



Educational Administration of Astrology: Institutional Structures, Curriculum Governance, and Academic Practices

Swarnim^{1*}, Prof. (Dr) Rahul Tripathi²

¹PhD Scholar Amity University Rajasthan, Jaipur 0009-0009-7129-9621

²Supervisor - Director, Amity School of Liberal Arts, Amity University Rajasthan, Jaipur 0000-0002-2479-8585

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ABSTRACT

With respect to teaching and governing astrology we're dealing with a practice that has been systematized and deeply embedded in the cultures of various societies. Originating in the Indian intellectual tradition where Jyotiṣa evolved as a sub-discipline of the Vedas, astrology, far from being disorganized or a fringe element in society, has been passed down through established education systems, sacred texts, and scholastic lineages and, just a few years ago, discovered by universities that spawned degree programs, certificates, diplomas and research undertakings that fall under the general banner of Indian Knowledge Systems, or IKS. This study peels away at the way we're running the classroom for astrology. It takes a good hard look at the top-heavy structure, course plans, teaching methods, grading, accreditations, codes of conduct and all the rest. Coming from the experiences of educators, indigenous knowledge specialists, ethnologists of the cosmos and philosophers, it is clear that astrology can and should be taught as a serious, reputable subject, but that we need to sort out the transparency of our administration, create a very clear-cut outline of the syllabus, and braid it together with other subjects. Much as they have done in the heart of Rajasthan.

Keywords: Educational administration, astrology education, *Jyotiṣa*, curriculum governance, Indian Knowledge Systems, Rajasthan

1. Introduction

Considering the education system in a given society we're looking at the intersection of empirical scientific knowledge and traditional cultural, philosophical and cosmic ideas. Well-known scholars of education have pointed out that the transmission of knowledge is deeply rooted in social, historical and institutional settings and isn't completely objective or universal.

Coming from this understanding, the way we decide on curricula, teaching methods and tests reflects the way we perceive what's considered to be true knowledge and who gets to say what's right. Astrology has a very complicated place within this picture. In the Indian intellectual tradition, Jyotiṣa was designated as one of the six Vedangas and worked as a fundamental building block for ritual ceremonies, calendars, agricultural planning, medicine and even the governance of states. Its study required mastery of arithmetic, astronomical observations, reading ancient texts and deciphering symbolism. Historical records show that astrology wasn't ignored by the elite, but was actually at the heart of traditional learning systems, like gurukulas, temple schools, court-sponsored schools, observatories and so on.

The recent return of astrology to university campuses, Sanskrit institutions and independent research centres demands a tough look at its governance. Educational management, the coordination of leadership, curriculum planning, teacher supervision, assessments, and excellence verification. All these are things that help us measure the success of astrology education. This essay places astrology education in the midst of discussions about indigenous knowledge systems, diverse ways of knowing, and higher education governance, and says that the key to its academic respectability lies in iron-fisted administration.

2. Conceptual Framework and Objectives

In the case of the concept of astrology education in India, classical theories on educational administration, curriculum studies and indigenous knowledge pedagogy are being used to build the framework for this study. In the world of astrology, a well-structured and cohesive curriculum is basically a must, and the classical principles of educational management don't do away with this need.

Theories of leadership and governance in astrology add to our understanding of the importance of institutional vision, accountability and clear-cut policies in ensuring that the curriculum of astrology is implemented and stays within the limits of academic programs, while the astrology field also needs a kick back against the dominance of rationalistic, stiff and predictable theories. Since it functions in a world where symbols, signs and images have different meanings to different people, a holistic, cosmological approach and practical know-how go hand-in-hand with empirical observations in this field.

Our framework takes into account the lessons of the history and philosophy of science, cultural studies, and postcolonial educational theory, all of which are major players in the study of Indian Knowledge Systems and astrology. We have basically set our sights on looking at the teaching of astrology in formal schools and dissecting the inner workings of institutions, curricula, teaching methods, assessment systems, moral guidelines and regional variations, with a particular focus on the state of Rajasthan.

3. Methodology

This study takes a qualitative and analytical approach, surveying existing research in the areas of educational administration, curriculum theory, indigenous knowledge systems, cultural astronomy and the evolution of astrology, when investigating the educational aspects of astrology.

