

B-777621
93020151

**A FUNDAMENTAL PEDAGOGICAL ANALYSIS
OF
THE INFLUENCE OF WESTERNIZATION
ON THE
SOUTH AFRICAN MUSLIM CHILD**

by

ZULEKHA VAHED

Submitted in fulfilment of the requirements
for the degree

Master of Education

in the subject

Philosophy of Education

at the

University of South Africa

Supervisor: **DR. W. STEYN**

November 1992

(i)

I declare that **A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF THE INFLUENCE OF WESTERNIZATION ON THE SOUTH AFRICAN MUSLIM CHILD** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Z. Ullahed

.....
SIGNED

UNISA
BIBLIOTEK / LIBRARY
1007 07 0 J
Class 371.970 096 8
Klass VAHE
Acce
Acquisit

AHE



01491851

***In the name of the Almighty Allah and
His Beloved Prophet Muhammed (P.B.U.H.),
I dedicate this research study to
my husband Mahomed Farouk and
children Yusuf and Zeenath***

ACKNOWLEDGEMENTS

I wish to express my sincere thanks to **Dr. Wilmie Steyn** for her guidance, professional support and academic excellence in supervising this dissertation.

I am also grateful for the assistance rendered by:

Fairoza Heimann (ex-Lecturer, University of Durban-Westville) and **R.R. Maharajh** (ex-Head of Department, Springfield College of Education) whose initial guidance in the fields of European philosophy and Fundamental Pedagogics respectively, is much appreciated;

Moulana Abdul Rahim Khan (Principal, Department of Islamic Studies, Orient Islamic Educational Institute) for proof-reading Chapter Two;

My husband **Mahomed Farouk** who made personal sacrifices to assist with the dissertation in every possible way;

Dr M.E.W. McDonald (Lecturer - University of South Africa) and

Rajeshwar Maharaj (Lecturer - Springfield College of Education) for assisting me with proof-reading;

Mrs N. Thirion (Librarian - University of South Africa).

Ms Radha Bunsee for the final typing of dissertation;

and to

friends and colleagues who assisted in various ways.

SUMMARY

The purpose of this study was to examine western influence on the Muslim child and to research the possibilities of Islam for the authentic education of the South African Muslim child. The dissertation therefore focuses on the world perspectives of the Muslim child and the phenomenon education.

The study examines philosophical perspectives such as the existential-phenomenological aspect, the ontologic-anthropological aspect and the fundamental pedagogical perspective of being human. A detailed account of the religion of Islam as a philosophy of life is rendered in order to explicate the self-actualization of the South African Muslim child. A study of a modern ideology, namely, Marxism, was conducted to indicate cross-currents which occur and affect the self-actualization of the South African Muslim child.

The conclusion reached is that Islam holds possibilities for the self-actualization of the South African Muslim child since it satisfies the demands of the pedagogic.

TABLE OF CONTENTS

		Page
	DECLARATION	(i)
	DEDICATION	(ii)
	ACKNOWLEDGEMENTS	(iii)
	SUMMARY	(iv)
1.	INTRODUCTORY ORIENTATION	
1.1	Introduction	2
1.2	Motivation for this Study	6
1.3	Problem Formulation	10
1.3.1	Introduction	10
1.3.2	Historical background of Muslims	14
1.3.3	Homogeneity amongst Muslims	17
1.3.4	The Muslim home	21
1.3.5	The Muslim school	24
1.3.6	Present day South African education for Muslim children	25
1.4	Delimitation of Field of Study	29
1.5	Thematological Analysis	32
1.5.1	Fundamental pedagogics as a science	32
1.5.2	The concept "Westernization"	35
1.5.3	The concepts "Muslim child" and "adolescence"	37
1.6	Methodological Justification	39
1.6.1	Introduction	39
1.6.2	Existential phenomenology	46
1.7	Summary and Further Programme Announcement	48
1.7.1	Summary	48
1.7.2	Further Programme Announcement	50

	Page
2. A REFLECTION OF ISLAM	
2.1 Introduction : The Nature of Religion	52
2.2 The Religion of Islam	53
2.2.1 Islamic Decrees	55
2.2.1.1 Significant Prayers	62
2.2.1.2 The Month of <i>Ramadaan</i>	67
2.2.1.3 The Month of <i>Zil-Haj</i>	69
2.2.1.4 <i>Zakaat</i>	75
2.2.2 Terminology in the Islamic code of life	77
2.2.2.1 <i>Fiqh</i> (Laws of Islam)	77
2.2.2.2 <i>Math-ab</i> (Schools of Thought)	78
2.2.2.3 Prophethood	81
2.2.2.4 The Holy Quran	82
2.2.2.5 <i>Wudu</i> (Ablution)	83
2.2.2.6 Tasmiyah (Name giving)	83
2.2.2.7 <i>Aqeeqah</i> and <i>Sadaqah</i> (Sacrifice)	84
2.2.2.8 Circumcision	84
2.2.2.9 <i>Mala-l-Qah</i> (Angels)	85
2.2.2.10 Predestination in Islam	86
2.2.2.11 Eschatology	87
2.2.2.12 The Islamic calendar	88
2.2.2.13 Muslim taboos	89
2.3 The Culture of Islam and Challenges for the Muslim Child	90
2.4 Ontological Explication of Islam	110
2.5 The Self-Actualization of the South African Muslim Child	113
2.6 Summary and Further Programme Announcement	116
2.6.1 Summary	116
2.6.2 Further programme announcement	118

	Page
3. A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF WESTERN MAN	
3.1 Introduction	120
3.2 The Phenomenon Education	120
3.3 The Agogic Sciences and the Role of The Agein	129
3.4 The Andragogical and the Pedagogical	131
3.5 Ground Structures of Human Existence	134
3.5.1 Interhuman involvement	134
3.5.2 Personal openness	137
3.5.3 Changeability of norms	142
3.5.4 Cultural extension	143
3.5.5 Egalitarianism	144
3.5.6 Religiousness	145
3.5.7 Phenomenological relatedness	149
3.6 A Fundamental Pedagogical Analysis of Islam	151
3.7 Summary and Further Programme Announcement	154
3.7.1 Summary	154
3.7.2 Further Programme Announcement	158
4. WESTERNIZATION AND ISLAM	
4.1 Introduction	160
4.2 The Influence of a Modern Ideology on Islam	169
4.2.1 Modernization and Islam	169
4.2.2 The formation of ideologies	170
4.2.3 Cultural tradition and modernization	173
4.2.4 Cultural tradition and ideological mobilization	177
4.2.5 A comparative study of Marxism as an example of a modern ideology with Islam	178
4.2.5.1 Introduction	178
4.2.5.2 Marxism	180
4.2.5.3 Marxism and historical materialism	182
4.2.5.4 Marxian pedagogics	184
4.2.5.5 Basic concepts in Marxist education	186
4.2.5.6 Views on Marxist education	188

	Page	
4.2.5.7	Marxist and Islamic perspectives : a distinction	191
4.2.6	Conclusion	193
4.3	Technology and Islam	196
4.4	Conclusion	199
4.5	Summary and Further Programme Announcement	201
4.5.1	Summary	201
4.5.2	Further programme announcement	202
5.	CONCLUSION, SUMMARY AND RECOMMENDATIONS	
5.1	Introduction	204
5.2	Conclusion	208
5.3	Summary	211
5.3.1	Introduction	211
5.3.2	The theme of the research	211
5.3.3	Cross-Cultures and the influence of westernization	213
5.3.4	Methodological exposition	215
5.3.5	An Ontologic - Anthropological perspective of being human	219
5.3.6	A fundamental perspective of man	221
5.3.7	The religion of Islam	224
5.3.8	A fundamental pedagogical analysis of Islam	229
5.4	Recommendations	230
5.4.1	Introduction	230
5.4.2	Further research	230
5.4.3	Didactical Pedagogical recommendations	231

	Page	
5.4.3.1	Correlation of subjects in the present South African school curriculum with themes from Islam	231
5.4.3.2	Community links and the school	232
5.4.3.3	Creating an awareness and recognition of multi-factors in a multi-cultural society in the context of mutual enrichment	232
	BIBLIOGRAPHY	236

CHAPTER ONE
INTRODUCTORY ORIENTATION

- 1.1 INTRODUCTION
- 1.2 MOTIVATION FOR THIS STUDY
- 1.3 PROBLEM FORMULATION
 - 1.3.1 Introduction
 - 1.3.2 Historical background of Muslims
 - 1.3.3 Homogeneity amongst Muslims
 - 1.3.4 The Muslim home
 - 1.3.5 The Muslim school
 - 1.3.6 Present day South African Muslim children
- 1.4 DELIMITATION OF FIELD STUDY
- 1.5 THEMATOLOGICAL ANALYSIS
 - 1.5.1 Fundamental pedagogics as a science
 - 1.5.2 The concept "Westernization"
 - 1.5.3 The concepts "Muslim child" and "adolescence"
- 1.6 METHODOLOGICAL JUSTIFICATION
- 1.7 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT
 - 1.7.1 Summary
 - 1.7.2 Further programme announcement

1.1 INTRODUCTION

Throughout the world where men live and work together, human beings form a cultural bond. Man is by nature a cultural being and is therefore culturally bound. Different communities where people live and work together often experience nature's way of mutual cultural influence which is termed **cultural assimilation**¹ and **acculturation**². Cultural assimilation and cultural acculturation can have both beneficial and detrimental results on multi-cultural societies. On the beneficial side, minority groups make progress and benefit from the wider community. As a result of cultural assimilation, the South African Muslim child has excelled in major disciplines such as medicine, architecture, law, commerce, politics and education. The entire aspect or phenomenon of multi-culture is very complicated and wide. However, whether the same could be said of Islamic cultural preservation is a matter of concern to the community. While appreciation is acknowledged for the positive influence from a broad western culture on a minority group such as the Islamic community in the Republic of South Africa, there exists also a big problem concerning the cultural heritage.

¹ **Cultural assimilation:** "In our own society we are increasingly faced with a variety of groups with their own cultures and sub-cultures. Culture is not static, it is an active process. It accumulates and becomes diffused. Through increasing contact with other societies and with assimilation, the culture of any particular society changes. A multi-racial society, a heterogeneous society, may well ask the question as to what is desirable for the next generation to know and be taught" (Morrish 1978 : 58).

² **Acculturation:** "The culture of a society is the way of life of its members, the collection of ideas and habits which they learn, share and transmit from generation to generation. Acculturation is the adoption of the values of one culture for another" (Haralambos & Heald 1982 : 3).

The concern is heightened particularly since Islamic culture (as with other cultures), is imbued with a beauty and aesthetic quality which takes pride in the home and hearts of Muslims. The quality of Islam or any other specific culture lies in its uniqueness. Newman (Jeffcoate 1984 : 37) explains: "... culture means something cultivated, as a result of long experience of the race, something ripened. It is receptive to beauty and human feelings. Worthwhile experiences of the race, are so assimilated in the mind that they improve the quality of the mind". The displacement of cultural ideals, the compensatory strains of one culture for another could have devastating implications for individuals and the community.

Today, owing to scientific and industrial advancement, the life-styles of people are affected. Minority communities with their individual tradition and heritage could and often do give way to wider and broader cultural influences. Community life-styles, cultural practices and religious values in minority communities lose their emphasis and meaning. The influence of westernization on certain minority groups can under certain circumstances result in mental uncertainty and social and political chaos. This could lead to feelings of insecurity experienced by parents and children as well as confusion with regard to traditional values of the minority group. Traditional values become vague and in turn confuse educational goals. Various cultures crumble under the pressure of Westernization with detrimental effect. Confusion with regard to traditional values of the minority group is experienced by children. The implications are serious. It could result in

uncertainty and chaos. These fears have received increasing consideration in recent times. Incidents of psychological turmoil amongst youngsters in the Durban, Natal region of South Africa received comment from psychologists and religious leaders. Schlebusch, professor of Medical Psychology at the University of Natal in Durban, attributes deviant behaviour as a:

"... move away from traditional support systems including religious organisations. Indian youngsters, especially those moving away from traditional value systems, are particularly vulnerable. This rejection of the moderating influence of religion also alienates them from the social and religious support mechanisms which are obtained through religious get-togethers, friendships and Sunday services"

(Schlebusch 1992 : 1).

Values which do not have any bearing on religious precepts are easily made flexible. However, Islam, being a religion with fixed principles has, in South Africa and in many other parts of the western world, met with conflict. The conflict is in the main cultural and religious. The termination of the twentieth century has brought with it advanced knowledge, a rapid pace of life and in many countries and communities, an altered cultural milieu. Generally, in most Islamic countries, modernization is made to adhere to religious and cultural demands. Islam beseeches mankind to seek knowledge from the cradle to the grave as long as religious and cultural values are not disturbed. However, it is in keeping abreast of new found knowledge that the Muslim child may experience difficulties in maintaining the status-quo of Islamic ideas.

In western countries such as the United States of America and Great Britain, the Muslim child is caught in the midst of a changing economic and social structure. Different types of changes brings complexities and aggravates the identity crisis in growing children.

