmentalize | 2 | integrity |
| 3 | modern | 2 | specialization | 2 | mastering |
| 3 | brings | 2 | responsibility | 2 | audiences |
| 3 | Mutual | 2 | distinguishes | 2 | affection |
| 3 | ideals | 2 | complementary | 2 | tolerance |
| 3 | degree | 2 | understanding | 2 | combining |
| 3 | humans | 2 | superstitions | 2 | Hereafter |
| 3 | spirit | 2 | differentiate | 2 | student's |
| 3 | Mentor | 2 | appreciation | 2 | uncertain |
| 3 | taught | 2 | philosophers | 2 | curiosity |
| 3 | social | 2 | Introduction | 2 | conscious |
| 3 | groups | 2 | preservation | 2 | developed |
| 3 | thirst | 2 | cooperation | 2 | paragraph |
| 3 | solemn | 2 | elaboration | 2 | associate |
| 3 | really | 2 | dereliction | 2 | enriching |
| 3 | method | 2 | individuals | 2 | inherent |
| 3 | halal | 2 | advancement | 2 | Advanced |
| 3 | aware | 2 | exclusively | 2 | problems |
| 3 | skill | 2 | provocative | 2 | honestly |
| 3 | forms | 2 | responsible | 2 | gradient |
| 3 | might | 2 | perfection | 2 | creative |
| 3 | allow | 2 | motivating | 2 | separate |
| 3 | Dunya | 2 | references | 2 | everyone |
| 3 | going | 2 | solidarity | 2 | entitled |
| 3 | learn | 2 | innovative | 2 | simplify |
| 3 | color | 2 | decreasing | 2 | acquired |
| 3 | added | 2 | curriculum | 2 | adapting |
| 3 | whole | 2 | intolerant | 2 | previous |
| 3 | thank | 2 | encouraged | 2 | describe |
| 3 | equal | 2 | role-model | 2 | continue |
| 3 | terms | 2 | humanizing | 2 | greatest |
| 3 | lofty | 2 | strategies | 2 | feelings |

| | | | | | |
|---|---|---|---|---|---|
| 2 | personal | 2 | Prophet | 2 | style |
| 2 | scholars | 2 | waiting | 2 | makes |
| 2 | Creative | 2 | opinion | 2 | given |
| 2 | advising | 2 | pattern | 2 | abuse |
| 2 | reaction | 2 | thought | 2 | found |
| 2 | educator | 2 | convey | 2 | Earth |
| 2 | measures | 2 | behave | 2 | treat |
| 2 | mistakes | 2 | skills | 2 | heads |
| 2 | category | 2 | within | 2 | helps |
| 2 | ambition | 2 | circle | 2 | spark |
| 2 | properly | 2 | builds | 2 | heart |
| 2 | ultimate | 2 | nature | 2 | power |
| 2 | improved | 2 | versus | 2 | scold |
| 2 | trained | 2 | energy | 2 | great |
| 2 | teaches | 2 | absorb | 2 | offer |
| 2 | proviso | 2 | stupid | 2 | focus |
| 2 | oneself | 2 | except | 2 | favor |
| 2 | account | 2 | forget | 2 | never |
| 2 | applies | 2 | create | 2 | thus |
| 2 | closely | 2 | August | 2 | easy |
| 2 | believe | 2 | savior | 2 | told |
| 2 | Science | 2 | tribes | 2 | flag |
| 2 | growing | 2 | gently | 2 | fact |
| 2 | healthy | 2 | taking | 2 | away |
| 2 | ability | 2 | family | 2 | self |
| 2 | sayings | 2 | health | 2 | word |
| 2 | seeking | 2 | whilst | 2 | mass |
| 2 | fraught | 2 | regard | 2 | huge |
| 2 | matters | 2 | mkaier | 2 | burn |
| 2 | harmony | 2 | utmost | 2 | pure |
| 2 | mixture | 2 | reward | 2 | real |
| 2 | primary | 2 | aspect | 2 | grow |
| 2 | instill | 2 | pretty | 2 | ruin |
| 2 | ongoing | 2 | longer | 2 | else |
| 2 | conceal | 2 | pursue | 2 | onus |
| 2 | reasons | 2 | income | 2 | Role |
| 2 | dealing | 2 | decent | 2 | Good |
| 2 | peoples | 2 | making | 2 | wait |
| 2 | provide | 2 | topic | 2 | goal |
| 2 | problem | 2 | don't | 2 | poor |
| 2 | ethical | 2 | group | 2 | add |
| 2 | promote | 2 | serve | 2 | shy |
| 2 | achieve | 2 | gives | 2 | pay |
| 2 | advises | 2 | tells | 2 | mix |
| 2 | violent | 2 | suits | 2 | yet |
| 2 | Balbaeh | 2 | deeds | 2 | new |
| 2 | declare | 2 | avoid | 2 | yes |