The study relies on analysis of National policies and regulations like the National Education Policy of 2020, guidelines from the University Grants Commission on Indian knowledge systems, and institutional syllabi of universities that offer astrology programs. Empirical methods in the study are similar to those found in history of ideas, and studies of literature and culture, and puts front-and-centre the processes of meaning-making and the roles of institutions. What the study investigates isn't the validity of the claims made by astrology, but how these claims are given framework and organisational backing by educators.

4. Historical Foundations of Astrology Education

Looking at back, the history of astrology in the Indian tradition is quite different to the informal, unstructured way it's often perceived. In fact, the study of Jyotiṣa has been a serious and demanding subject within the Indian education system, requiring a rigorous training in astronomical calculations, mathematical principles, interpretation of ancient texts and the ability to cut through jargon and get to the point. The Vedāṅga Jyotiṣa, Bṛhat Saṃhita and Surya Siddhanta were studied within institutions that laid a lot of stress on memorisation, explanation and putting the knowledge into practice.

The period between the medieval and early modern saw a significant boost to the fortunes of astrology in India, courtesy of kings and scholars who threw their weight behind the subject. These royals made sure there were networks for sharing ideas, and that there were state-of-the-art observatories and libraries. Not to mention courtly academies that helped bring our brand of astrology to the world. However, when the colonizers showed up, they marked the beginning of the end of this period of grandeur and western ideas got the top billing, sending our traditional systems spiralling to the periphery of the formal education system. Yet, astrology managed to get by in the hands of disorganised lineages, regional schools and rural practitioners, then in the post-independence period, Sanskrit universities and traditional medicine and yoga initiatives brought it roaring back.

4.1 Ancient System of Education in India

Looking at back on the education system of Ancient India, you'll see that it was intertwined with the country's philosophical and cultural identity, and went beyond just transferring knowledge. Coming hustling over from one place to another, formal and informal learning coexisted in homes, temples, monasteries, community halls and elsewhere, and the residential learning style of the gurukula system was a huge part of the lives of both students and teachers.

In the traditional gurukula system, a small group of students, called Śiṣyas, essentially lived with the teacher, the Guru, and became part of a loving family, where they would learn from each other, and cover subjects like ethics, spirituality, literature, governance, warfare, medicine, and mathematics. At the pinnacle of the system was the Vedāṅga Jyotiṣa, one of the six Vedāṅgas, that was the fundamental text for the study of the principles of early astrology. Here, you'll find that spatial knowledge wasn't just something on the fringes of the curriculum, but was right at the heart of the learning process.

Well-known objectives of education at that time were to develop character, discipline and social accountability, and didn't focus on rote memorization or preparing for a career. Takṣaśilā and Nālandā, which were considered as later developments, were in fact built on the ancient framework of this holistic education, and basically

completed the picture of this complete system. Early accounts say that primary education was oral and community-based and it wasn't until the completion of the rituals marking the start of your learning, the vidyārambha, that you could go on to more advanced studies.

4.2 Medieval System of Education in India

When we talk about the medieval period of Indian education, which is considered roughly from the 8th to the 18th centuries CE, we're looking at a time of significant change and continuity. Coming from a background of traditional education, the likes of gurukulas and temple schools, still provided much of the country's education, yet brand-new types of institutions and courses started to appear.

Well-known events like the rise of Islamic rule and the massive expansion of madrasas in this period had a major impact on the landscape of Indian education. Today we know that higher learning was offered at esteemed universities in the likes of Ujjain, Vikramashila, and the now flourishing Nalanda, which taught an incredible array of subjects, including logic, philosophy, literature, mathematics, medicine and astronomy, in a systematic manner.

Looking at the Islamic Golden Age, madrasas, the parallel educational institutions to temples and court-supported centres, provided a very structured way of teaching mainly subjects that were connected to religion, Arabic and Persian literature, logic, and maths. Well-known in the world of madrasa education is the area of astronomy or 'ilm al-hay'a, which helped out with calendars, prayer times, and navigation, and was therefore an essential part of the curriculum. Predictive astrology, or aḥkām al-nujūm, on the other hand, was a subject of theological debate and didn't get a formal place in madrasa curricula, but astrological ideas were floating around in the scholarly, medical and royal circles, and used ideas from both Islamic and Indic traditions.