The problem is heightened more since the child should be concerned with the realisation and self-actualization of his or her potential. A conflict situation arises and there is perhaps frequent weighing of values and norms. Islam stresses the need for growth, progress and more knowledge. At the same time, it demands modesty and moderation in day to day activities. The contrast therefore results in a clash of values.

The Muslim individual has a need to fulfil fundamental religious principles and simultaneously, because of his or her social circumstances, make strides in a dynamically changing world. The Muslim child living in a western context is therefore at cross-currents - on the one hand he has to satisfy his religious and cultural ideals and on the other hand he has to adapt to the changing strides made by his wider western counter-parts. If the religious goals rate highly on a person's scale of values, the mentioned problem and identity of the individual is further in jeopardy. The concern of the researcher therefore is to observe to what degree the east-west conflict hinders or supports the South African Muslim child's vision of life and his accomplishment of self-actualization. The researcher is concerned with the influence and impact of westernization on the Muslim child and the manner

in which western influence impinges and so distances the child from his cultural roots and the ways and means by which the home and community work towards retrieving cultural deficiencies. The dilemma therefore, is to set the educational goal and aim of parents and the community for the Muslim child in a multi-cultural South African society.

It is therefore believed that the topic of this dissertation "A Fundamental Pedagogical Analysis of the Influence of Westernization on the South African Muslim child" is meaningful, justified, and necessary and is a matter of importance for all.

1.2 MOTIVATION FOR THIS STUDY

The researcher of this thesis is a South African-born Muslim, which is one of the minority population groups³ in South Africa.

The majority population group⁴ is Christian with regard to religion. The Muslim community is predominantly of Asian and Malaysian origin whose forefathers first arrived in South Africa from and before the year 1860 (Boyce 1974 : 721). Cultural and religious links with the homeland are

³ **Minority population group:** "Ethnic minority groups can be identified by three main elements - relative smallness, relative powerlessness and cultural difference probably arising from foreign extraction" (Jeffcoate 1984 : 1 - 11).

⁴ **Majority population group:** the wider community which can be identified by its largeness and influence.

occasionally maintained intensively by elder community members and with new generations, sparingly. The common bond between Muslim members is the religion of Islam which serves as a cohesive matrix. A severing of ties with Islam would imply a severing and weakening of community bonds amongst Muslims which could result in negative implications for education.

With the close of the twentieth century, there have been growing fears that the stable homogenous foundations of the Muslim community has in effect been disturbed. This is to be observed among South African Muslim adolescents who do not consider religion to be of priority in their scale of values and who adopt western style social interests which are taboo to Islamic principles. The problem quite clearly appears to be the influence of western ideals and way of life which serves as an easy option in a complex world. One reason for this is that Islam has a unique, structured pattern of life. If not disciplined, it is easier for Muslim youth to compromise an Islamic lifestyle for a less demanding western one.

There could be another reason for such compromise. Chapman (1990 : 3) explains cultural dissertation as "... a blind colonialism operates here ... education policies were put into place by white governments and whites, as heirs to the western tradition, resulting in the denigration of other cultures". The denigration of other cultures in the Republic of South Africa is realised in the education field where a Christian-National philosophy dominates

almost all government schools. Intensive secular⁵ education, emphasising industrial, technological trends, are programmed into the syllabi. The training ground for total, authentic education and shaping the Muslim adult is disturbed at the roots. Alternative solutions to the existing and growing problem has to be discovered and immediately counter-acted.

This study would be of particular concern for all Muslim individuals in the South African Western society who are striving to harmonize both worlds with the least amount of compromise. Other minority groups with peculiar ethnic backgrounds, who have fallen prey to the inescapable wield of western influence would also realize the significance of this study. Any group defined as minority groups in present and future South Africa would regard the study to be of special concern in the interest of cultural preservation and fundamental pedagogical needs for their communities and individuals. In a changing South Africa this is a vital aspect which demands serious consideration.

To date studies have centred around programmes concerning the preservation and enrichment of Asian languages and vernacular schools. No study regarding Islam and the cultural crisis phenomenon has been attempted in South Africa (Human Sciences Research Report of 1989). Furthermore, this study includes as its perspective the fundamental

⁵ **Secular:** "concerned with the affairs of this world, not sacred, not monastic, not ecclesiastical, temporal, profane" (Concise Oxford Dictionary 1964 : 1143).

pedagogical theme with regard to Islam and the Muslim child. This alone is a novel approach to the topic. The need for a fundamental pedagogical orientation to the study is vital since Islam is an ordered religion and prescribes a way of life; and Fundamental Pedagogics provides an ordered, structured educational outline from which meaningful educational practices can be realised. The basic guidance that the pedagogician can derive towards an authentic education can also be realised through an understanding and study of Fundamental Pedagogics. It is the mature, cultured educator who could provide a sound education for the immature child particularly the child who is on the threshold of adolescence who at this stage in his development could become accessible to change and influence. This is so because the adolescent is very much on his own. The adolescents interests merges into the world of the adult and permits him to mould his own life-world concepts. Such concepts and ideals could be a slight to Islamic ideas. Therefore it is the adolescent in particular who would be of interest. No individual could underestimate the need for well defined, harmonious communities and individuals. It is without doubt that educationists in the field of Fundamental Pedagogics present a perspective which lays the basic guide on the road to harmonious living amongst all people and is therefore much appreciated.

1.3 PROBLEM FORMULATION

1.3.1 INTRODUCTION

In most parts of the world the Muslim child receives his schooling in a multi-faceted cultural society (the exception being countries where the population is predominantly Muslim so that the home and community moulding of the child is imbued with Islamic principles). In a multi-faceted society, interruptions to Islamic objectives has proved to arouse conflict. Cultural and religious interruptions are evident in formal schools in South Africa where education is predominantly Christian-National orientated. The Muslim child is confronted with two sets of formal education, viz:

1. firstly, that of Islam which comprises a set of values and beliefs which gives direction to the child's world-view and shapes his perspective of the world, of life and of death;
2. secondly, that of Christian-National Education whose world-view dominates a large slice of South Africa and the world.

Subsequently, the emotional, social, religious and in fact the total moulding of the Muslim child occurs on two levels - on the Islamic level and on the Christian level - with the hope of transcending the fear that the numerically superior western civilisation will have a marked influenced on the Muslim child. Muslim communities therefore live in fear of the possible loss of cultural and religious values.

The average Muslim child lives in a heterogeneous society among people with diverse philosophies, for example, the Christian child, the Hindu child, the Jew, the Parsee, the atheist, the African Zionist and the Marxist to name but a few. In fact, the child is surrounded by rich, cultural stimulation and it is his 'conscience' that has to have the strength of its conviction to keep alive the Muslim in him. (Other minority communities e.g. the Jews, fill their world with religious and cultural enrichment in order to preserve their religious and cultural heritage). Oberholzer's main concern of modern man therefore is indicative in the words:

"It is the author's deepest conviction that the whole history of mankind and of every particular individual gives evidence of the series of answers that have been given apropos this basic human concern - namely that man as a being in transit is not only encountering, but overwhelmingly being encountered by a concealed future"

(Oberholzer 1975 : 2).

It is not the uncertainty of the future that necessitates the interference and concern of the adult or 'agein' to help shape the destiny of the child. The problem of western influence amongst Black communities, has been expressed by Luthuli (1981 : 35) when he speaks of "a historic cultural background of Black people in relation to the changing nature in the aim of these people's education". Luthuli has the following to say of acculturation:

"What emerges from the acculturation is its effects on the philosophy of life of Blacks and consequently on their aim of education. Thus the present state of Black people and the various independent Black states ... reveals a variety of forces that were and still are at work in the history of these people. These forces include, inter alia, the zeal of the missionaries to convert Blacks to Christianity and the impact of western

capitalist economy and the momentum of western culture on the whole"

(Luthuli 1981 : 35).

The same concern is highlighted by Nadvi (1985 : 23) in the following lines when he points out that the different value structures expressed by some forms of western education and those set by an education imbued with religious goals have far reaching significance:

"Both education and educational systems in the West have become increasingly secular to the extent that God does not figure anywhere in the present day educational policy or in the curriculum. Consequently, there is a contradiction between the values and purpose of life set by religion and those set and propagated by secularized education. This contradiction is the result of the concept upon which the present day education is based. It is an undisputed fact that every person of education embodies a particular philosophy which emanates from a particular concept from which it cannot be isolated"

(Nadvi 1985 : 23).

Since Islam has staunch, rigid tenets built into the ethos of its world-view, the conflict and cross-currents which faces the Muslim child is all the more challenging. The conflict takes many forms through personal beliefs, values and social practices. Though there is reference to culture as a universal phenomenon, the point is that culture is brought into existence by people acting, behaving, thinking and living. Culture, therefore, constitutes the experiences of a group of individuals as they live history at a given time. One of the aims of education is to distil cultural values. The aim of education is to lead the child to adulthood.

The "agein" in the Muslim community stress the need for Islam to take pride

of place in the Muslim child's heart. Fundamental principles have to be fulfilled in the face of a dynamically changing world. An Islamic world-view is disturbed and even fragmented if:

1. Islamic principles rate highly for one who is striving to maintain a cultural balance in a dynamic and progressively technocratic world;
2. capitalistic tendencies, which often rate highly in western civilizations, have an impact on the Muslim child.

Individuals who have an ingrained sense of Islamicization are concerned with the possible loss of Islamic values and perception on the part of the child and ultimately the realisation of the goal of education. The researcher is concerned with the cultural value critique for the Muslim child as seen in the wider context of a heterogeneous western orientated South African society. Culture is a crucial aspect of man and needs cognizance from a fundamental pedagogical promise. Ellis, Cogan and Howey (1981 : 143) report "... the learning of one's culture, is the focus of the education process. Children participate in the social processes toward the goal of citizenship in the group. The kinship group is the primary agent of learning".

Researchers (Morrish : 1978; Landman *et al* : 1982) have argued that it is vital through education to preserve a degree of 'homogeneity'. From a fundamental pedagogical perspective it is the human relatedness which is of vital significance. According to Durkheim (Morrish 1978 : 74) education

provides this diversification.

The influence of westernization and the effect of new ideologies on Islam is repercussive for the Muslim child in a highly technocratic South Africa. Subsequently the recognition and stability of Islamic culture is a matter of concern. Likewise 'human relatedness', 'human committedness' and 'human conscientization' are matters not only concerning the Muslim child but children from any other ethnocentric group and all South Africans in a future South Africa. The concern of the researcher is therefore to study the homogeneous nature of Islam and to note western influence on Islam and the Muslim child from a narrow and wider interpretative critique.

1.3.2 HISTORICAL BACKGROUND OF MUSLIMS

Islam purports a fixed way of life with regard to world and life-view. The education and lifestyle of a child are expected to adhere to principles laid down by religious and cultural beliefs.

Pachai (1980 : 14) reports that from around the mid-nineteenth century (1860 and before) Muslims, together with their Hindu and Christian peers, tilled the lands and sold their goods to White and Black communities. Many Blacks were eventually employed by rural Indian farmers. The enterprising business acumen of Muslims, helped trade flourish in various provinces of South Africa - the Transvaal (which has a predominately large Muslim community), Natal and the Cape. In the Orange Free State, however, their

movement was by law (from 1884) restricted (Pachai 1980 : 14). The Cape has a very large population of Malays who were brought from Indonesia and other East Asian countries during the period of the slave trade (1658-1767) (Elphick & Giliomee 1979 : 83).

The researcher wishes to report that Malays are generally staunch practising Muslims who rigidly adhere to Islamic principles.

There is also a strong influence of the Afrikaner cultural heritage⁶ upon Malays and upon some Muslims of Asian descent residing in the Cape. Afrikaans is in many instances by choice (both in the Cape and in the Transvaal) the first language of Muslims. The Afrikaner cultural influence is also to be observed in their cooking e.g. the preparation of "bredie" which is a Cape Afrikaner dish.

⁶ **Afrikaner cultural heritage:** "The culture of a society is the way of life of its members, the collection of ideas and habits which they learn, share and transmit from one generation to another" (Haralambos & Heald 1982 : 3). Culture refers to beliefs, customs and habits. It is the view of the researcher that Afrikaners have a particular set of beliefs and ideology. For example, their Calvinistic beliefs which preaches God-consciousness and independence. The customs of Afrikaners would also refer to the peculiar traditions of the community e.g. the introduction of "koeksisters" and "potjiekos" for the culinary palate. Afrikaners are also known to the researcher to be a very closeknit community concerned with family welfare and stressing sound educational commitment. The Afrikaans language has Netherlands or Dutch as its basis. Islam and Afrikaanism have much in common in that they are concerned with the conservative and preservative modes of rearing children and laying down basic religious and community values.