| | | | | | |
|---|---|---|---|---|---|
| 2 | far | 1 | EDUCATIONAL | 1 | Education |
| 1 | inter-disciplinary | 1 | professions | 1 | solutions |
| 1 | multidisciplinary | 1 | essentially | 1 | including |
| | | 1 | perspective | 1 | generally |
| 1 | underestimating | 1 | education/I | 1 | directing |
| | | 1 | Substantive | 1 | cognitive |
| 1 | proportionality | 1 | calculation | 1 | creatures |
| | | 1 | communicate | 1 | according |
| 1 | professor/help | 1 | undesirable | 1 | preferred |
| | | 1 | abandonment | 1 | beautiful |
| 1 | discrimination | 1 | approaches | 1 | specifics |
| | | 1 | philosophy | 1 | reverence |
| 1 | characterized | 1 | successful | 1 | afterlife |
| | | 1 | vocabulary | 1 | following |
| 1 | controversial | 1 | experience | 1 | advantage |
| 1 | sophisticated | 1 | resentment | 1 | denigrate |
| 1 | enlightenment | 1 | originally | 1 | Knowledge |
| | | 1 | activities | 1 | promotion |
| 1 | characterizes | 1 | counseling | 1 | regarding |
| | | 1 | legitimate | 1 | Moreover |
| 1 | Unfortunately | 1 | simplistic | 1 | Socrates |
| 1 | audio-visual | 1 | moralistic | 1 | emphasis |
| 1 | experimental | 1 | conviction | 1 | applying |
| | | 1 | discourage | 1 | literary |
| 1 | embarrassing | 1 | unexpected | 1 | counting |
| | | 1 | consistent | 1 | interest |
| 1 | RELATIONSHIP | 1 | analytical | 1 | theology |
| | | 1 | Al-Ghazali | 1 | horizons |
| 1 | increasingly | 1 | respectful | 1 | advanced |
| 1 | intelligence | 1 | innovation | 1 | visually |
| 1 | experienced | 1 | diligently | 1 | messages |
| 1 | determining | 1 | obligation | 1 | possible |
| 1 | requirement | 1 | commitment | 1 | deserves |
| 1 | progression | 1 | everything | 1 | selfless |
| 1 | investigate | 1 | punishment | 1 | generous |
| 1 | opportunity | 1 | insinuates | 1 | together |
| | | 1 | foundation | 1 | whenever |
| | | 1 | mentioned | 1 | requires |
| | | 1 | advocated | 1 | speaking |
| | | 1 | declaring | 1 | prepared |
| | | 1 | honorable | 1 | discover |
| | | 1 | addressed | 1 | mistaken |
| | | 1 | colleague | 1 | practice |
| | | 1 | happening | 1 | educated |
| | | 1 | paramount | 1 | exchange |
| | | 1 | explained | 1 | physical |
| | | 1 | receiving | 1 | Although |

| | | | | | |
|---|---|---|---|---|---|
| 1 | treating | 1 | connect | 1 | verbal |
| 1 | guidance | 1 | inhabit | 1 | future |
| 1 | violates | 1 | subject | 1 | belief |
| 1 | statemen | 1 | present | 1 | demand |
| 1 | patients | 1 | suggest | 1 | duties |
| 1 | navigate | 1 | bashing | 1 | Taking |
| 1 | attempts | 1 | insults | 1 | defeat |
| 1 | organism | 1 | meaning | 1 | little |
| 1 | pedagogy | 1 | capable | 1 | shown |
| 1 | decrease | 1 | hardest | 1 | ethic |
| 1 | tangible | 1 | arrives | 1 | trait |
| 1 | studies | 1 | opening | 1 | words |
| 1 | borrows | 1 | branch | 1 | opens |
| 1 | another | 1 | honest | 1 | taken |
| 1 | showing | 1 | reason | 1 | takes |
| 1 | Islamic | 1 | public | 1 | goals |
| 1 | islands | 1 | unlike | 1 | times |
| 1 | scandal | 1 | sinner | 1 | happy |
| 1 | charity | 1 | Worlds | 1 | still |
| 1 | various | 1 | colors | 1 | joint |
| 1 | avoided | 1 | debate | 1 | tight |
| 1 | complex | 1 | surely | 1 | front |
| 1 | keeping | 1 | models | 1 | hours |
| 1 | grammar | 1 | mental | 1 | often |
| 1 | nothing | 1 | better | 1 | share |
| 1 | origins | 1 | commit | 1 | state |
| 1 | planned | 1 | saying | 1 | using |
| 1 | friends | 1 | follow | 1 | souls |
| 1 | jealous | 1 | betray | 1 | point |
| 1 | English | 1 | closer | 1 | adopt |
| 1 | reached | 1 | rarely | 1 | guide |
| 1 | natural | 1 | remind | 1 | shows |
| 1 | extreme | 1 | father | 1 | reach |
| 1 | Nothing | 1 | limits | 1 | world |
| 1 | inquiry | 1 | wanted | 1 | guilt |
| 1 | usually | 1 | beyond | 1 | leads |
| 1 | ancient | 1 | return | 1 | calls |
| 1 | broadly | 1 | ignore | 1 | clear |
| 1 | acquire | 1 | affect | 1 | begin |
| 1 | applied | 1 | simple | 1 | since |
| 1 | highest | 1 | office | 1 | sound |
| 1 | brother | 1 | ladder | 1 | fell |
| 1 | article | 1 | phrase | 1 | feed |
| 1 | privacy | 1 | Hadith | 1 | Lord |
| 1 | patient | 1 | extent | 1 | draw |
| 1 | descent | 1 | learns | 1 | near |
| 1 | raising | 1 | Thanks | 1 | obey |

| | |
|---|---|
| 1 | dirt |
| 1 | land |
| 1 | pbuh |
| 1 | kept |
| 1 | open |
| 1 | Also |
| 1 | arts |
| 1 | plan |
| 1 | come |
| 1 | hate |
| 1 | good |
| 1 | give |
| 1 | pass |
| 1 | Many |
| 1 | pity |
| 1 | urge |
| 1 | soft |
| 1 | talk |
| 1 | help |
| 1 | many |
| 1 | hand |
| 1 | boys |
| 1 | race |
| 1 | hope |
| 1 | want |
| 1 | idea |
| 1 | year |
| 1 | days |
| 1 | take |
| 1 | said |
| 1 | less |
| 1 | rest |
| 1 | eel |
| 1 | win |
| 1 | day |
| 1 | two |
| 1 | bad |
| 1 | lot |
| 1 | top |
| 1 | sum |

**Appendix X - Combined Grounded Theory Coded Word Counts**

Wordclouds.com was used to generate a list of the number of times a word occurred in a combined list of phrases/utterances derived from grounded theory coding. The first 16 words were selected and were combined with related words.