In more advanced intellectual circles, the different branches of celestial science were studied together, with astronomy being given a proper place in the classroom and astrology being a sort of contentious, yet very influential system that's applied to real life. Since madrasas were often in the hands of oral tradition, rote memorisation, recitation, and argumentation were the methods that instructors relied on, and the Islamic period made education even more formal with the ijazah system, which gave the power to teach and hand down specific books and subjects.

Astronomy and astrology were considered together, and had a legitimate place in the curriculum. However, astrology was still up for debate, and its practical applications were undeniable. As for the way of teaching, most of the time it relied on word of mouth, memory, recitation and arguments between students, and in the Islamic period we saw the establishment of the ijazah system, which gives official recognition to teachers and their ability to teach specific texts and subjects.

4.3 Astrology and Astronomy within Ancient and Medieval Education

When glancing back on the history of knowledge in India, one cannot help but see that the principles of astrology, jyotiṣa and its celestial connections were not a secondary addition, they were in fact, the backbone of the learning systems of both ancient and medieval India. Coming fast back to the first thousand years BCE, the Vedāṅga Jyotiṣa is one of the earliest of these texts, and it had a place in the fundamental curriculum for people planning rituals, showing just how much the study of the stars was respected in the learning process.

Well-known centres of astronomical and astrological learning emerged in the medieval period, with direct support from the ruling powers. Rajasthan, became a hub of learning and, with the backing of the royal courts, scholars made massive strides in these subjects. Sawai Jai Singh II was a ruler who not only built the Jantar Mantar observatories in Jaipur and other towns, but also ensured that these structures became research and educational facilities for the study of celestial sciences, and had the ability to host very precise astronomical measurements and supported by brilliant minds who blended Indian and Islamic techniques for observing and calculating. The construction of these observatories is an example of how, in medieval India, the sciences of the stars had become an institutional priority.

When it comes to ancient and medieval education, both systems have sought to foster holistic development, covering the realms of the spiritual, moral and practical, and although medieval education took on new institutional forms, prioritized character formation and mastery over scripture, philosophy, and life-skills and then got a huge boost with the creation of formalised university-type institutions, where the menu of subjects became much more varied, and included cross-religious studies, formal lectures, and a much broader range of reading material beyond just Vedic texts. In both periods, however, astrology and astronomy were considered to be important part of intellectual inquiry and were right at the heart of the traditional learning system.

5. Institutional Governance and Administrative Structures

With respect to the governance of astrology education, you'll notice that different types of institutions. Public universities, designated universities, independent research facilities and private schools, are all involved in the administration of these programs. Well-known, as a result, is that the management of these institutions can be disorganized, with various bodies such as academic councils, study boards, and exam committees laying out the curriculum, hiring professors, and grading student work, but don't even get me started on the disparities in the level of quality that result from the lack of a unified national framework for astrology education.

Educational researchers believe that legitimacy and sustainability in any field depend on clear and transparent governance, and regular evaluation, and when applying these principles to the management of astrology education it's clear that there is a dire need for a more cohesive, well-designed, national approach that will strike a balance between the value of academic rigour and the wealth of epistemological diversity.

6. Curriculum Design and Academic Governance

You'll need to find a balance between the traditional, classical principles and the cutting-edge methods and academic requirements of the subject, when planning a curriculum for astrology. A typical astrology curriculum is composed of planetary theory, zodiacal systems, house analysis, prediction methods and an ethics section and can be enriched with historical and philosophical perspectives.

Well-known curriculum developers must make up their minds what to teach, sort out the order of the subjects, and see to it that the students stay on track, and collaborations with astronomers, historians, anthropologists, psychologists, and cultural experts bring all the pieces of the jigsaw together. Regular audits by the academic board are necessary to ensure that the course stays sharp, and of the highest quality.

7. Pedagogical Practices and Faculty Administration

When teaching astrology, we need to remember that it's a very subjective, experiential subject, and that's why a multi-faceted approach is best. Combining lectures, reading through texts, case studies, chart interpretations and hands-on practice under the supervision of an instructor is a winning formula to getting students up to speed.

When there's a great balance between how we teach, what we're aiming to achieve and how we test our students, they'll be much more likely to succeed, and the validity of our degree is guaranteed. Well-known issues in the administration of astrology education include the difficulty in finding qualified instructors who are steeped in the traditional knowledge of astrology and know how to effectively teach it, and this is something we need to address by heavily investing in training programs, educational programs and research.