Therefore it is interesting to note that all Muslims are called so because he or she practices the religion of Islam although the "mother-tongue" may differ from one Muslim to another. From the researcher's knowledge of the Muslim community, the home language or vernacular of different Muslims may range from the speaking of Urdu (a language that has roots in Persia); Gujerati (of North Indian origin but adapted and transformed by Muslims); Memon (which is entirely individualistic and spoken by the Muslim Memon community who predominately originate from Probander and Jodya); Korkni (which is a dialect spoken by the Marati speaking people who originate from Bombay and the West Coastal regions of India). Muslims in the Cape and Muslim Transvalers prefer to communicate in Afrikaans whils't Muslims in Natal prefer to communicate in English owing to their more anglicized colonial heritage.

The language that binds all Muslims in prayer is Arabic - the predominant spoken language in Middle Eastern countries, for example, Arabic and Egypt. The Quran - the holy scripture of Muslims is written in Arabic and parts of it are recited daily through prayer by Muslims. English or Afrikaans translations of the Quran and other religious texts are available since Muslims generally are not versed in 'speaking' Arabic. The Muslim child in South Africa is currently introduced to the learning of Arabic in the formal afternoon religious school referred to as Madressahs e.g. The Anjuman Madressah (refer to page 25 for list of maddressahs provided). In order to motivate the learning of Arabic, schools throughout South Africa which are

engaged in Islamic studies include items in Arabic for school concerts. Whilst helping to supervise the Arabic Department at the Orient Secondary School in Durban (1980-1982), the researcher mooted the idea of Arabic drama. The notion was well-received and Arabic was made to come alive. Family trees help individual Muslim families to trace their early heritage which could originate from Arabia, parts of Asia, North Africa and Indonesia.

1.3.3 HOMOGENEITY AMONGST MUSLIMS

The one strong binding force or common denominator that links all Muslims is the religion of Islam, of which the Muslim shows pride of purpose in his everyday existence. The Muslim child is usually observed and identified from cultural and religious practices which take root early in his life. Such practices form part of this socialisation as explained by Mussen (1975 : 244) who report:

"This process of socialization, described as the process by which the individual acquires those behaviour patterns, beliefs, standards and motivations that are valued and appropriate in his own familiar, cultural, social, ethnic and religious group begins early in the child's life"

(Mussen 1975 : 244).

The following description indicates homogeneity expressed amongst Muslims, as will be explained in Chapter Two when dealing with the religion of Islam. All Muslims are beckoned to prayer by the call of the Muezzin, (the person responsible for sounding the call). Men and boys gather at the local mosque (a place of worship) for the five daily prayers.

The researcher of this thesis, wishes to report that in accordance with the Quran and Hadith, Muslims are expected to dress modestly at all times. During prayer men cover their heads. A cap called a 'topi' serves this purpose. The attire of Muslim women and young girls generally reveal Islamic standards. The women ought to be covered or draped from head to foot. Garments are generally long-sleeved and worn in a gown-like style or knee-length dress and pants-suit of Indian origin. The head is 'usually' covered by a scarf of varying length, style and shape. A women is expected to choose clothing of sober or modest style.

In modern day practice, there is the inclination by Muslim women to imitate western dress. In everyday life, the choice of western colour and design adopted by practising Muslims could be a hindrance to Islamic ideas since Islam emphasises sobriety. In such a case the person's head is therefore often uncovered and the length of the sleeves and hemlines may vary. In many South African schools today, a Christian-National policy prescribes westernized uniforms which are not traditional Muslim dress. Although many South African schools permit an adjustment to prescribe uniform for Muslim children, the adjustment could mar or cause a disruption in the homogeneity amongst Muslims.

According to Muslim tradition, a woman is expected to be home-bound and to reserve her interests to domesticity and to lead a pious existence. However, with western influence and an increasingly demanding economy

the Muslim career woman in South Africa and in other parts of the western world, is not uncommon. The only indication of marriage is that she wears a ring (in typical western tradition) on the third finger of the left hand. Formerly the practice was to wear the ring on the middle finger of the right hand.

A dowry⁷ of twenty five rand (R25) is minimally stipulated when a Muslim man and woman marries. Today, the dowry varies from R25 to large sums of money depending on the affordability on the part of the husband-to-be. However, there are Muslim individuals who are concerned with fundamental religious principles and therefore arrange the simplest of marriages. A common form of dowry today is the **Kruger Coin**⁸.

⁷ **Dowry:** In a Christian sense dowry refers to the "portion a woman brings to her husband" (Concise Oxford Dictionary, 1964). Dowry in the Islamic sense is referred to as "Mahr" which means bridal money which is given to the wife by the husband. A Muslim woman is not required to bring any dowry from her parental home. On dowry or "Mahr" Allah has stated: "And give the woman (on marriage) their "Mahr" as a gift" (Holy Quran 4 : 4) and "If you have given the latter a centar (of gold i.e. a great amount) for dower (Mahr) take not the least bit of it back" (Holy Quran 4 : 20). The Hadith reports that when a man offered his hand in marriage to a woman, the Prophet Muhammed (P.B.U.H.) and asked, "Do you have anything to offer her?" The reply was in the negative. The Prophet (P.B.U.H.) then said "Go and search for something, even if it were an iron ring". The man went and searched and returned, saying "I could not find anything, not even an iron ring". Then the Prophet (P.B.U.H.) asked "Do you know something of the Quran (by heart)?" The man replied that he did. The Prophet (P.B.U.H.) then said, "Go! I have married her to you for what you know of the Quran" (Hadith Volume 7 : 60-62).

⁸ **The Kruger Coin:** In October 1990, the Kruger coin was valued at approximately R 1025.

At the marriage ceremony or "Nikah", a priest or Moulana marries the man and women after marriage vows have been exchanged. It is a short, simple ceremony very much like that of the Christian marriage ritual. Marriage for a Muslim is very binding. Divorce or "Talak" is not common. A man is permitted to have more than one wife according to the Prophet Muhammed's teachings (Hadith Volume VII : 23).

A man pronounces divorce on his wife by uttering three times that he grants her a divorce or he may utter the divorce proceedings on three different occasions (Hadith, Volume VII : 181).

Details of an Islamic marriage or divorce is controlled by a Muslim priest. A Muslim women can only remarry her husband on condition that she marries another man first (Hadith Volume VII : 178).

Therefore marriage vows are binding on a woman in Islam. In western countries, married couples may also sign a state register which legalizes the marriage. It is also not uncommon for a Muslim woman in a western country, like South Africa, to issue divorce proceedings against her husband. In Muslim countries both husbands and wives may, however, be reluctant to divorce their spouses as such an act would not be socially acceptable.

1.3.4 THE MUSLIM HOME

The Muslim home has no marked symbol or signatory on the exterior to indicate that it is the home of a Muslim. On the interior, however, a marked feature is that there are no images or portraits. To ward off polytheistic tendencies (as was prevalent in pagan times in Arabia), the presence of images in any form - be it ornamental or on printed fabrics - is frowned upon. Images are regarded to be distractions, more so in times of prayer. The Prophet Muhammed (P.B.U.H.) said to his wife Ayesha, "I was looking at the marks on the Khamisa (i.e. shirt) I wore during the prayers and I was afraid that it may put me in trial (by Allah) by diverting my attention" (Hadith Volume I : 226).

The practice of such displays is taboo although in some homes this is waved aside and one may find a portrait in some remote bedroom area. The intention for such taboo is that no living or deceased person or prophet is revered other than Allah, the Unknown and the Unseen. Arabic scriptures, containing verses from the Quran are intricately etched in gold and silver ornamentation and adorn the wall, framed in glass or woven on rugs. The scriptures serve as a reminder of the purpose for man's existence and the ultimate reality to which a Muslim should work towards. Prayer rugs are made available to Muslims visiting a home when it is time for prayer. Since it is more blessed to pray in congregation, men generally rather pray at the local mosque than at home.

Festive occasions evolve around religious events to which all Muslims partake. The purpose of these occasions and events will be discussed in Chapter Two (refer to pages 80-87). The five prayers of the day are compulsory in terms of the religious principles stipulated in Islam (refer to Chapter Two : 59, 72, 73).

Western influence has brought with it new community roles and lifestyles. The advent of television in the home and the influence thereof, the career orientated woman and the total demands made by a changing economy are some changes which serve as additional distractions from expressed Islamic tenets.

These disruptions and discontinuity of an Islamic lifestyle in the home patterns are obviously of a serious nature. Muslim parents residing in western societies have a tremendous task since the home plays a crucial role in the total development of a child, be it cognitive, conative, social, physical, religious or emotional. Douglas, Ross and Simpson showed that home influences are essential for a child:

"... the crucial component seems to be the parents' role as educators of their children, which active participation ... the process of adult-child interaction is essentially one of mutual responsiveness, with parent and child mutually reinforcing each other, then the question is how to imitate and maintain this as a positive cycle for the developing child"

(Child 1986 : 21).

Any child needs the support of a pedagogue and a parent in both the formal and informal pedagogic situation. With regard to the latter, O'Hear says:

"Whatever values are considered desirable and worth teaching such as honesty or respect for others, are best and most effectively learned in more informal circumstances than in the school, above all in the home"

(O'Hear 1981 : 119).

With regard to the formal pedagogue situation both Steyn *et al* (1986 : 118) and Landman *et al* (1982 : 56) confirm that a more systematic treatment of values are transmitted through the home and school than the wider society.

The home is the child's first sheltered world which shapes or moulds his progress or journey into the wider world. The experiences the child obtains from his early surroundings provide him with a life view or philosophy that should guide him in his decision making throughout life. A sound philosophy of life should provide the child with the necessary sanity and sense of responsibility to enable him to make responsible choices in a complex modern world. The home should provide a safe environment where feelings of trust, love and security form the basis. These attributes are strengthened if the authority in the home is sound. According to Damast (1985 : 169) most western homes are characterized by one of three types of authority, namely an authoritarian, democratic or permissive type of authority. However, the Muslim home is characterized by a patriarchal authority structure. A male figure, the father or son is the centre around which all authority focuses. In this kind of authority structure, the Muslim child is nurtured with a protectiveness and control which is expected to continue throughout his life time and the same authority pattern is expected to continue for generations.

1.3.5 THE MUSLIM SCHOOL

It is with the above-mentioned type of home and authority background which makes it imperative that the teachings of the home and community are given recognition in the broader form of worldly education that the child receives. The support of the religious and cultural aspects of education side by side with secular education is important for the well-being, development and self-actualization of the Muslim child. According to Taneja (1984 : 281) research has proved that sharp differences between home and school atmosphere could lead to social and cultural conflict for the child. Taneja (1984 : 281) therefore points out that " ... the teacher or school can no longer afford to live in academic isolation". The school plays more than just an academic role. It should be concerned with total education and the end perspectives when the child leaves the portals of the school. Anyone who aspires to be an effective teacher should understand the nature of the community which the school is required to serve. It is for this understanding that there is need for developing more intimate home-school community co-ordination. In the words of Saiyidain:

" ... a peoples' school must obviously be based on the peoples' needs and problems. Its curriculum should be an epitome of their life. Its method of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting"

(Saiyidain 1975 : 65).

Saiyidain's words stress the fact that the ultimate objective of the school is to produce socially efficient members. Without interaction and mutual respect between the home, school and society, members would not be

efficient and content. Present day research suggests that with an authentic combination of the three components, accomplishment and progress can be stepped up to a marked degree.

1.3.6 PRESENT DAY SOUTH AFRICAN EDUCATION FOR MUSLIM CHILDREN

In order to preserve the homogeneity of Islamic cultural values and to provide a meaningful and authentic education for the Muslim child as a totality, the Muslim community has in some measure (through **special religious classes**⁹ and state-aided schools) incorporated cultural values and provided meaningful education and so paved the way for an integrated system of education. In 1927 the Cape Town Agreement was signed between the government and the Indian community which encouraged the upliftment amongst all sections of the Indian community in South Africa (Government Gazette : 1927). This implied that the religious and cultural practices of minority groups would receive state support and motivation.

The curriculum for Muslim children engaged a progressive element by implementing the best in the Deenyaat (i.e. Islamic education) and the best form of secular education. The conception of a secondary school and

⁹ **Special Religious Classes:** in Islam such organised class programmes are referred to as Madressahs. Here, the teaching of Arabic religious texts, the Quran and its significance, the five daily prayers and Islamic history form the major parts of the syllabi. The teaching of home languages e.g. Urdu or Gugerati are vernaculars that each particular Madressah may choose to include as part of the syllabi.

teacher training college was put to the Indian community by the Rt. Hon. V.S. Srinivasa Sastri, who was the representative of the Indian Government in South Africa during 1927-1929 (Sastri College Souvenir Brouchure 1981 : 2) and the idea received whole-hearted support. The Madressah Anjuman Islam Primary School was the premier school founded for academic, cultural and religious integration. To date there are only six schools situated in the city of Durban that include an integrated time-table system. They are:

1. Orient Islamic Secondary School
2. Orient Islamic Primary School
3. Anjuman Islam Primary School
4. Juma Masjid Primary School
5. South Coast Madressah School
6. Ahmedia School (converted into a private school, Lockat Islamia College, in 1985)

The Human Sciences Research Council Report of October, 1981, via the De Lange Commission Report, succeeded in convincing the government of the time to allow educational, cultural and religious provisions for minority groups. The Government White Paper for the provision of education in the Republic of South Africa (1983) subsequently endorsed this view in favour of minority groups in South Africa. The De Lange Commission Report (clause 3.3) reads as follows:

"The Government reaffirms that, in terms of its policy that each population group shall have its own school, it is also essential that each population group should have its own education authority/department ...".