| # occurrences/ word | # occurrences/ word | # occurrences/ word | # occurrences/ word | # occurrences/ word | Total Word Count |
|---|---|---|---|---|---|
| 85 students, student, students | 37 learner, learners | 1educated | 3 well-educated | | 116 |
| 53 teacher | 22 teaching | 16 teach 3 educate | 12 instruction | 2 teaches | 108 |
| 32 knowledge | 4 information | 10 concepts | | | 47 |
| 20 love | 11 compassion | 3 kindness | 4 caring | 5 trust | 43 |
| 19 science | 10 sciences | 2 Science | 9 scientific | | 40 |
| 29 respect | 5 respected | 3 respecting | 1 respectful | | 38 |
| 23 relationship | 3 Camaraderie | 7 mutual | 2 cooperation | | 38 |
| 20 education | 16 educational | | | | 36 |
| 19 think | 3 creates | 2 create | 4 creative | 3 innovative/innovation | 31 |
| 21 others | | | | | 21 |
| 21 must | | | | | 21 |
| 10 God | 8 Almighty | 8 Allah | | | 26 |
| 14 universities | 12 university | | | | 26 |
| 18 human | 3 Humanity | 3 humans | | | 24 |
| 12 example | 11 model | | | | 23 |
| 18 learning | | | | | 18 |

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## Appendix XI – Informed Consent
### Informed Consent for Participation in Research Activities
Faculty Perspectives: Andragogy and Islamic Humanism in Palestine

Participant      _____      HSC      Approval      Number
_____

Principal Investigator   Layla Azmi Goushey        PI's Phone Number      636-541-5516

1.  You are invited to participate in a research study conducted by Layla Azmi Goushey under the supervision of her advisor and dissertation chair, Dr. Paulette Isaac-Savage.  The purpose of this research is to determine the relevance of Al-Ghazali's humanistic teaching and learning principles to the teaching and learning strategies of Palestinian higher education faculty.

2.  Participation in the study will consist of:

•   Completion of the English or Arabic version of the MIPI - T survey developed by Dr. John A. Henschke (Time requirement - up to one hour)

•   Completion of Reading an Annotation of Al-Ghazali's "An Elucidation of the Functions of the guide and the Teacher in English or Arabic" (Time requirement - up to one hour)

•   Email open-ended questionnaire in English or Arabic of five questions. (Time requirement - variable)

3.  There are no anticipated risks associated with this research.

4.  There are no direct benefits for you participating in this study. However, your participation will contribute to the knowledge about the relevance of Al-Ghazali's humanistic teaching and learning principles to the teaching and learning strategies of Palestinian higher education faculty.

5.  Your participation is voluntary and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.

6.  By agreeing to participate, you understand and agree that your data may be shared with other researchers and educators in the form of presentations and/or publications. In all cases, your identity will not be revealed. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.

7.  If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Layla Azmi Goushey at 636-541-5516 or e-mail me at Lgoushey@umsl.edu or you may contact Dr. Paulette Isaac-Savage at 314 516-5303 or e-mail her at EPIsaac@umsl.edu. You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 314 516-5897.

**I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I consent to my participation in the research described above.**

---
Participant's Signature      Date      Participant's Printed Name

Layla Azmi Goushey

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Signature of Investigator      Date      Investigator  Printed Name

Appendix

### Appendix XII - Individual Figured Worlds

Beliefs
Concepts
Judgement
Feelings

### Morocco Male Modern Standard Arabic

**Define humanism in your own words**.

Humanity is not to see in people but yourself and to love them as they are and not as you want them to be.

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

My relationship with students is always friendly, I always try to approach them to understand their learning problems in trying to find solutions to them, because the role of the professor for me is to help students find their own learning strategies and trust in their capabilities and this will not be possible for him unless he understands them well.

### (Introduction)

I see that the "case of insight" is in line with an educational method, as it focuses on mastery of the material and good preparation for it before it is presented.

### First Function

Of course, I think that dealing with students must be in a manner that includes respect, kindness and patience at different levels because each student has a different intelligence from the other and he learns according to his cognitive abilities, so this must be taken into account and respected.

### Second Function

I think that thinking about material return comes second to me because I must love what I do first and be sincere about it. My first concern is for students to progress, learn and do my homework to the fullest.

### Third Function

Commitment to providing advice, advice and correction to students is a must, and we should not forget to evaluate students fairly and objectively beyond emotions, this is what I can say in this regard through my own experience.

### Fourth Function

I always set special rules for the class with the participation of students in the first meeting and everyone must adhere to them, including me. As for if something unexpected happens in the class, it is often handled in office hours and not in front of the class.

### Fifth Function

The gradual presentation of the subject is something that must be taken into account, and I always resort to providing the easiest, then the easy, the hard, and the most difficult, as well as taking advantage of the students 'different interests in opening discussions and round tables in which students present their own topics without underestimating any topic which is necessary for me.

### Sixth Function

Taking into account the level of students, as I said before something basic, I cannot provide, for example, rules or vocabulary at an advanced level for beginners students or provide cultural information that does not fit with what the student learns at that level, and this is only due to their level.

### Seventh Function

I don't think this function calls for any style I do with my students in classes.

### Eighth Function

Honesty in providing information to students is necessary and sure, and sometimes a question arises and you do not know its exact answer, so it is not possible to provide an answer at the time, but I can ask students to search for it for the next session.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, I think so, but what Al-Ghazali's texts benefited from with regard to education and the learning environment may not necessarily mean the same for another person, but Abu Hamid for me at least gives references to concepts related to the educational environment as we find in our universities today

*Submitted 3/13/19, 8:07 AM*

**Jordanian Female English as Second Language**

**Define humanism in your own words.**

It is seeing others positively and it is the potential energy in each person to be creative, innovative in his work and in his relationship with others

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

I believe in the humanization of education so that it makes a difference in their performance, and therefore my relationship with students is based on positivity, and I treat them as a co-learner.