8. Assessment and Quality Assurance

We need to take into account its real-world applications and not just rely on theoretical knowledge, when assessing the value of astrology education. The written exams that test for conceptual clarity and textual knowledge are a fine way to gauge a student's knowledge, but its practical, open-ended assessments push their analytical, interpretive and moral fibre to the limit.

Dissertations and project work add to the picture of what's being taught, by fusing academic inquiry with down-to-earth applications and have the students applying their knowledge of astrology to put out real-world results. Regular quality checks in the form of internal panels, external examiners and examinations are also the backbone of the integrity of the course. When astrology education is linked to the rest of the university, we are basically boosting the reputation of our institutions and making it a lot easier for our work to be taken seriously by other fields and disciplines.

9. Ethical and Regulatory Dimensions

The importance of ethics is a crucial component of the curriculum, where students should be trained in responsible interpretation, setting professional boundaries and cultural sensitivity, when teaching astrology. A well-structured and ethical course in astrology can elevate the ancient art of prediction to a well-regulated and respected area of knowledge.

Regulatory ambiguity in the world of astrology can lead to concerns and difficulties. Here, the problem of regulatory uncertainty is compounded by fields such as counselling and public advisories, yet administrative guidelines such as astrology's laws can be used to show clearly an astrologer's sphere and its limitations, disallow them from using powers that are beyond them, and shield each other the people receiving and providing astrology services.

10. Rajasthan as a Regional Model of Astrology Education

When discussing the history of astrology in India, the state of Rajasthan is remembered as a powerhouse of astronomical knowledge and education for centuries. Stepping into the limelight in the 18th century, the Jantar Mantar observatories in Jaipur, which were founded by Sawai Jai Singh II, effectively merged the disciplines of astronomy, astrology, mathematics and governance. The traditional schools in the area continued the transmission of this expertise via temple schools, royal academies and handwritten manuscripts in ways that made it clear just how much grip astrology had on the administrative side of life. In fact it's something that continued to prevail even as the British colonised the area, through word-of-mouth. Today, Rajasthan demonstrates that astrology can be harmoniously integrated into regular education and its State Sanskrit Universities, cultural think tanks and indigenous Knowledge Systems centred programs tap into the abundant

history of this region. As an administrative unit, Rajasthan shows the significance of localised customs in the design of the curriculum, teaching methods and the way institutions are run.

In the more recent landscape of astrology education in Rajasthan, a fusion of public and private programs has come to the forefront. The MBM University in Jodhpur laid claim to being the first university in the area to structure an astrology course with transparent admissions and a fixed intake, the Janardan Rai Nagar Rajasthan Vidyapeeth University in Udaipur boasts a Department of Astrology and Vastu that delivers degree programs underpinned by strict regulation, SunRise University in Alwar dispenses formal Shastri and Acharya degrees in astrology at the undergraduate and postgraduate levels and a handful of private colleges such as the Shree Maharshi College of Vedic Astrology in Udaipur offer vocational and professional training in astrology. Yet, these aren't universally accredited by the traditional university system.

11. Contemporary Challenges and Debates

When it comes to the education of astrology, the debate about its legitimacy and acceptance in the academic world is often tied to the question of where astrology fits in the grand scheme. Critics argue that astrology is incompatible with rationality, but this is a symptom of a larger issue. Who gets to decide what is and isn't true, and how can that decision be made.

Administrators would need to use open-mindedness, well-structured curricula and an interdisciplinary understanding in sorting through the validity of astrology in education. Unforeseen problems such as digital overload have posed new difficulties and issues in a society in a state of rapid change. As these problems show us, neither the field of astrology, nor the field of educational research has not been exempt, in the case, we're seeing problems from a brand-new perspective. Digitalisation, which made it possible for us to reach a greater number of people, has left us to worry about the quality of education, accreditation and the ethics of courses.