Hence the education department responsible for the Indian community is referred to as the Department of Education and Culture. The term 'culture'

is singled out for the authentic education of a child. The term 'culture' will be discussed in Chapter Two (compare par. 2.2). Suffice it to say at this point that all communities: White, Black, Coloured and Indian, have always realised and, since the De Lange Commission Report, felt the need for cultural integration in secular education.

However, the financing of the integrated or state-aided school today still depends largely on community support. The Department of Education and Culture assists individual communities on a rand-for-rand basis. The finance demand on communities therefore is high. According to Asmal:

" ... The general mental attitude of the past was that the community relied solely upon the wealthy few to maintain their religious and educational institutions. ... This calls for increased interest on the part of parents to provide generous financial contribution to the religious education of their children"

(Asmal 1977 : 20).

The Muslim community has made sacrifices to ensure that the religious education of their children has been catered for. State-aided schools for Muslim children have been in city centres to cater for the needs of the majority. Those children who live in outlying areas, travel long distances in order to obtain religious instruction. As Head of Department for Languages at the **Orient High School**¹⁰ during the years 1980-1982, the researcher is

¹⁰ **Orient Islamic Educational Institute:** The school, consisting of both a primary and secondary phase, was built in 1960. It is set amidst the Centenary Road educational complex in the Durban central area. The school is renowned for its Kufic decoration on various parts of the building. The art of Calligraphy was cultivated by Muslims in the earliest times and was more esteemed than the art of painting. Floors and ceilings are adorned with tiles forming Islamic (cont. on p. 28)

aware of the problems that plague both community and Education Department. Most Muslim children in South Africa therefore attend both primary and secondary schools where no religious education is conducted. It is, however, incumbent on every Muslim parent to send his child to a specialized religious school called a "Madressah" from 15:00 to 17:00 each day. The total school attending hours are long, tedious and demanding on any child. At the day school the child is expected to retain the positive attributes gleaned from his Christian National Education and dispose or ward off those qualities that are considered to be detrimental to Islamic dictates. This implies a kind of perpetual moulding and re-moulding of concepts in the child. It is therefore imperative that the parent or guardian or custodians of culture or religion have a significant and valuable role to play in the two educational worlds of the Muslim child.

art of Arabesque design. Cursive style writing, known as Nakshi decorate the Kaaba Cloth hanging in the foyer over the entrance to the main hall. The Red Kaaba Cloth, probably of the 9th Century which found its way into Mecca from the collection of Turkish kings, also enhances the aesthetic aspect of yet another foyer. These precious items of heritage have been donated to the school. The institute is also used as a cultural centre. Religious programmes are integrated into the daily learning syllabi and special Madressah classes organised for adults. The school celebrated its Silver Jubilee Anniversary in 1985 (The Silver Jubilee Anniversary Magazine, 1985 : 1-7). Enrolment details for 1992: Pupil enrolment : 1 2000. Secular teaching staff : 51; Religious teaching staff : 10 (Patel Y Principal - 1992).

1.4 DELIMITATION OF FIELD OF STUDY

A study of the concept 'education' points to the realisation that the phenomenon 'education' can be viewed in both a narrow sense as explained below:

"Experience or nature, is still the teacher, but in the specific social institution known as 'schooling' it is guided by the teacher";

(Schofield 1980 : 32)

and in a broader or wider sense:

"Education is equivalent to experience, the experience of a living organism interacting with its normal environment"

(Schofield 1980 : 32).

We need, however, to understand the child in the education situation.

Peters (1973 : 36) justifiably proposes in place of a definition of education, three criteria or standards for education:

1. Education implies the transmission of what is worthwhile to those who become committed to it.
2. Education must involve knowledge and understanding and some sort of 'cognitive perspective' which is not inert.
3. Education at least rules out some procedures of transmission on the grounds that they lack willingness and voluntariness on the part of the learner"

(Peters 1973 : 36).

Very clearly the criteria refer to meaningful and personal committedness on the part of the learner. A cognitive internalisation of whatever is being learned and understood by the educand needs to take place. On the

epistemological level, what is 'worthwhile' to the learner is what matters and there should be a marked degree of 'voluntariness' on the part of the learner. Immanuel Kant in a short collection of Lectures *Über Pädagogik* (1803) pointed out the value and purpose of education. He asserted:

"A man can only become a man through education. He is nothing more than what education makes him. Education should discipline man and make him cultured and moral - its aim is ultimately the creation of a happier mankind"

(Runes 1964 : 70).

The education of the child involves society. Amidst the complexity of social and infra structures, it is the view of the researcher that a search for cultural identity, be it the Muslim child or any other child of differing yet homogenous cultural background, should be given recognition. Supportive educational enlistment should help cultivate the positive attributes of such cultures. Apart from creating a meaningful vision of life for him, his culture and personal input could enrich the broader society to which he belongs. Likewise all cultural groups encompassed in the South African society could offer sound challenges and a sense of sharing which would be of benefit to all communities as well as individuals. This is significant since a society is composed of individuals with varying philosophical views and interpretations of reality. As much as the idea of 'sharing' is important, the recognition and preservation of individual cultural values is equally important for mankind.

The researcher sees educational philosophy as a means to teach that the purpose of education is to offer:

1. Short term goals, for example, the passing of examinations and achieving academic levels.
2. Long term goals which refer to long standing tradition and values that are far reaching which shapes and moulds the individual's perspective of life.

It is a serious mistake to deny the historical and social roots of education since meaningfulness is inextricably bound with values. In this regard Fay (1975 : 51) is of the opinion that even so-called 'means' reflects the values of the person who supports it. Educationists should be aware of the social, moral and political values which are embedded in all fields of education as these shape and inform us in everyday life. It is interesting to observe Peters' notion of education as reflected by Horton and Raggatt:

" ... education has a value assumption built into it. And the morality it has inherited, both implicitly and explicitly, is essentially one of conflict"

(Horton & Raggatt 1983 : 19).

As part of the study the following would be observed:

1. An educational system imbued with multi-cultural reflections and varying religious impact must of necessity experience repercussions. Education, if authentic, has to meet with the demands of the cultural vision point of view and the Hegelian¹¹ 'World Spirit' point of view.

¹¹ **Hegelian:** Hegel was a German philosopher who took seriously the claim of the Greek philosopher Parmenides, that the whole universe is more real than its parts. He also took seriously Socrates' "dialectic method" of debate. For Hegel, reality is a process and moves with logic which is the dialectic of three separate (cont. on p. 32)

The point of view of the cultural authenticity from an Islamic perspective cannot be overlooked; the mystifying of its ideals through western influence is therefore a matter of concern.

2. A study of Islam, its principles and values will be considered in Chapter Two.
3. A fundamental pedagogical analysis of man will be considered in Chapter Three. The dichotomy of east-west conflict and the encroachment of diverse values on the Muslim child would be considered in Chapter Four. Noteworthy would be aspects of how the Muslim child balances or succumbs to varying western forces from a cultural and educational perspective. The pedagogic implications and the self-actualization of the Muslim child will also receive attention.

1.5 THEMATOLOGICAL ANALYSIS

1.5.1 FUNDAMENTAL PEDAGOGICS AS A SCIENCE

An area of concern from a fundamental pedagogical aspect is "the child as a being with values". The human world is one in which there is a definite order. Adulthood is an acceptance of a way of life. Entry into such a life-

movements - a thesis, anti-thesis and synthesis. The synthesis of the one movement is the thesis of the next. He explains reality in terms of three - Being, Nature and Spirit. Being is "reason in itself" (in German "*an sich*"); Nature is "reason for itself" ("*für sich*"); and Spirit is "reason reflected back into itself" ("*an und für sich*") (Feibleman 1973 : 148).

world is determined by norms. Viljoen and Pienaar state that:

"Man gives meaning to his world. He does this by acknowledging values which are given concrete form in his culture ... The act of education shows that the child is not at the mercy of uncontrolled passions. He can be made aware of values ... he accepts the order of things ... The child and the adolescent must attain their heritage and make it their own ... He wants to belong somewhere and he is prepared to contribute to the creation of a habitat"

(Viljoen & Pienaar 1971 : 168).

The above quotation verifies the fundamental pedagogic principle that the child's consciousness of values is awakened by the example of the adults who exemplify the values which they represent. The child and the adolescent have a longing for ennoblement. Viljoen and Pienaar (1971 : 169) find that " ... the multiformity of human life faces the growing person with a variety of values which cannot all be simultaneously integrated". The child should be made to value his heritage through norms since this helps to complete his life-view. He would then be in a better position to contribute towards a world-vision for the good of all human-beings and form better human relationships. This refers to the pedagogical search for the universally valid, unchangeable ontic structures which are preconditions for actualizing education in the life-world of man where man educates, is educated, is committed and offers himself to education.

Du Plooy and Kilian (1981 : 50) state categorically that:

" ... An authentic educator brings up a child according to his deepest convictions as to what is proper for the child to do. His convictions flow from his philosophy of life acquired over a long period. His philosophy of life provides answers to the

questions concerning what man is, his origin, his task and destination. Fundamental pedagogics has to penetrate the essence of the education relation. Educative systems have to take into consideration not only the aim of education but also how to reconcile, if ever, the various philosophies of life of parents in terms of the general educative aim. Fundamental pedagogics has to found the various education system in terms of the aim of education and the ingredients of parents' philosophies of life"

(Du Plooy & Kilian 1981 : 50).

Herein lies the crux of the dissertation under study. Educational needs should be satisfied in terms of a philosophy of life as well. Apart from a general education aim which is relevant for universal implications, the interest and concern of parents and the community is a matter of concern.

Education is ontologically founded and a child should perceive his educational goals in realistic terms. Human existence demands that eventually man must transcend his circumstances and design or re-design the world as world-for-me. Education would then be a support given to a child with the aim of helping him to take the position in life which he is supposed to occupy. Apart from adapting himself to circumstances, the child must realise himself in his individualness in obedience to the values by which he is chosen and which he himself chooses as the directives of his life. (Again Islam gives special meaning to the concept 'value' in this connotation). Education is therefore an original ontic phenomenon which appears in real life situations which are essentially educational relationships. For the child the education occurrence is virtually a life-occurrence.

1.5.2 THE CONCEPT 'WESTERNIZATION'

The concept 'westernization' has ingrained in its understanding the idea of culture and civilization. According to Burns (1973 : 18) " ... the stages of man's advancement ... have been referred to as cultures. This word is commonly used to designate societies or periods which have not yet attained to a knowledge of writing and whose general level of achievement is comparatively primitive". The word 'culture' also refers to intellectual and artistic accomplishments, to literature, art, music, philosophy and science. It explains complex patterns of ideas and traditions.

Burns (1973 : 19) continues to explain that a culture deserves to be called a civilization when it has reached a stage in which writing has come to be used to a considerable extent. Progress and advancement would have been accomplished in the arts and sciences, the political, social, and economic fields. The culture would have reached a complex, structured stage. Such a culture would then be referred to as a civilization.

This then follows our interest or concern with western or European civilization. According to Kew:

"... western civilization did not originate in the geographical context of Europe, nor has it in more modern times been limited to Europe. It began in the river valleys of the ancient Near East from where it gradually moved westward, first to the area adjacent to the eastern end of the Mediterranean, then to Crete, the Aegean, Greece and eventually, under Roman imperial sway, it encircled the entire Mediterranean Sea. The civilization of the ancient world was a Mediterranean civilization, and remained as such until well into the Middle

Ages. From the north the centre of gravity of western civilization moved gradually northwards, across Europe to the Atlantic seaboard, from where in early mode of times and later, it was carried overseas to areas as far apart as the Americas, Australia and South Africa"

(Kew 1973 : 2).

The study of Islam as a religious culture offers insight into the total experience of a Muslim's way of life. Features ranging from traditional manifestations of thought, worship, philosophy, folk beliefs, social organisations, family life, dress, diet and the role of religion are part of culture. Martin (1982 : 136) says that in the Middle East " ... the western traveller to the Islamic world is immediately struck by obvious cultural and social differences".

In South Africa, however, where there is a strong influence of westernization on Islam, the cultural and social differences between Islam and the west, are less marked. Muslim cultural transformation in South Africa can be attributed to heterogenetic change resulting from foreign influence. Von Grunebaum (1962 : 14) states that " ... the westernization of Islamic civilization in the last 150 years offers an equally striking example of the predominantly heterogenetic transformation". Such change or cultural transformation is stimulated or imposed from the outside. The transformation is brought about by acceptance of a new aspiration and value scale which is developed within the community itself.