**(Introduction)**

I always count my knowledge for God's sake, and I don't mind giving what I know to others, whether students or colleagues

**First Function**

Knowing the conditions of the students and their characteristics to take them into consideration, for example, the knowledge of a student that he is an orphan is cautious in providing many examples of parents for fear of harming himself and kindness for him to deal with him like his family.

**Second Function**

Make every effort in education regardless of the return, and set an example in giving and giving, so that students have a willingness to teach and help others.

**Third Function**

Direct advice may be ineffective for students, as I usually provide literary colors such as stories to teach them what should and should not and the correct methods of learning.

### Fourth Function

I describe that when the Lord of the Worlds addressed the Messenger, may God's prayers and peace be upon him, "And had you been severe and harsh-hearted, they would have broken away from you." Thus, learning cannot happen to the teacher's resort to highlight the mistakes of students, especially in front of them. I usually ignore students' mistakes, as they come back and discover their mistakes and make them themselves, and this is the best way to extinguish negative behaviors.

### Fifth Function

It may be by virtue of my specialization in curriculum and teaching. It does not happen. I teach students how to use pedagogy in teaching different sciences, and academic knowledge in all disciplines is very important.

### Sixth Function

Taking into account individual differences is one of the principles of growth, and I cannot know the same way for all students, just that learning among students is different and must be taken into account until learning takes place.

### Seventh Function

I did not understand the meaning of this function, as I believe it is related to the previous function, that I take into account the individual differences, not teaching them anything that reflects their ability to learn. This is what I realized.

### Eighth Function

This is extremely important. The ethics of the teaching profession are representative. The teacher is a model for his students. If he shows what violates the ethics of this profession, the student cannot trust him and therefore he will not learn it. I try to be a good model for students. And do not say what I do not do.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, they all adhere to the principles of learning advocated by modern learning theories, and ultimately to the interest of the student as a person with abilities and interests.

*Submitted 3/17/19, 3:37 AM*

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**Jordanian Male Information Technology**

**Define humanism in your own words.**

It is looking at all people in the same way, regardless of their color, religion, or any other peculiarities

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

I consider education to be a message that must reach all of my students so that I work hard and all means to communicate the message

**(Introduction) – Eighth Function**

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, there is much to do with the concepts of modern university education and other beautiful things that I hope we can embrace in the future

*Submitted 3/20/19, 5:49 AM*

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**Tunisian Female English Literature**

**Define humanism in your own words.**

Humanity has two basic meanings. First, the word refers to the group of people who inhabit the world, that is, they are all the peoples, tribes, groups, and individuals present on the planet Earth linked by everything that distinguishes man as a living being. Secondly, humanity can be understood as the being of a person, that is, what it is and what it is like, as a human being with a mind that distinguishes it from all other beings and has a mass of feelings and sensations that underlie the other and make it act with it on its basis such as love, hate, compassion, resentment, sympathy and so on. Humanism is also what is in us and what is instinctively It prevents us from appeasing humiliation, pain and shame for others

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

My educational relationship with students is an objective one based on respect and knowledge exchange. I deal with teaching on the basis that it is a work that I must accomplish and I try whenever I have the opportunity to pass some educational messages that express the human experience in general because the student is not only worthy of information and the acquisition of skills but also needs for intellectual and living development

**(Introduction) - First Function**

In fact, I do not pity the learners only rarely and in extreme cases. I sympathize with them in certain cases when the matter becomes more severe for family, material or health reasons, but I do not confuse the personal side with the process and treat them with kindness, understanding and tolerance, but I do not see compassion as the appropriate word to describe the way I deal with them.

**Second Function**

This job is very important and it is at the heart of my style and principles. I know and study because it is my duty and because I believe that what I do is a noble and noble message and I do not wait for the learners to compliment me or thank me and I never secure what I do with education and education.

**Third Function**

The job of counseling and guidance is a very important job, and this is why I make sure to do it regularly. I always advise students of the need for serious and continuous work to achieve success and reach the set goals.

**Fourth Function**

In fact, there is no opportunity to do this function because most of the time is devoted to education, but when I pass a position in which I see that it is my duty to enjoin the learner about bad morals, I do so.

### Fifth Function

I respect all sciences and knowledge. Therefore, I do not detract from the value of any science that I do not study. On the contrary, I always encourage students to read, educate oneself and learn about various sciences and arts because each of them is beneficial and opens horizons for the learner.

### Sixth Function

I always try to teach students a subject that suits their mental abilities, but I think providing them with some material that requires more effort to understand from time to time can stimulate their abilities and urge them to understand and understand more than they can raise their level without falling into incapacity.

### Seventh Function

I treat all students the same way and try as closely as possible to take into account the limitations of some of them

### Eighth Function

Of course, it is important for the teacher to set an example for his students, and I try to set an example for my students, especially in seeking knowledge and knowledge and a love of research and innovation. This is a basic job.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

There are some concepts that are closely related to the educational environment at the university today, such as the necessity of doing the duty without waiting for thanks and intentionally complicating and taking into account the lack of understanding among some students, advice and guidance, but jobs related to the moral aspect and focus on the religious side are far from the reality of the university today.

*Submitted 3/20/19, 11:18 AM*

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**Saudi Arabia Male English as a Second Language**

**Define humanism in your own words.**

It is the belief that all human beings are equal and there is no merit for one over the other, regardless of their race, genealogy or social level. And we all have been created for the architecture of the Earth, and this architecture will only be with the solidarity, respect and appreciation of people.

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

I like to consider it the older brother's relationship with his younger siblings. I meet their respect with my passion and honesty in my appreciation. I try my best to cultivate in them the values of honesty, integrity and ambition. As for education, I see it from the noblest professions, so I try to learn from science so that I can offer my students what I got from it in the best possible way.