12. Indian Knowledge Systems (IKS) and Astrology Education

As the Government of India's Indian Knowledge Systems (IKS) initiative was integrated into the national curriculum it marked the beginning of a new phase in the administration of astrology education. Coming hustling over into this picture, the IKS in its acknowledgement of indigenous knowledge systems such as Jyotiṣa, presents a crossroads for the future of astrology education. As a more formalized subject under the umbrella of IKS, astrology will get the official backing, grants, institutional respectability and inter-disciplinary collaboration that it deserves. IKS's set-up lets astrology be taught in universities, but it's a must that the programmes are well-planned and logical.

You can't throw students into the deep end of a swimming pool, you need to lay a firm foundation in subjects such as astronomy, maths, Sanskrit, literature and background history before sending them off to further studies or real-world work. If they don't get the basics right, their results and practical applications will be all over the place, and won't be taken seriously.

One of the biggest hurdles that those in charge face is distinguishing between theoretical studies and amateurish dabbling, so that the intellect of astrology isn't dragged through the mud. Coming out of the gates strong, this paper is basically a once-in-a-lifetime opportunity to iron out standardised curricula, train the teachers, put in place moral guidelines and teaching that's geared towards research and lay down the foundations for the discipline's future growth.

13. Future Directions

Considering the future of astrology education, a comprehensive and interdisciplinary framework with standardised administrative practices and governance is the key to its growth as a discipline. Combining astrology with the Indian Knowledge Systems and regional traditions of Rajasthan opens the door to a potentially viable growth avenue in astrology education. The boost to the Indian knowledge landscape can be given with help from governments, digitalisation and international partnerships.

Astrology's place within formal, traditional education will depend on its development of strong, logical, and cooperative governance and textbooks, which need to be designed at both the national and college levels. As regional adaptations are also important for space for local customs, a small set of rules must be laid down to ensure uniformity. These would contain outcomes of learning, credit systems and standards for teachers. Astrology could be catapulted to the position of a serious area of study by its close relationships to ancient history, cultural astronomy, ethnology, mathematics, philosophy, psychology and theology. To break out of its disciplinary bubble, it will need joint planning, cross-listed courses and shared research supervision.

Since scholarly analysis is the biggest priority for astrology, the programs of the future need to stress the value of research techniques, historiography, text analysis, and comparative theories and let students send their contributions to peer-reviewed publications, rather than limiting themselves to practical applications. Setting up research facilities, libraries and initiatives to digitize manuscripts, especially in the Rajasthan region, can greatly bolster the infrastructure of astrology studies. As online learning and blended learning will play an increasing role in the future of astrology education. Four main areas should be given priority, recognition,

quality control, ethical supervision and instructor training so that the integrity of the discipline isn't compromised in the virtual world, when planning the future of astrology.

The initiative should be aligned with the Indian Knowledge Systems, this could finally grant astrology the backing it needs to go from being an esoteric practice to a widely accepted, institutionally validated and recognized discipline. Administrators need to navigate the ethical issues raised by the public application of astrology and ensure that the level of academic training in this field is not confused with unregulated professional practice.

Regional knowledge systems are the foundations of our pedagogy, and the state of Rajasthan with its well-known observatories, libraries and revered scholars can be a model for rigorous, regionally-rooted yet academic astrology education. Hitting the scene right after the Government of India's Indian Knowledge Systems (IKS) initiative, this paper was written in the early days of IKS, and the inclusion of IKS into the national syllabus is basically a statement of the country's pride in its home-grown ideas and includes the likes of Jyotisa. Coming at this critical point, we can shape the way astrology is taught, preventing commercialisation and hit-or-miss methods from hijacking the field, but will require laying out a firm foundation for the discipline, otherwise high-level research will be in disarray. It's also the task of the administrators to sort out the difference between what is academic and what is entertainment, to give astrology a firm footing, so that it doesn't just become a passing fad.

14. Conclusion

When we look at the administration of astrology in an educational setting, we see that its use in these environments is not a new phenomenon. Historical records demonstrate that astrology has been integrated into structured educational systems and supported by institutional policies, which is essentially the backbone of any formal education.

Well-known to us in the modern era, astrology can be considered a valid interdisciplinary field that can be taught in higher education if it's grounded in crystal clear, honest governance, a cohesive and standardised curriculum, and ethical standards. Coming to the scenario of Rajasthan, we find that local knowledge plays a pivotal role in effective educational administration. When this is combined with the principles of blending traditional methods with contemporary learning, the cultural and intellectual value of astrology becomes well acknowledged, and education is taken to a whole new level.

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