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Waarom stichten jullie niet een eigen school?: religieuze identiteitsontwikkeling van islamitische basisscholen 1988-2013
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Summary

This study describes how the interpretations, aspirations, and construction of the school identity of Islamic elementary school evolved during the period 1988-2013. It gives an overview of the most important turning points in Islamic education and reflects on the influence these turning points have had on identity development.

In this qualitative research the administrators and principals of Islamic primary schools with at least 10 years of experience in identity development of schools are addressed. By means of semi-structured in-depth interviews, we look back on the development of the religious identity of Islamic primary schools in the Netherlands.

The research shows how complex and diverse the identity of Islamic primary schools in the Netherlands is. The most important internal and external factors and actors that have influenced the development of the school identity are discussed. National and international events have led to a social debate in which the role of Islamic primary schools regarding the integration of Muslims has been questioned. Partly because of this negative attention, Islamic schools have changed from introverted to extroverted organisations. This discussion has also led to unequal treatment of these schools. This research shows precisely how important these schools are for the emancipation of Muslims in the Netherlands. After all, Muslims themselves take the responsibility for education. Islamic primary schools are typical Dutch schools that make an important contribution to a safe pedagogical climate. This emancipation process is due to article 23 of the Dutch Constitution.

The identity of these schools is mainly determined by how the narrow identity is shaped in practice. The cultural and religious backgrounds of the Turkish and Moroccan communities from which parents, pupils and teachers originate play a major role in this. Differences in views on identity regularly exist between these two communities. The non-Muslim teacher also appears to make an important contribution to the desired identity. This perceived identity is not the same as the formal identity. For this reason, categorising Islamic schools as orthodox, liberal or Salafist does not do justice to the reality of the school. After all, an Islamic elementary school has multiple identities because multiple actors paint the school identity.