Von Grunebaum (1962 : 24) explains the problem of the Muslim in the western world in the following lines:

" ... the western concept of the nation - state did away with the traditional concept of the Muslim as a citizen of the Muslim world ... The individual found himself playing to two galleries at the same time. The world of tradition was as real as ever although submerged and out of fashion; its emotional hold had been broken only in relatively rare instances; the westernized world held the stage; the future of the nation depended on progressive assimilation and so for countless hearts did their self - respect. But the community, too, had to become (and continues to be) double-faced, tending to overplay westernization achieved before the comity of notions, and tending to draw strength from underplaying it before the more backward or the more traditional minded in their own ranks"

(Von Grunebaum 1962 : 24).

Both consciously and unconsciously cultural borrowing or the heterogenetic character of western influence has occurred. However, the orthogenetic qualities of Islam that help preserve traditional values are protected by the custodian of Islamic religion and tradition. A neglect of the latter could be devastating for the Muslim community in South Africa.

1.5.3 THE CONCEPTS "MUSLIM CHILD" AND "ADOLESCENCE"

A Muslim is one who according to the Holy Quran embraces the principles of Islam; pays reverence to the oneness of God in the name of Allah; pays due recognition to the Prophet Mohammed as the last in the line of prophets. (The religious injunctions of Islam will be discussed in Chapter Two).

This study concerns the Muslim child and adolescent. A child is one who needs guidance and moulding from birth to adulthood. Vrey (1979 : 59) describes a child to be one who is " ... maturing, or actualizing himself, with educational help ... Education demonstrates that each child depends on specific people for his survival, growth and maturity ... parents and teachers and also other family members, relatives and members of peer groups ... the people Sullivan calls 'significant others'".

The adolescent phase is seen as a transitional period. Lerner and Spanier say that:

" ... adolescence consists of changes among numerous processes involving the biological, psychological, sociological, cultural and historical dimensions of existence ... a mere chronological (age) definition of adolescent is an arbitrary one ... the major problems confronting the adolescent is finding his or her role in life, his or her identity ... to understand the diversity of cultural variation in adolescence, the historical influences on the culture, as well as the impact the changing psychological processes of the person contribute to the culture, should be considered"

(Lerner & Spanier 1980 : 20).

Therefore we find that the adolescent may be described as in a state of crisis, a state of search for self-definition owing to the impact of all the changes converging on him or her. The adolescent has to find for himself as Lerner and Spanier (1980 : 370) claim " ... a set of rules for beliefs, attitudes and values and a prescription for behaviour (a role) that will enable the persons to know what they will do with themselves in the world". In essence what is meant is that both the child and the adolescent need the support of those involved in the shaping of his true identity. The Muslim

child and adolescent would need an Islamic moulding to preserve his or her Muslim ideology.

1.6 METHODOLOGICAL JUSTIFICATION

1.6.1 INTRODUCTION

The purpose of the dissertation is to study the cultural and religious impact of westernization on the authentic Islamic education of the Muslim child and adolescent. The education is to be viewed from a fundamental pedagogical perspective. The influence of westernization on the ontological nature of the child and the resultant world-view is of special interest. The study concerns the child in the South African educational context although it could have inferences for the Muslim child elsewhere in the world.

In present times, that is the late twentieth century, epistemological measurement has been assessed and judged both quantitatively and qualitatively. The former concerns naturalistic methodology. The latter is concerned with phenomenological methodology. The writer has chosen to use the latter, qualitative phenomenological assessment. A South African phenomenological approach for ontic and qualitative assessment has been confirmed by Buytendijk (Oberholzer 1975 : 2) who defines the concept of intentionality as " ... man is not something with perceivable, measurable and reducible quantities, ... he is an initiator of relationships with a world which he chooses and by which he is being chosen".

The quotation is an apt explication for the topic under survey since the concern of the study is with human-beings, relationships, attitudes and influences all of which have inferences of a kind. Technical measurements could be inaccurate, if not meaningless. The overt, objective accounts pronounced by qualitative research methodology has adequate, if not justifiable grounding and comes near to validity and the truth even more so than techniques designed for quantitative survey on human-beings. The justification for this approach is also to be found on European soil from Hegelian (refer page 36) and Husserlian¹² rationalisation to symbolic interactionism and finally to phenomenology and ethnomethodology (Husserl 1950 : 18).

In Hegelian terms, each nation or people ("Volk") has its own mind or spirit ("Volksgeist"). Each mind of a people is a link in a chain of progress, the culmination of which is the 'world-mind' ('Weltgeist'). Thought culminates in art, religion and philosophy. Art and religion are kinds of thought and ways of apprehending reality - art senses reality, religion apprehends reality through the medium of 'Vorstellung' which could be rendered to mean 'pictorial thinking'. Runes (1964 : 19) records that since religion is restricted to images, Hegel does not consider it to be the highest form of thought. This place is reserved for a pure, imageless kind, namely

¹² **Husserl:** Husserl's study of consciousness is referred to as "phenomenology". His method involved inner observation. The inner observation is not individual things but of groups of individuals with common characteristics, in which he found meanings (Feibleman 1973 : 199).

philosophy (Runes 1964 : 142).

Husserl developed a method of inquiry known as *phenomenology*. According to Rogers (1983 : 15) phenomenology concerns a scrupulous inspection of one's own conscience through intellectual processes by bracketing or excluding all assumptions. It is in effect an 'a priori' investigation of the senses of meanings common to the thought of different minds.

The non-philosophical sciences stem from the 'natural attitude' in which man's perception and thinking are turned towards things which are given as unquestionably obvious in terms of Husserl's (1964 : 18) reasoning. Scientific judgements are based on perception. By **induction**¹³ and **deduction**¹⁴, according to Husserl, we proceed from these judgements to new knowledge:

" ... in this way natural knowledge makes progress. Constantly more encompassing, it lays hold of hitherto obviously existing and given reality whose extent and content, elements, relationships and laws are to be more and more investigated"

(Husserl 1964 : 18).

¹³ **Induction:** Induction means proving universal truth of theorem by showing; preamble; production to prove general statement (Concise Oxford Dictionary, 1964 : 620).

¹⁴ **Deduction:** Deduction means a priori reasoning; inference from general to particular (Concise Oxford Dictionary, 1964 : 317).

Rogers (1983 : 49) explains that the natural sciences thus regard the world as a separate cosmic reality in which we can consider any part we want without changing the objective nature of what we consider. Husserl protests against the formalising manner in which the natural sciences approached the human world. He preferred to regard the world as a human 'lived-world' - hence his concept 'Lebenswelt' (Rogers 1983 : 49). Time is not necessarily divided into categories like hours, minutes and seconds. One minute can be experienced as infinite when one is expectant or tense. The 'Lebenswelt' according to Nel (1980 : 232) is, therefore, an all encompassing world within which different objects can be discerned and recognised by means of the intentional consciousness of man.

Husserl believed that philosophy needed new starting points and an entirely new method which was fundamental and pre-suppositionless (Rogers 1983 : 50). Heidegger adopted Husserl's phenomenological method in order to examine the data of immediate experience, discarding epistemological and logical constructions that make a distinction between consciousness and the external world in terms of Feibleman's (1973 : 148) interpretation. It is absurd for a spectator (or perceiving subject) to demand proof of an objective world. Existence can be apprehended only through the analysis and description of human 'being', the basic mode of being in the world through participation and involvement. The 'umwelt' or environment is constituted of objects that are utilizable for purposive action (Feibleman 1973 : 148). Action and knowledge are inseparably related. The concept

of an object or being at hand is epistemologically prior to the objectivised conception of a thing or being-on-hand that can be scientifically investigated. 'Dasein' pertains to openness and communality and 'Mitwelt' refers to authenticity. The notion of time is a succession of discrete moments (on hand entities); as an area of subjective human concern, time is revealed as inseparable phases of existence, past and future being as 'real' as present as reported in the Dictionary of Philosophy (Fleur 1979 : 266). Heidegger stressed the subject's world as "In-der-Welt-sein" as the primary basis of knowledge. Subject and world are one and therefore comprehension of world would involve comprehension by the subject of itself. Heidegger saw the 'knowing' act as a continuity 'consciousness' or intuitive comprehension of the subject's own existence (Feibleman 1973 : 149). Thus far there are three qualitative means of acquiring knowledge : Husserlian phenomenology, the Heideggerian or hermeneutic method and the South African phenomenological method which is founded on Husserlian ontology.

Schutz (1972 : 163) focussed attention on inter-subjectivity, on how we understand each other, and how our perceptions and conceptions of the world are similar. He discusses the life-world ('Lebenswelt') which is also referred to as the 'everyday-world' or the 'commonsense-world'. Commonsense man does not try to change or interpret this world but merely lives in it and tries to make his way in it. He experiences this world as one that is already organized; it was here before he was born. Knowledge that

is handed down to us is experienced as objective truth. We each have a unique biographical situation. A fundamental part of our knowledge is acquired from adults who bring us up. They in turn have their own qualities and location in society which leaves an imprint upon us. Since no two people have the same biographical situation, our stocks of knowledge differ, and we view the world with somewhat different perspective. In our 'Lebenswelt', we meet others and interact on the basis of the reciprocity of perspectives. We assume that if we changed places we should perceive as the other does now (Schutz 1954 : 267).

From the social relationship or the directly experienced other, an actor brings his stock of knowledge or 'common-sense understandings' into any face to face encounter, and uses it to calculate the probable response of the other to his actions and to communicate with him. These stocks of knowledge are pragmatic in the sense that they provide the actor with recipes for responding to others. Schutz believed that in order to achieve successful understanding, the social scientist should aim to display the implicit meanings that enter into the actor's worlds. His concern with how 'objectivity' or 'truth' are established within a natural life-world and its socially organised setting, indicates that no one form of understanding is absolutely superior to any other.

Schutz's work inspired in part the growth of ethnomethodology which concerns itself with the empirical examination of the processes through

which meanings are produced in social practice in order to elucidate human interaction. As such, rather than addressing meanings themselves, its concern is mainly to describe the procedures of meaning production in any social activity. All knowledge is seen to be communally grounded in human practice (Schutz 1972 : 220).

The researcher chooses the interpretivist's position into which much of the 'new' sociology of education falls which in turn suggests that the researcher's task is to elucidate the way in which the social world is constituted by actors' meanings, and it challenges the claim of positivists in both the natural and social sciences that researchers can conduct 'neutral' research as scientific 'observers'. Cunningham (1974 : 4) states that "for the descriptions and explanations of a subject matter to reveal the actual nature of that subject matter ... as they exist independently of an enquirer's thoughts and desires regarding them".

The phenomenological approach has also been strongly supported by Heisenberg (Kruger & Whittle 1982 : 160) who states " ... in science the object of research is no longer nature in itself but man's investigation of nature ... the old division of the world into objective processes in space and time and the mind in which these processes are mirrored ... is no longer a suitable starting point for our understanding of modern science".

The researcher has a clear vision of the ontic relationship between man and his knowledge and with this in mind an objective, unbiased examination of Islam, the Muslim child and the influence of westernization on the child and his culture will be the purpose of this study.

1.6.2 EXISTENTIAL PHENOMENOLOGY

Kruger & Whittle (1982 : 63) explain that the word existence is derived from the Latin word 'existere' - 'ex' meaning 'to step out' or 'to be present in the world outside oneself', 'to become involved in life'; it would indicate spirit or spirituality as is indicated in the following explanation:

" ... in an existential phenomenological description the learning phenomenon is viewed as an act in which the child is involved volitionally in understanding his life-world to the extent that he is able to design a world in which he can live and work meaningfully and, in a post-scientific sense, in which he can live in a manner which is good in the sight of the Lord"

(Kruger & Whittle 1982 : 63).

The quotation bears relevance to the Muslim child whose ontological grounding, as we will note, makes for a particular kind of life style, manner of living and a mode of worship which is peculiar to him.

The child must in an existential phenomenological sense be taught that in order to exist meaningfully, he must give meaning to the world 'in which he lives' and must assume increasing responsibility for his particular way of giving meaning. The world in which man exists is a meaningful world. This implies that man wants to and must give meaning to the world in which he

lives.

Existential philosophy also points out that man exists with other people.

The existential philosopher according to Kneller (1971 : 71-86) refers to it as co-existence. What is significant according to Landman *et al* (1982 : 63) is that:

" ... it becomes clear to the educator that the pupil *entrusts himself daringly* to the educator ... the educator must assist him in the educative situation to come to an *understanding of himself*. Understanding other self implies that the child will know his own *human possibilities*, but also his own limitations. He must also come to the realisation of his position in the world. Then he will lead a *decent life*"

(Landman *et al* 1982 : 63).

The researcher interprets this to mean that the educand has at some stage in life, come to terms with himself, to take his position in the world and to adopt a life vision which is authentic and true to himself. The educator must assist the child to realize his destiny, to take into cognisance the past and present and to work towards the 'futurity of the child'.

Du Plooy and Kilian (1981 : 119) point out the relevant views with regard to the life world:

"For a child to become a worthy human being and to attain adulthood in an authentic way, takes time, sustained assistance, patience and directive measures. In the same way constituting a life-world as regards its form and content meaningfully in the true sense of the word, that is based on divergent norms (inter-alia, social, political and economic) and their concomitant values, covers a life-long period of appropriation"

(Du Plooy & Kilian 1981 : 119).