**(Introduction)**

Here I must distinguish between my job as a teacher (university teacher) and my job as a human being. As for my job as a teacher, I take a financial reward for my work in exchange for this effort and try as best I can to do my duty to the fullest with my certainty that God Almighty rewards me for it. On the other hand, I feel negligent about my job as a person, whose duty is to spread knowledge and knowledge among people.

**First Function**

As I explained earlier, I do not think that I have fulfilled this section correctly, but in fairness to myself, I try to cultivate among my students and close friends what I feel is beneficial to them in this life and in the hereafter sometimes. But this does not exceed my close friends and students.

**Second Function**

As for the little that I got from religious and worldly sciences, which I passed to other friends and students, I did not ask for a day's wages. As for the sciences that I obtained from my studies at the university in its various stages, I am asking what I deserve to meet, this is my job from which I live. I do not mind if I tell him other than for free during the surplus of my time, if any.

**Third Function**

I do not feel frankly that I have reached this level, because I myself may have been one who sought knowledge and spoke about it for the sake of flaunting and competition,

and if it showed the opposite. But I try as hard as I can to make the intention of God so I am between the two.

**Fourth Function**

I find myself a category that this declares and reprimands.

**Fifth Function**

I always try to cultivate in my students and those around me that all science is useful and that it is complementary to each other and that a person can only live up to if he takes all of it from what he can. Sometimes I even monitor their achievement and progress with other teachers and advise them if I find a default on them.

**Sixth Function**

I'm not the one to apply this. I believe that it is fair, especially at this time, that everyone should be dealt with as they deserve to be told the full information without a decrease, while making an effort to simplify it for them. But to be frank, I fell into something of what was mentioned here.

**Seventh Function**

Unfortunately, I cannot differentiate this post from before.

**Eighth Function**

I try this as much as I can, it is not an easy thing. At the university, for example, I try to be sincere in my work and to show the students my seriousness in preparing, explaining, respecting time, and scientific honesty. These concepts and principles that we want to establish in our students.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

There is no doubt about this, even though we need to recall these principles and methods in order to remain present in our minds.

*Submitted 3/23/19, 3:03 AM*

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**Jordanian Female Information Technology**

**Define humanism in your own words.**

Humanity is the set of virtuous morals and benevolent sensations that have made man the highest level of all creatures and creatures

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

Respect for the alternative

**Introduction**

I consider myself a mixture of learning and education. I specialize in the field of information technology, which is rapidly changing and evolving. I always feel that I am still a student learning, joining training courses and reading in my field, while conveying what I learned to my students in an easy and likable way. Regarding the education of students, they are always welcome, even outside lecture hours and office hours. Therefore, students always accept my question about the subjects of the study and I am not embarrassed to say I do not know. I will search for the correct answer and return with it, so we are all originally learning

**First Function**

From the grace of God, even though I am reading this article for the first time, I found myself using the same phrase in my hadith with my students to the extent that my colleagues say about me that I think all students are my children. This is really how I feel about them. I see my children among them, so I love them with all the best and strive and sincere with them and consider their success a success for me.

**Second Function**

Whoever wants the world and the hereafter, he should know. This is my belief. Teaching students is obedience to God , so I do not want students to be confused, even if I have to search and find references that benefit him, so I consider them one of my duties as a teacher. Since I am a university teacher, I receive a salary, I am responsible for making a permissible salary with sincerity, charity, and patience with my students.

**Third Function**

As our honorable Messenger said, something that offers gentleness is nothing but beautiful, so dealing with students requires gentleness in dealing with all its forms, including advice, especially since the advice itself needs a method in order to find its way for the student.

**Fourth Function**

I am cautiously dealing with students 'mistakes so I will not be scolded or injured, but I try to follow the Almighty saying, Pay attention because the violent reaction will

spoil the relationship between the teacher and the student. Everyone has dignity, so a person must respect everyone and not violate the dignity of their students

### Fifth Function

I do not despise any kind of science that is permissible and necessary for human life, even though I am shy. Therefore, I avoid going into some subjects with others shyly, not ascending or humiliating.

### Sixth Function

Knowledge in its nature is built on top of each other, so I must prepare for the subjects and ensure that the foundation reaches the student before building on it and flood the student with details in vain to understand them if the basis of the information is not present with the student and understood. This is the pattern used in university courses, for example, introduction to Java, then advanced Java course, and so on.

### Seventh Function

Correct, so start by teaching the tangible and clear thing that a student can try and see with a particular view to increase his conviction and understanding, and then add what can be derived or perceived without physical experience

### Eighth Function

The teacher is an example for his students, and in the view of some students, as if he were from another world. Therefore, I am committed to matching my words and my work.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, closely related. The relationship of the student teacher must be based on the above in the statement, as well as the teaching plans at universities and the relationship of the courses to each other in terms of building the teaching content and requirements match the statement

*Submitted 3/24/19, 2:30 AM*

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**Jordan Male Physics**

**Define humanism in your own words.**

It is the feeling of all people that they are like you and give them the same attention

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

I treat students with the utmost respect and from a scientific standpoint, give what must be given honestly and sincerely

**(Introduction)**

I think that the process of teaching and learning is an ongoing process, as the teacher is in fact keeping pace with what has happened in his knowledge and communicating this new to his students especially that the natural and experimental sciences have every new day. The teacher must also inform his students about all new

**First Function**

Imam Al-Ghazali spoke of compassion for the learners and the treatment of learners as children. And I think that this is an important point in the process of teaching and learning, as the father does not disdain his children, but wants to raise their affairs and save the work for them. Sincerity is the main pillar of high work and acceptance. Likewise, treating learners like children creates a spirit of respect between the teacher and the learner as it is between the father and children and makes the learning process fraught with affection and mercy not only between the teacher and the learner, but also among the learners themselves, especially if the purpose of the learning is God's pleasure and the last home.

**Second Function**

The ultimate goal in humans should be the afterlife. And if the hereafter are the teacher, then he feels thanks to the learner, as the improved feeling of the poor, without whom he would not be able to approach God with charity. There, the benefit will be mutual between the teacher and the learner, but if the interest is material between them, then all that dirt is dust. These are the general ethics that must be characterized by the teacher in order to be successful.

**Third Function**

The learner advised. As the father advises his children, the teacher advises his students that there should be a gradual request for knowledge and give the student what is

beneficial and what he can afford because the souls are tired and this is really what is accomplished in academic plans in universities.

### Fourth Function

Not to reprimand the learner because this makes the student alienate from the teacher and may hate him and hate the material that the teacher gives and not only that but sometimes it makes the student's reaction unexpected and its reflection on the teacher and all learners. Therefore, the teacher and the learner should know what he has and what it is and not to abound from the large number of contraband because each forbidden is desirable as it is said.

### Fifth Function

Not denigrating any science or learners, because this is in the context of respect for all sciences and all learners, and this makes a sound educational environment based on respect and cooperation.

### Sixth Function

Gradation in the instruction process is easy to the most difficult. In fact, this is what is guaranteed by the academic plans in universities, so there are requirements in the study plan and nothing may be taken before taking the previous requirement.

### Seventh Function

Begin to teach the clear, concrete thing that a student can perceive and understand, then we start adding to it when he has mastered it and the fact that this is what follows in the school curriculum where they study a subject and then add to it in the year that follows and so on and thus it is a building process that starts from the bottom up. This is what follows in universities.

### Eighth Function

Role model. Students always see the teacher as a role model, so his statement should not contradict his work. Example and sincerity is an important thing in behavior, especially since the role of the teacher is not only education, but also the elevation of the behavior of others.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, the statement of Imam Al-Ghazali applies to the functions of the mentor who teaches his concepts to our educational environment at the university. This is shown through my comment on the above statement.

*Submitted 3/25/19, 4:25 AM*

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**Palestine Male Sociology**

**Define humanism in your own words**.

Creative and conscious attempts to understand and navigate life

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

I teach to provide tools rather than information

**(Introduction)**

This does not apply to my teaching. I don't burn myself for others. I share my knowledge to acquire analytical tools and to spark curiosity. I do learn from the process myself.

**First Function**

Although I don't see my self to be their savior, I do see a huge social responsibility in my teaching. I try to correct things in society, but this is not my primary mission.

**Second Function**

This does not apply to me. I teach to earn a living, and to allow myself to conduct more research.

**Third Function**

I am not sure what is meant by this paragraph, but if it is meant to talk about the limits of legitimate research, then I have a problem with it. Nothing should be beyond inquiry.

**Fourth Function**

OK. This one is simple and obvious.

**Fifth Function**

This is also obvious these days. Knowledge and disciplines are complementary. This is the basis of interdisciplinary research.

**Sixth Function**

The opening statement may have something positive regarding teaching, as I see it: that is adapting the level of teaching to different audiences. The rest of it does not sound positive, since it insinuates that some people are less capable than others therefore they should not be taught.

**Seventh Function**

I don't know what is meant by this.

**Eighth Function**

Honesty is surely in important trait in any teacher.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Maybe. Some of the quotes brought here can be interpreted in different ways, so elaboration would be necessary. Moreover, some of the ideals he brings might have been groundbreaking at the time, but today they seem basic and obvious. They may be relevant to teaching, yes, but they no longer have a great added value today.

*Submitted 4/1/19, 8:19 AM*

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**Saudi Arabia Male Engineering**

**Define humanism in your own words.**

Loving good for people is honest and without any discrimination

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

My educational relationship with students is based on caring for the student and motivating him to love the educational material that I present to him by encouraging him to self-learn through the inverted classes.

**(Introduction)**

It is a great introduction that included what is meant by speech, which is the acquisition of science, its stages and degrees, and from there it is projected all of this into concrete examples and from the heart of reality, in which two do not differ and neither philosophy nor interpretation is tolerated. Rather, the author wanted to multiply those examples by cutting what he says and simplifying it for the reader who is like the learner. Al-Ghazali, here, applied the greatest thing that a real teacher can do, which is to go down to the level of learners, by simplifying concepts and theories. This is my affair with my students. As for the relationship of what Al-Ghazali proposes here to my practice of my work, I will be in my spending phase on myself while practicing scientific research and exerting others while doing the teaching process for my students. But I always look for the new in my specialty, and that is the case of the savings and savings. Then the person will learn, so if he says, you know, he is ignorant

### First Function

It's true, I treat my students like children and urge them to cooperate with each other through joint activities in groups and discussions. I also remind them of sincerely the intention of God Almighty to seek success and win a reward. If the student's work is purely for the sake of God Almighty, then submit and do the best for him.

### Second Function

The reality here is that I get paid for the teaching process according to a contract that connects me with the university, but this does not prevent me from calculating the reward from God Almighty that I was a reason to spread useful knowledge. Then it never crossed my mind that I would love students to respect me or ask me a favor because I am their teacher. I even consider them colleagues in most cases.

### Third Function

I consider that advice and guidance to my students is at the heart of my educational mission. Where I sometimes do this in general in the classroom or to allocate to a specific student in my office. Some students even call me to seek counseling on their own matters or even on their work after graduation.

### Fourth Function

This is true, because mercy inherits winning the hearts and confidence in the teacher, unlike the islands by declaring, since "advice in public is a scandal."

### Fifth Function

Yes, I even refer to some other subjects or specializations and show that the sciences are integrated among themselves, and I advise my students not to be fanatic about their specialization in exchange for other disciplines.