The adult to be has to extend his horizon in order to constitute his life world. He has to encounter human beings and in turn is encountered by them, to encounter objects and God in reality. These help him to integrate meaningful items into his life world. Du Plooy and Kilian (1981 : 120) say that "educators who might perceive flaws in the educand's structuring a life-world are always ready to intervene and to apply corrective measures to ensure that he constitutes a sound 'Eigenwelt'". The boundaries of a child's life world often moves further away and in order to formalize the child's world the educator has, according to Liebenberg (Du Plooy *et al* 1981 : 121), to assist him to gain a grip on his formal world.

It is therefore the life world of the Muslim child and the parameters thereof, and the ontic realizations on the part of the child, that is the concern of the researcher of this study. The expectations of parents, and the metabolic peripherals or changing structures in the life world of the child which will be of special concern.

1.7 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT

1.7.1 SUMMARY

The introduction of Chapter One of this dissertation concerned itself with the topic and various aspects related to the topic. A motivation for the study indicated studies already conducted with regard to Islam and the Muslim child. To date no dissertation had been conducted on the influence

of Westernization on the Muslim child in South Africa. Neither has a Fundamental Pedagogical research emphasis related to this study been conducted.

It was observed that the Muslim community was concerned with the preservation of Islam and ways and means of conscientizing Islam was apparent. An explanation of the origin and varying backgrounds of Muslim children in South Africa was rendered, portraying the homogenic foundation which Islam paves for all Muslims. A discussion of the Muslim home, conflicts in changed cultural environment, the need for partnership between the home, school and community were discussed. The need for cultural homogeneity and fundamental pedagogical support was rendered by Oberholzer, Luthuli and Nadvi.

In delimiting the field of study the concept of education was emphasized. The value and purpose of education, the need for cultural identity within the broader educational framework, the goals of education, the implications of total education from a life-view and then world-view perspectives were outlined. Present day Islamic education has received attention via policies which encourage and confirm the need for cultural enterprise. However, there are problems which plague State-Aided Islamic schools. The Christian orientated National Education fills at least eight hours of the school day and religious education occupies two hours of the day.

A study of the thematological areas which would be expounded throughout the dissertation concern the areas of fundamental pedagogics i.e. the need for the educator - educand relationship, Westernization i.e. Occidental influence; and the Muslim child in a South African situation with special concern for the adolescent.

The methodological approach that has been selected is that of the phenomenological or qualitative assessment approach. A study of Islam relates well to the ontological grounding of the pedagogic and justification of this choice was explained from a European as well as a South African phenomenological fundamental pedagogical perspective.

1.7.2 FURTHER PROGRAMME ANNOUNCEMENT

In Chapter Two which follows, the researcher describes the nature of religion in general. A reflection of the Islamic religion in terms of decrees, terminology, culture and ontology will be discussed. Imbued in the discussion will be implications for the South African Muslim child with regard to the challenges he or she may encounter and the need for self-actualization, for the child and adolescent, in both a personal and pedagogical sense.

CHAPTER TWO
A REFLECTION OF ISLAM

- 2.1 INTRODUCTION : THE NATURE OF RELIGION
- 2.2 THE RELIGION OF ISLAM
 - 2.2.1 Islamic Decrees
 - 2.2.2 Terminology in the Islamic code of life
 - 2.2.2.1 *Fiqh* (Laws of Islam)
 - 2.2.2.2 *Math-ab* (Schools of Thought)
 - 2.2.2.3 Prophethood
 - 2.2.2.4 The Holy Quran
 - 2.2.2.5 *Wudu* (Ablution)
 - 2.2.2.6 *Tasmiyah* (Name giving)
 - 2.2.2.7 *Aqeeqah* and *Sadaqah* (Sacrifice)
 - 2.2.2.8 Circumcision
 - 2.2.2.9 *Mala-I-Qah* (Angels)
 - 2.2.2.10 Predestination in Islam
 - 2.2.2.11 Eschatology
 - 2.2.2.12 The Islamic calendar
 - 2.2.2.13 Muslim taboos
- 2.3 THE CULTURE OF ISLAM AND CHALLENGES FOR THE MUSLIM CHILD
- 2.4 ONTOLOGICAL EXPLICATION OF ISLAM
- 2.5 THE SELF-ACTUALIZATION OF THE SOUTH AFRICAN MUSLIM CHILD
- 2.6 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT
 - 2.6.1 Summary
 - 2.6.2 Further programme announcement

2.1 INTRODUCTION : THE NATURE OF RELIGION

Kneller (1971, a : 153) presents the meaning of religion from different viewpoints:

1. Immanuel Kant regards religion as the "recognition of all duties as divine commands".
2. Alfred North Whitehead views religion as "what the individual does with his own solitariness".
3. Eric Fromm describes religion as "any system of thought and action shaped by a group which gives the individual a frame of orientation and an object of devotion".
4. John Dewey describes religion to be "whatever introduces genuine perspective".

Religions have an experiential basis according to Tillich (Kneller 1971 : 154).

Religions are aligned with 'ultimate concerns' which deal with:

1. the recognition that one must die;
2. the threat of meaninglessness in the struggle for existence;
3. the consciousness of guilt in choosing evil;
4. a longing for a faith that gives assurance;
5. a reaching out for power that transcends one's limitations;

6. awareness of the fragmentation of existence, and a search for all-embracing reality that will lend ordered wholeness to the shattered pieces.

According to Kneller (1971, a : 154) these basic concerns have to be objectified. This is possible by:

1. intellectual formulations of faith, including mythologies, philosophies, and creedal statements;
2. in ritual practices that formulate the faith in symbolic acts rather than in words;
3. in codes of moral conduct that provide norms for the daily life of the believer;
4. in institutional structures that represent the social formulations of the life of faith.

As a religion, Islam is imbued with experiential doctrines that objectifies a way of life through faith, symbolic acts, strict moral code and institutionalized social order. A detailed study of the religion of Islam will occupy the second phase of this chapter.

2.2 THE RELIGION OF ISLAM

Hopfe (1983 : 431) avers that " ... the youngest of the world's religions is

Islam. It is also one of the largest, with one third of a billion adherents; one of the fastest growing, with its active missionary program in Africa; and the dominant religion of the so-called third-world nations of the Middle East and Africa. In addition it is one of the simplest and least complicated of the world's religions. These factors, coupled with a colourful founder and a rapid expansion period, make Islam one of the most interesting and important of all religions".

The total paradigm of Islam is made clear by Sealey's (1985 : 161) reference that " ... Islam is the religion in which there is no place for what is known as 'religious' or 'secular' areas of life. It takes life as one unit encompassing the entire field of human life ... the whole concept of education as the foundation of moral conduct and practical living, that is why learning is placed on an equal footing with worship in Islam".

Like other monotheistic religions as noted by Enayat (1980 : 16) it is comprehensive and self-sufficient " ... Islam is an all comprehensive form of life that abounds in fundamental principles and ritual, and with such an all embracing mould needs no other horizon".

The above quotations indicate that Islam gives direction to life and encompasses the total pattern of an individual's experience from birth to death. Islam is a way of life. It is not confined to race or caste but embraces all who wish to be admitted to the Islamic code of ethics as

explained by Tabawi (1976 : 197): "Islam as a way of life stands for one universal spiritual community of believers which transcends the limitations of race and geography".

2.2.1 ISLAMIC DECREES

Islam declares that God is the Supreme Intelligence behind the creation of the universe and all life. He is the Sovereign Ruler. In Him rests all power.

The Holy Quran : Surah 11 (Line 163):

"And your God is one.
There is no God but He".

The Quran uses the name *Allah* to refer to God. It is the Arabic term meaning the only object of worship. Generally, the term 'God' leads itself to plurality (Gods); or the feminine gender (Goddesses); or the diminutive (god). However, the word *Allah* spelt forward or backward has remained *Allah* for thousands of years. The Quran says that *Allah* is the God of all creation.

As reported by the Africa-Islam Research Foundation (1989 : 15) Islam puts forward four basic arguments to prove God's existence:

1. Man's inherent natural instinct and inner awareness of the existence of some Almighty Power responsible for man's creation and awe-inspiring universe along with the incredible marvels and laws of nature. Man is told to seek the proof of God's existence in the SIGNS

of nature.

2. Man's natural instinct to turn to some 'unseen power' when in distress.
3. Man's intellect through the use of observation and deductive reasoning when observing and studying science, physics and metaphysics.
4. The Divine revelations that have come through the world's greatest prophets and in all ages disclosing the existence of God. The revelations of Muhammed, the Prophet of Islam, as contained in the Quran as one who could neither read nor write, have been described as a 'miracle in itself'. The Quran (42 : 2-6):

"This Revealed Scripture (the Quran) is from God, the Almighty, the source of all wisdom. Surely in the heavens and the earth are SIGNS (to reflect on) for those who believe in God".

Islam requires a peculiar lifestyle. For the Muslim every moment of life ought to be God-fearing. This is expected of him. A 'true' believer would comply with this decree. Islam comprises certain basic or fundamental principles. Religious values arise from the belief in the unity of God:

The Quran (Surah 11-112):

"He is Allah, the one and only God, the eternal, the absolute. He begot none, nor was He begotten and there is none comparable to Him".

Although values are highly pragmatic for the Muslim, when it comes to consideration for the Ultimate-Being they have nothing in common with atheists, polytheists and those who associate others with the One God. All aesthetic, social, political and economical values are different aspects of religion. Religion represents the philosophy of life and action. Saiyidain (1975 : 8) speaks of the metaphysical being of man, namely, man in a metatemporal time. " ... has there come on man a while of time when he was a thing unremembered?" The Quran also points to the ontological aspect of man as is clear in Surah 96 *Al-Alaq* where it is stated:

"Read in the name of your Lord who created, created man from clots of blood. Read! your Lord is the most Bounteous, Who has taught the use of the pen, has taught man what he did not know. Indeed, man tyrannises, once he thinks himself sufficient, Surely to your Lord all things return"

(Surah 96 *Al-Alaq* 1-5).

The laws of nature and the systematic ordering of the universe are the signs of God, the realization of the true nature of man is identified with man as 'image of God' which is possible only by contemplation and prayer:

The Quran (VI-72):

"To establish regular prayers and to fear God for it is to Him that we shall be gathered together".

Therefore worldly existence has in the Islamic philosophy of education clear cause - a beginning, a meaning, a duration, and finally an end. Rahman (1982 : 157-159) explains the attempts of brilliant men in the early days of

Islam who, on the basis of Greek philosophical thought, built a comprehensive and systematic view of the universe and of man which they were able to synthesise with the key concepts and doctrines of Islam. The philosophy (*alfalsafa*) much to the dismay of sophisticated Muslim intelligentsia, gave a violent affront to orthodox philosophy on several issues. Since then philosophy has been a discipline non-grata in the Muslim education system. Rahman (1982 : 157) makes a plea for a philosophical approach in this regard: " ... as a perennial intellectual need which has to flourish both for its own sake and for the sake of other disciplines, since it inculcates a much needed analytical-critical spirit and generates new ideas that become intellectual tools for other sciences, not least for religion and theology. Therefore a people that deprives itself of philosophy necessarily exposes itself to starvation in terms of fresh ideas - in fact it commits intellectual suicide". It is interesting to note how Nadvi (1987 : 2) distinguishes and, in a sense, marries diverging thoughts concerning Islam and philosophy as discussed below:

"Philosophical dialectics have divided mankind into two groups, one projecting the peripatetic and philosophy, preaching that there is no end to the cosmos ... empirical positivism rejects ontological dependence of the universe and of man on metaphysical order ... and religious-philosophical concept of the universe, of man and his culture, nature is subordinate to God and man is merely his vicegerent. The universe is normative and purposive"

(Nadvi 1987 : 2).

Islam sees reality and life as consisting of individual or separate egos. Man is relatively the highest ego. God is the Ego of the universe. Reality as ego is not fixed but is constantly changing. It progresses towards perfection in knowledge, power, creative activity and freedom. The progress of the ego requires a system of values which arise from the belief in the unity of God as discussed earlier. Islam provides a way of life that contains the principles for a singular philosophy of life. As a philosophy of education it reflects the meaning of education in its entirety. It is not only an attempt to reach out to the content of education, it is in fact a direct philosophising about it. As an activity, the philosophy of education as reported by Van Rensburg and Landman (1988 : 473): " ... would transcend the thoughts of the scientist because it is concerned with the human being and his metaphysical and religious foundations". This is significant since people have more confidence in prescriptions which are based on unchanging, permanent facts. Any prescription or suggestion that is based on changeability loses its value, a view which is also supported by Damast (1985 : 160). Tabawi (1976 : 197) explains that Islam stands for one universal, spiritual community of believers "... which transcends the limitations of race and geography". The Prophet Muhammed (P.B.U.H.)¹⁶ received the revelations from the Angel Jibrael (Gabriel) that God had chosen him as His messenger to all mankind.