**Sixth Function**

I have shown part of this post in the introduction, as the greatest thing that a real teacher does is to go down to the level of learners by simplifying concepts and theories, and this is what I am doing with my students, especially when I link the course objectives to the outputs of the requirement and link each lecture to the previous one.

**Seventh Function**

This does not apply to my major, mechanical engineering

**Eighth Function**

This does not apply to my major, mechanical engineering

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, to a large extent

*Submitted 4/6/19, 2:41 AM*

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**Egypt Female History**

**Define humanism in your own words**.

The set of positive factors for human behavior and feelings that form the basis of lofty and noble values

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

Dealing is within the framework of academic standards that are based on mutual respect, commitment to moral advancement, reverence for noble academic values, preserving fairness and equality, enriching meaningful scientific discussions and intellectual launching, and giving space for expressing the opinion presented in every objectivity.

**(Introduction)**

I belong to the fourth type in which a person is generous, preferring what he taught, the best way to use science is by teaching it to others honestly and not to conceal it, but to instill a culture of love for education, reading, and critical thinking in others, and to teach and instill positive values in the hearts of those seeking knowledge and respect their privacy.

**First Function**

Different ethical variances must be taken into account: First (the teacher), after spending a period of time not short to reach a specific scientific position and intellectual paper, but creativity in understanding and studying some things, and between the student who is at the beginning of the road is difficult for many things and concepts, this is from the side On the other hand, we must take into account the intellectual differences and mental abilities between students of science in general and patience for those who have limited capabilities and be kind to him and help him as much as possible to reach the required level. Students should be encouraged to cooperate in some scientific matters and study them together to create a room for familiarity and love between them.

**Second Function**

As for my job as a teacher at Cairo University, of course, I take a fee for what I offer, with my complete conviction that this does not diminish the reward or benefit of the students and students at the university

**Third Function**

As for worldly sciences, which I teach one of its branches (ancient history), it is important and influential in our present life for those who know and value their value, there is no future without studying and knowledge of history, so it is useful, important and influential science, and studying science in general with all its branches increases belief in the power of God and his measures. As for preoccupation with the most extreme matters, it is a matter of completing the original and complete vision, and it should not be concerned with the original matters in the study.

**Fourth Function**

First, the student must be trained to respect and appreciate the opinions of others. Rather, the wrong person must thank his colleague who pointed it right, and everyone should know how to recognize the genius and learn from him. As for the mistake, he should get used to the fine verbal guidance without being offended, rebuked or bashing. There must also be a commensurate relationship between guilt and

punishment, in that he paid the wrong for recurring abuse on the one hand, and on the other hand in it a prejudice for the polemics to adhere to the correct behavior. In general, the promotion of desired behavior in the student leads to the rejection of unwanted behavior.

**Fifth Function**

All sciences are a complementary link that needs each other. This applies to religious sciences, as well as worldly sciences. They are not separate, and therefore they must be respected by all. Rather, work hard to communicate this to those who seek knowledge.

**Sixth Function**

The person working in the teaching profession acquires with the skill the skill of determining the mental level of the recipient of his knowledge, and he must, if he considers these differences, the mental abilities between students of science in general and patience for those who have limited capabilities and being kind to him and helping him as much as possible to reach the required level.

**Seventh Function**

The teacher takes into account the teaching of science as much as he can and his ability, and hence the gradual learning of the principles, branches and knowledge of knowledge

**Eighth Function**

The teacher must be fully aware of the student's requirements of science and knowledge in order to transfer his culture to him and be a model to be followed in all his actions and sayings, to guide the student to the noble and noble values.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Certainly, Abu Hamed Al-Ghazali put important and influential measures and controls that are fully in line with what the current universities are seeking to achieve to adjust the educational process and advance it to the desired level.

*Submitted 4/12/19, 8:20 AM*
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**Egypt Male English Language and Literature**

**Define humanism in your own words.**

Former university professor

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

Good relationship but also provocative, I use audio-visual tools

**(Introduction)**

I would agree very strongly with this statement. The thirst for knowledge is unquenchable and that's specifically what I want to instill in my students, especially at a young age. Sadly, many of those who are well educated abuse this trust given to them and only use knowledge when it is practical for them, while yet others don't even use that knowledge and compartmentalize it in their heads and continue as before, believing in superstitions and prejudices.

**First Function**

I would agree. Camaraderie is very important in education, and selflessness. Many Arabic students are in it for themselves and are happy to betray their colleagues, and jealousy is a problem. And the mission of the teacher deserves respect and also demands that he be selfless himself to be a role-model.

**Second Function**

Yes, broadly speaking. The teacher must pursue knowledge and virtue above all else but, at the same time, he must earn a decent income and be respected in society if he is to function properly.

**Third Function**

This is an important and neglected point. Having a degree and being well-educated can, in our societies, make you feel superior to others. A dangerous status-symbol. But the onus is not exclusively on the educator. Society does not think for itself and lets certain people get ahead and lecture them and think for them and decide for them. The above perspective while essentially tight is also very moralistic and too simplistic.

**Fourth Function**

Yes I believe in the positive approach more than punishment. Rewards and encouragement. But there is a difference between being with the student in class and in our office. Discipline has to be maintained.

**Fifth Function**

Yes, intellectual elitism has to be stopped in all its forms, even within the knowledge disciplines. I taught a little philosophy once and you found that in Islamic history, and history in general, philosophers were trying to monopolize knowledge. They weren't all like Socrates. The emphasis on inter-disciplinary or multidisciplinary studies and approaches helps as well, showing how one branch borrows from another and so all disciplines 'need' each other helps too.

### Sixth Function

Broadly I agree with this. The advantage of an audio-visual approach, in addition to old-fashioned books, is that it taps into different faculties. Some students think visually, others only understand things explained in words. Also complex and controversial topics, like religion (theology), or religious differences, should be avoided or kept under control by the teacher, if a debate is happening. and keeping an open mind is paramount.

### Seventh Function

Yes, students shouldn't made to feel stupid and people have different aptitudes and skills and faculties. And moral instruction is the more important in all cases because it tells you what to do with that knowledge or skill you have acquired. My only proviso here is that education today is universal and so you can't use Quranic instruction with everybody, such as Christian students. Broader ethics would be called for, at least in the classroom.

### Eighth Function

Yes, education and knowledge is a trust and we should not abuse it.

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Yes, definitely. It just needs some updating and qualifications. The educational tools at our disposal are larger and the context is different but, at the same time, we've lost touch with the moral side of instruction and the need to teach by example.

*Submitted 4/14/19, 4:22 AM*

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**Palestine Male Political Science**

**Define humanism in your own words.**

Two aspects – humanity is center of life. The agency of life. We are responsible for our own acts we have responsibility to change not to rely on outside mystical powers. 2 - to think of connections to many humans.

**Describe your relationship to students. How do you define the interaction needed for teaching and learning?**

Most students are not equipped because of education system in high school not trained to think critically not trained how to present how to plan They try to develop these things in undergraduate and graduate courses. try to focus on skills they are lacking. Since departments intervene in what text they use he tries to talk about them in the class. In international relations there are 20-30 years old text but texts with new ideas approaches. There are in international relations a new approach to orientalism.

### (Introduction)

The Ghazali chair most likely not teach about Ghazali himself. Ghazali is seen as something to know about not to think through. I am mainly focused on ibn Khaldun. He is not philosophical. He is a theorist. Theory is lacking in Palestine and Arab world in general. There are no faculty members who study philosophers. They might study Foucault or Marx and read their articles. As for al Ghazali, he describes a role. There is a difference between authority that becomes leadership and someone who engages students and things change. You have to interact with students to see what they think. A teacher needs to interact and learn you are not always a teacher. One style is style is authoritative - lecturing and giving information that the teacher thinks is ultimate truth. It is  based on memorizing. Al Ghazali is basically asking students to memorize. al Ghazali is banking style. There were always two styles. One is the style to sit in the class. There were once learning centers as round tables. The round table is alternative to the European style.

### First Function

Two ways - looking at them as family member. But as sons or daughters there is a hierarchy. As a collective yet. it communicates an authority a clear hierarchy. Al Ghazali is not a humanism. He has some aspects of humanism he is someone who assigns an authority to someone he does not c he doesn't center the student. HE is center. Like god.

### Second Function

al Ghazali is indoctrination. according to what he thought the religious text meant.

### Third Function

Basically, he is not allowing the students to have their own free critical practices. If a student learned a different way of analyzing that is not accepted. Of course, we should have a plan but plan the also changes. We have a plan to read the following text to do three or four or five assignments. How about that text that related to the topic.

## Fourth Function

That is a good one.

## Fifth Function

I agree with this.

## Sixth Function

Basic skills. every student should be equipped with. The other student it doesn't mean he doesn't have a the skills or intellect but needs a different approach. by itself its not enough. each student has his her own minds. there is not one kind of protocol. engage with same through visuals through audio. all students should be pushed to broaden what they think and questions. He thinks students have little intellect and as a teacher he has more intellect.

## Seventh Function

Sometimes we don't know about text. Our responsibility is to read.. We think of student as empty heads that we need to fill in. There are different abilities or different interests. Used to teach a class on 9-11 and its aftermath. Some students when they read a text they get it and some students need a movie on the same subject. They get the idea much clearly through the visual and sounds. In the past very few people went to study beyond reading and writing with no careers out of it just for the sake of knowledge. Now we have Americanization of education globally. Hiring people for employment with student loan fees. If you are without a degree - no job it is all a business. Political scientists need to pay rent and loan payments so I took any job. In the past, in Germany by the 6th grade they knew students were going to university or technical. A carpenter should know everything about wood. These things influence a percentage of people but it doesn't translate into careers. There is pressure by society. Fore example, a guy has a barber shop but still goes through open university in Ramallah for prestige not knowledge. According to his grade average, he had good grades and was guided to biology, but he liked political science. It is hard to be a political scientist everywhere. If you do chemistry you have job opportunities or you can do research in the Arab world and globally. It is a fantasy to say what we want or write what we want. The freedom to speak is within a limit. We cannot be critical of religion and the Palestinian Authority. We cannot criticize the west. People were fired or put in prison for this.

**Eighth Function**

The teacher has to be honest with themselves and it is very rare. You see feminist scholars who are patriarchal Marxists scholars talk big about Marxism and Marxist theory. A double consciousness. what you preach what you write and how you live. very rarely people who match what they preach. Apathy disillusions faculty who talk about exploitation they don't resist system when they see someone treated badly

**Do you think Abu Hamid Al-Ghazali's "An Elucidation of the Functions of the Guide and the Teacher," contains relevant concepts for today's teaching environment in Palestine? Explain your answer and give an example.**

Two of the 8 are positive and relevant. He became leader of a movement. Someone who doesn't want to question the texts. Someone who wants some kind of authority but not be open to being criticized or pushed harder. Al-Ghazali said there is no new knowledge. These are two pursuits that are important. The question of power such as colonial power or local power based on class and gender or based on political affiliations and based on social intellectual orientation. TO be secular in Palestine is not easy. To be a feminist is not easy. To be critical of ones own self and institution is not easy and its not accepted. There is abstraction. There is dehumanizing of Palestinians when you think of them as only oppressed. There is no rich detail about all kinds of experiences. There is an authoritarian system at the university and all kinds of corruption with professors saying something and doing the opposite. The student engages in political activity and then gets imprisoned. There is a difference between what one thinks and preaches and what one practices.

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