¹⁶ **P.B.U.H.:** It is a command of Allah, that a Muslim is required to pray to Allah to shower his mercy and blessings on the Prophet Muhammed regularly. The Prophet has also urged us to do the same whenever any previous Prophet of Allah is mentioned. Therefore, as a mark of respect whenever the name of the Prophet Muhammed is mentioned the letters P.B.U.H. are entered or spoken. These words mean Peace Be Upon Him (The Hadith - Mishkat).

The angel taught him the mode of ablutions, the way of worshipping God and the conduct of prayer".

Islam means submission to the will of Allah. Its distinctive features are according to Hamidullah (1983 : 11) presented with two aspects:

1. a harmonious equilibrium between the temporal and the spiritual (the body and the soul) permitting a full enjoyment of all the good that God has created ... enjoining duties towards God such as worship, fasting, charity, etc. Islam was to be the religion of the masses and not merely of the elect. Moreover, it inculcates tolerance to all mankind irrespective of race, colour or creed.
2. universality of the call - all the believers becoming brothers and equals without any distinction of class or race or tongue. The only superiority which it recognises is a personal one based on the great fear of God and greater piety.

Islamic teachings are based primarily on what the Prophet Muhammed (P.B.U.H.) received from Allah through the Angel Jibraeel which are presented in the Holy Quran. The Hadith (pronounced Hadees) which is also revered as an Islamic basic text contains the teachings of the Prophet Muhammed (P.B.U.H.). Islamic ideology is well expressed according to Hamidullah (1983 : 50) in the motto of Islam " ... well-being in this world and well-being in the Hereafter". It does not satisfy the extremists of either

school, the ultra-spiritualists and the ultra-materialists. It follows an intermediate path and seeks to develop simultaneously the body and soul creating harmonious equilibrium in man as a whole. If Islam prescribes spiritual duties it also contains material advantages; similarly if it authorizes an act of temporal unity and shows how this act can be a source of spiritual satisfaction.

In Islam, God is not only transcendent and non-material, but He is Omnipresent and Omnipotent. The relations between man and his Creator are direct and personal, without requiring any intermediary. Even prophets are only guides and it is left to the individual man to make his choice and be directly responsible to God. Hamidullah (1983 : 56) enjoins that Islam seeks to develop the personality of the individual. It admits that man has his weaknesses, as he is constituted simultaneously of the capacities of good and evil, yet it does not admit that there is original sin in him unlike Christianity which according to Power (1982 : 211) emphasises the notion of original sin. Islam sees Adam as having committed a sin but does not view it as a transference or responsibility on his posterity. Each individual human being remains responsible for his personal account only.

The devotional life and religious practices of Islam are centred around the key practices outlined in the following paragraphs. Worship is viewed as the pillar of religion. The Quran refers to worship in various terms; *salaat* (inclination/to bow in prayer according to the set code of the rules of

prayer), *dua* (prayer/appeal to God), *dhikr* (remembering), *tasbih* (glorification through pronouncement on the rosary).

2.2.1.1 SIGNIFICANT PRAYERS

Islam has prescribed five services of worship or *salaat* daily: one should pray when one rises (at the crack of dawn), in the early afternoon, in the late afternoon, immediately after sunset, and in the early hours of the night. The times are selectively chosen so as not to confuse any issue with the worship of the sun. Ablution is again, according to a strict code of rules, demanded before each prayer (*salaat*). The service of the early afternoon is transformed every Friday into a weekly congregational service with greater solemnity, in which the 'Imam' or Priest of the locality delivers a sermon before prayer (Hamidullah 1983 : 80). In Muslim countries, Friday is the equivalent to the Christian Sunday; a day of meditation and thanksgiving. Martin (1982 : 113) describes a familiar scene even in a western world "It is Friday noon on campus. Students are hurrying to have lunch, to attend class, or to celebrate the end of the school week with friends. This bustling activity, so familiar to American students, highlights a contrast with a different scene.

Across the mall on the grass, a number of students, mostly from Middle Eastern countries, are lined up side by side. In the midst of the Friday noon rush, they bow, kneel, then prostrate themselves. They are Muslims performing the *Juma* (Friday) prayer. The canonical prayer performed at

noon on that day is the most important prayer ceremonial of the week. *Juma* means 'congregation', and were they back in their home towns, these Muslims would no doubt join members of their families and neighbours at a nearby mosque, crowded to capacity and overflowing, for the "Congregational Prayer" (Martin 1982 : 113). Thus we note that the obligatory prayer forms one of the basic pillars of *Islamic Shariah* (The Quran: C VII:4-5):

"Ah, woe unto worshippers who are heedless of their prayer".

In a very ordered ritual, the Muslim recites his or her prayers in silence (achieving a communion with God) and prostrates himself or herself in the presence of *Allah*, having performed the necessary ablution. As indicated prayers are scheduled for a specific time and designated a special name: *FAJR, ZOHR, ASR, MAGHRIB* and *ESHA*, in order of daily execution.

Each prayer has an obligatory programme or number of *rakaats* enlisted. The number for each prayer and the reason for enlisting it so, is interesting for both Muslims and Christians. Jhazbhay ('Impressions' : C.C.V. Television Channel : 5 April 1992) presented the following explanation of *rakaats*. He explained prayer or *salaah* to consist of two or more full cycles or *rakaats* of bodily postures and Quranic recitation during the prayer.

Quraishi (Hamidullah 1983 : 12) explicates the order and times of prayers

in accordance with the following:

1. **FAJR PRAYER** - two compulsory *rakaats* of prayer before sunrise. "When Allah sent Adam to the world from Paradise, he was very much frightened on seeing darkness in the world. When it was morning, he said two *rakaats* of prayer by way of thanksgiving and these became obligatory".
2. **ZOHR PRAYER** - four compulsory *rakaats* of prayer after midday. Four *rakaats* of prayer after the decline of the sun were first of all said by Prophet Abraham (Ibrahim). When he was ordered to sacrifice his son Ishmael, received the blessing of God instead and in gratitude to God he prostrated four times i.e. read four *rakaats* of prayer as a token of thanks and these became obligatory.
3. **ASR PRAYER** - four compulsory *rakaats* of prayer in the later afternoon. Prophet Jonah (Yunus) said four *rakaats* in gratefulness for emerging safely from the stomach of the fish in the late afternoon, and these became obligatory.
4. **MAGHRIB PRAYER** - three *rakaats* of prayer after sunset. It was the Prophet Jesus (Isa) who said three *rakaats* of prayer at this time; the first for repudiating worship to himself, the second to deny worship to his holy mother and the third to prove worship to *Allah* only.
5. **ESHA PRAYER** - four *rakaats* of prayer at night. Prophet Moses (Moosa) had left Midyan for Egypt and had lost his way then Allah directed him to his destination and for his devotion to God, he was

exalted to prophethood (Hamidullah 1983 : 12).

The Holy scriptures, the Quran and Hadith (pronounced 'Hadees') bear testimony for the promised land if man follows in the path of *Allah*:

"The world is a field for the Hereafter. I created the jinn and human kind only that they might worship me"

(Holy Quran 51:56).

"Whosoever obeyeth Allah and His messengers, he verily hath gained a signal victory"

(Holy Quran 33:71).

All mankind, all prophets and noble companions are expected to submit to *Allah* as a rule of conduct for their lives, for the Holy Quran (34:37) says:

"Men whom neither merchandise nor sale beguileth from remembrance of *Allah*".

Apart from the five obligatory prayers, the Islamic year includes prayers and days of significance which are a mark of a true Muslim:

1. The *Tahajjud* prayer which is recited each day in the last phase of the night.
2. Special prayers for the protection of faith, to help seek divine favour (the *Istikhaarah* prayer), fulfilment of need, to help in the payment of debt, in search of rain and so forth, all follow particular procedures.

3. The month of *Muharram* (the first month according to the Islamic calendar and falling in the month of July according to the Christian calendar for the year 1992) is a very blessed month. The devotions performed during the night and day of *Ashura* (the tenth day of *Muharram*) carry immense merits. The day is significant because it is on this day that several events took place:

3.1 God forgave Adam;

3.2 Moses led his people out of Egypt;

3.3 Jonah was released from the fish;

3.4 The Day of Judgment will take place on this day.

4. The excellence of the month of *Rajab* (the seventh month according to the Islamic calendar and falling in the months of January and February according to the Christian calendar) is unlimited and devotions performed during this auspicious month are very meritorious. It is in this month that the Prophet Muhammed is said to have ascended to heaven. The ascension is referred to as *Lailatul Me'raj*. God showed the Prophet all that was in the heavens and universe in a vision. He met all the earlier prophets and led them in prayer. He saw the Glory and the Light of God. Five daily prayers and fasting were ordained by God at this time. This most radiant vision, physical as well as spiritual, is known as *Me'raj* which means 'having reached the highest point', or as the 'vision of ascension'. It

gave strength to the Prophet at the darkest moment of his mission when he most needed it (Islamic Correspondence Course 1982 : 10).

5. The 15th night of the month of Shabaan (the eight month according to the Islamic calendar and coinciding with the months of February and March according to the Christian calendar for 1992) is a significant night for all who wish to enter heaven's doors:

"Who is there that may ask for absolution from Me tonight that I may release him from the torture of Hell and pardon him?"

(Hadith : Ibn-Majah : Ref. : Hazrath Alli).

2.2.1.2 THE MONTH OF *RAMADAAN*

The month of *Ramadaan* (the ninth month according to the Islamic calendar and coinciding with the months of March and April according to the Christian calendar for 1992) is a month of blessings, of patience, thanksgiving and devotion. whoever engages in devotions to one's Lord during this month and wins His pleasure will receive very great rewards from Him. It is in this month that each Muslim is expected to rise before dawn engage in prayer and a morning meal 'before' sunrise, to fast for the rest of the day spending time in devotion, charity and prayer and to break one's fast only after the sun has set. The month follows the lunar calendar and encompasses a period of 29-30 days.

Jhazbhay (Impressions : 1992) explains the concept of fasting during *Ramadaan*. " ... fasting is a rigorous, exacting and unsparing exercise of

abstaining from food, drink and sexual enjoyment from dawn to dusk. Islam has institutionalized the practice of fasting. The practice offers a strong social and political lesson, for in its acts of charity, it serves the needs of the poor and under-privileged. Like the pruning of a tree, Muslims must endure pangs of hunger and thirst. This provides renewal and fresh strength in bringing an understanding of the needs of the down-trodden and the poor" (Jhazbhay : 1992). Every Muslim is required to fast. Concession, however, is made to the aged, the sick, those who are travelling, children under the age of puberty, pregnant and nursing mothers and the insane. Once well and able, they are expected to make up the days of fasting which they have missed. Those who cannot make up the fast and can afford to must offer to at least one needy Muslim an average full meal (or its value) for each day of *Ramadaan* on which they have not fasted (Islamic Correspondence Course 1982 : 46-53). Special prayers (*Taraweeh*) are held each evening at the mosques after the last prayer. The 27th night of *Ramadaan*, known as *Lailatul Qadr* (the Night of Power) is said to be a blessed night for only those who engage intensively in prayer and meditation. Their graves will be illuminated with light and they will be justly rewarded in the after-life.

The month of *Ramadaan* is celebrated at *Eid-ul-Fitre* when special prayers are read in congregation and Muslims rejoice in the brotherhood of Islam. *Eid-ul-Fitre* is celebrated on the sighting of the birth of the new moon. Eid means a recurring happiness or festivity. There are two Eids. The first is

called *Eid-ul-Fitre* (the Festival of Fast-Breaking) and it falls on the first day of *Shawal*, the tenth month of the Islamic calendar, following the month of *Ramadaan*, in which the revelation of the Holy Quran was begun and which is the month of fasting. The second Eid is *Eid-ul-Adha* which forms part of the five day *Haj* ritual in Mecca. In other parts of the world it is observed as a festival in memory of the Prophet Abraham. *Eid-ul-Adha* will be discussed after an explanation of the *Haj*.

2.2.1.3 THE MONTH OF *ZIL-HAJ*

In the month of *Zil-Haj* (the twelfth and final month according to the Islamic calendar and coinciding with the months of June and July according to the Christian calendar for 1992) it is compulsory for every Muslim who is physically and financially able, to visit the Holy Land of Mecca and Medina in Saudi Arabia and to perform the *Haj* during his lifetime. Millions congregate each year to partake in the rituals which cover in the main a period of five days. It is hoped that all one's sins are pardoned after performing the *Haj*.

Haj which is the Fifth Pillar of Islam is *fard* i.e. it is obligatory. Any man or woman who is sane, sound in health, free from debts, and has enough resources not only to defray his own travel expenses but also to take care of his dependents who have remained at home, is obliged to perform *Haj*.

The Holy Quran (3:97) states:

"And pilgrimage to the House (Ka'aba) is a duty people owe to God, for him who can afford the journey".

If a Muslim dies without ever having performed *Haj*, any of his dependents or any other person whom they select can perform *Haj* on behalf of the deceased. A sick or disabled person who otherwise meets these requirements may choose another person to perform *Haj* on his behalf. This is known as *Hajj-e-Badal*.

The observances of *Haj* are concentrated on the 8th, 9th, 10th, 11th and 12th of the month of *Zil-Hajj*. The thirteenth day is optional. After a full bath known as *ghusl*, performing ablution or *wudu*, the pilgrim dons the *ihram* i.e. the special white clothing. The male uses two pieces of unstitched white linen; the female wears a white dress or gown. On entering Mecca, the pilgrim performs the *umra* or minor pilgrimage. Dressed in the *ihram* the pilgrim performs the *tawaf* and *sa'ai*.

2.2.1.3.1 *Tawaf*

Tawaf refers to going around the *Ka'aba*. As the researcher of the Islamic Correspondence Course explains (1982 : 64) the pilgrim, on entering the great courtyard which encircles the *Ka'aba* recites:

"O God, Thou are Peace, and peace comes from Thee; so, our Sustainer, give us peace and admit us to the Garden, the Abode of Peace (Paradise)".

He/she then walks around the *Ka'aba* seven times, starting his/her circuits from the corner of the Black Stone (*al-Hajar-al-Aswad*), a relic from the

original structure of the Sacred *Ka'aba* built by Abraham. The individual kisses, touches or raises his hand toward the Black Stone, according to the practice (*sunnah*) of the Holy Prophet (P.B.U.H.). During each of the seven circuits, different recitations are said, the pilgrims in groups repeating the prayers after the pilgrim guide who is the leader of their group. If one cannot follow the words of the guide, he/she may praise God in his own words (Islamic Correspondence Course, 64-65).

2.2.1.3.2 *Sa'ai*

Sa'ai literary means 'hastening'. On completion of the circuits of *Ka'aba*, the pilgrim proceeds toward *as-Safa* and *al-Marwa*, two small hills situated nearby in the centre of Mecca. The Prophet Abraham, at the command of God, left his wife Hagar and his son Ishmael here with a small supply of food and water, to live in the deserted land of Mecca. Their ration of food and water was soon gone. The scorching desert sun created an intense thirst for the unsheltered child and his mother. Hagar ran up and down *as-Safa* and *al-Marwa* to see if she could find water for her distressed child. Meanwhile the boy had dug his heels into the sand, and when Hagar returned to him, water was welling up from the floor of the desert at his feet. With the precious liquid she quenched the thirst of her son, who was near death. Because of this well, a group of tribesmen settled in the valley of Mecca near Hagar and Ishmael. The spring, known as the *Well of Zam-Zam* has been in existence ever since, although its location was later lost. It was eventually discovered again by Abdul Muttalib, the grandfather of the

Prophet Muhammed (P.B.U.H.), when its location was shown to him by God in a dream. The Well of Zam-Zam is held in great reverence, and pilgrims drink from it during their pilgrimage.

God has prescribed the remembrance of Hagar's attempts to find water (the hastening or *Sa'ai*) as an important part of the observances of *Haj*. Each pilgrim ascends *as-Safa*. At the top he makes devotional calls ('*talbiya*'), descends from the hill, walks the distance to *al-Marwa* and climbs it, making similar devotional calls and repeating '*Sa'ai*' seven times (Islamic Correspondence Course, 1982 : 65-66).

2.2.1.3.3 Arafat and Muzdalifa

After sunrise on the 8th of *Zil-Haj*, the pilgrim sets out for Mina. They spend the rest of the day and night here in prayer. The following morning on the 9th they proceed to Arafat which is about thirty miles from Mecca either on foot or by conveyance, reciting *talbiya* (the words of which mean "I have answered your call, O Allah"). The valley of Arafat is a great barren plain large enough to contain the entire assembly of pilgrims, who in recent years have numbered several million thousand. Here, at high noon, all the pilgrims rise to their feet to worship their Lord, examine themselves, declare their repentance, and realise the true meaning of the brotherhood of all Muslims. Here *Zohr* and *Asr* prayers are performed in congregation. The Holy Prophet has said concerning these prayers, "The best of prayers is the prayers of the day of *Arafat*". Just after sunset, all the pilgrims break camp

and hurry to Muzdalifa, about five miles distance, where everyone performs *Maghrib* and *Isha* prayers and passes the night (Islamic Correspondence Course 1982 : 66).

2.2.1.3.4 *Mina*

On the morning of the 10th of *Zil-Haj*, the pilgrims return to *Mina*, a small village which was visited earlier on the way from Mecca to Arafat. In *Mina* there are three stone pillars representing three positions where the devil (Satan) tried to tempt the Prophet Ishmael to rebellion when his father was leading him to the place of sacrifice (the sacrifice refers to the test of divine love and glorification that Abraham wished to display his love for God). Abraham drove away the devil by throwing stones at the three pillars to signify the rejection of evil promptings.

2.2.1.3.5 *Eid-ul-Adha* (The Feast of Sacrifice)

After stoning the first of the three pillars, the pilgrims sacrifice a sheep, goat or camel, following the practice of the Prophet Abraham who sacrificed a ram when God spared him the sacrifice of his son, Ishmael. While *Eid-ul-Adha* is actually a part of the observances of *Haj*, it is also celebrated throughout the Muslim world, and every Muslim who can afford it sacrifices an animal on this occasion. Part of the meat is distributed among the poor and needy, and the remainder is distributed among relatives and friends and a portion retained for the household.

It should be pointed out that the word **sacrifice** used in this context does not have the usual meaning of atonement for sin. It signifies the remembrance of the willingness of Abraham to sacrifice his own desires and attachments in submission of God, and it serves as a reminder to Muslims that they should be ready, if required, to sacrifice everything they have - even their lives - in the cause of God and His religion. God says in the Holy Quran:

"It is not their meat nor blood that reaches God. It is your piety that reaches Him. He has made them (animals) subject to you that you might glorify God for his guidance to you. And proclaim the good tidings to all who do right"

(Holy Quran 22:37).

After this, the pilgrims shave, clip or cut off a few strands of hair, which signifies the end of wearing '*ihram*' dress. Also on the 10th of *Zil-Hajj* the second circuiting of the *Ka'aba* (*tawaf ifadha*) has to be performed. Its completion releases the pilgrims from the prohibitions of *ihram*. The pilgrims remain in the valley of Mina for two or three days worshipping God, and additional stonings of the pillars takes place during this time. The observances of *Haj* are complete by 13 of *Zil-Hajj*.

Most of the pilgrims visit Medina, where Prophet Muhammed's Tomb and Mosque (*al-Masjid-al-Nabawi*) are located. Some also visit *al-Aqsa* (the Farthest Mosque), built on the site of Solomon's Temple in Jerusalem, sacred to Muslims because of its connection with the Night of the Journey and the Ascension (*Lailat al-Isra wa al-Meraj*). These visits, referred to as

Ziara, however, are not obligatory and are not part of the observances of *Haj* (Islamic Correspondence Course 1982 : 67-68).

2.2.1.4 **ZAKAAT**

Zakaat is an obligation prescribed by God on those Muslim men and women who possess enough means, to distribute a certain percentage of their annual savings or capital in goods or money among the poor and needy. Because of its obligation it is referred to as *Fard* i.e. compulsory. The details of percentages and the method of distribution and collection are based on the practices of Prophet Muhammed and his companions. The Holy Quran (2:277):

"Lo! Those who believe and do good deeds and establish '*Salaat*' and pay '*Zakaat*', their reward is with their Sustainer; and no fear shall come upon them, nor shall they grieve"

(Holy Quran : 277).

Muslims are commanded by God to observe five specific duties. We call these duties the **five pillars of Islam**. The first pillar is the proclamation "There is no god except God and Muhammed is the messenger of God". The second pillar of Islam is regular prayer. A Muslim is required to observe prayers five times a day. The third pillar is fasting. A Muslim must observe the entire lunar month of *Ramadaan* as a month of fasting. The fourth pillar is *Zakaat* or charity. A Muslim must give at least two and a half percent of his savings each year to the poor. The fifth pillar is *Haj* or pilgrimage to

Mecca as explained above.

It is also very important to understand the spirit of *ibadat* or worship (Najaar 1978 : 6): "It is futile making a show of ritual and forgetting its spirit. *ibadat* in Islam does not mean the observance of prayer, fasting, charity and pilgrimage in their physical forms only. Being conscious of the Almighty must be uppermost in the mind of the Muslim". The five daily prayers were made obligatory for Muslims on the occasion of the ascension of the Prophet to heaven (known as the *Me'raj*). The Prophet Muhammed has moreover declared that the service of worship of a believer is his own ascension, in which he is raised into the presence of God.

The act of the prayer (*salaat* or *namaaz*) expresses communion with God. Firstly, the hands are raised and the words "God alone is great!" are proclaimed thus renouncing all except God. After having hymned and recalled the merits of God, the devotee is humbled before his/her Divine Majesty and bows low and puts down his head as a sign of reverence, proclaiming "Glory to my God who alone is Majestic". Then he stands erect to thank God for having guided him, and in his/her mind he is struck so much by the greatness of God that he/she prostrates himself/herself and to place his/her forehead on the ground in all humility and declare:

"Glory to my Lord who alone is High". The acts are repeated so that the body gets accustomed to the spiritual exercise and gradually becomes worthier and worthier so as to be lifted from the world of matter and pass

through the heavenly atmosphere, and enter the presence of God. There he salutes God and receives the answer to his greetings. Without material symbols, the believer travels so to say, towards the transcendent God, on a spiritual journey, which in certain communities is termed 'communion', according to Hamidullah (1983 : 82-83).

2.2.2 TERMINOLOGY IN THE ISLAMIC CODE OF LIFE

2.2.2.1 FIQH (LAWS OF ISLAM)

Fiqh or Laws of Islam are also referred to as Islamic Jurisprudence or '*Shariah*'. The first and main source of *Fiqh* is the Holy Quran. Prophet Muhammed (P.B.U.H.) was the best interpreter of the Holy Quran as Almighty Allah declares:

" ... And We have revealed to you (O, Muhammed) the Message (the Quran) so that you may explain clearly to the people what is sent for them, that they may think (over it)"

(Holy Quran : *Surah Nafi*, Verse 44).

The Prophet Muhammed demonstrated how principles were to be put into practice. He was the model. It is stated in *Surah Azab*, Verse 21: "... Ye have indeed in the Messenger of Allah an excellent exemplar ...". However, it is imperative at this point to note that the Prophet Muhammed ensured at all times that he was as human as the next man and that he was merely showing the way to Allah Almighty, towards Whom all worship must follow. At no time is there any indication that the Prophet desired reverence unto

himself. He does however accept that he is mediator for man since he is the messenger of God. All the laws of Islam therefore are derived from three sources viz. The Holy Quran; the sayings and the practices of the Holy Prophet referred to as *Sunnat*; and the *Hadeeth* (pronounced Hadees) which in fact are statements of the Holy Prophet which were committed to memory and recorded after the death of the Prophet. The intention in the last instance was solely for the good of the Muslim community - inherent social justice being its guiding principle. The judgements were made on the Holy Prophet's directive "to exert one's intellect to its utmost", to reason earnestly in deducing the truth (Najaar 1978 : 9). Islam requires man to use his faculty of reasoning and not to follow blindly. The Holy Prophet's statement "Reason and logic is the root of my Religion" (Quran *Surah* 3 : Verse 7) beautifully describes this guidance. In Islam man is encouraged to use his intellect profitably to 'Read' in the name of the lord and to spread his knowledge and wisdom to posterity:

"Read! And your Lord is Most Generous, Who has taught (the writing) by the pen" (the *first* person to write (in the name of the Lord) was *Prophet Idris*)

(Hadith Vol. VI : 454).

2.2.2.2 **MATH-AB (SCHOOLS OF THOUGHT)**

The literal meaning of the word *Math-ab* in Arabic, Persian and Urdu is 'creed, belief or sect'. In Quranic or *Fiqh* terminology, it means 'schools of thought'. Therefore it must not be misunderstood as religion (Najaar 1978

: 14).

Muslims are indebted to a number of highly learned scholars who made *Fiqh*, i.e. the study of Islamic Jurisprudence, their pursuit. There are four Great Imams or Scholars - Imam Abu Hanifah, born in Kufa, Iraq, 70 years after the death of the Holy Prophet; Imam Maalik, born in Medina, 83 years after the death of the Holy prophet; Imam Shafi, born in Gaza, Palestine, 140 years after the death of the Prophet; and Imam Hambal, born in Baghdad, Iraq 154 years after the death of the Prophet. (Note that the Islamic calendar dates from *Hijra* or the period of flight when the Prophet Muhammed led his people out of Mecca, away from the idolaters, to Medina (Najaar 1978 : 14-19). According to the Islamic calendar therefore, we are now in the year 1412. According to the Christian calendar, we are presently in the year 1992).

The Imams did not advocate pettiness. They tolerated the opinions of others and respected the codes set down by the other Imams. They are unanimous on the fundamental tenets of Islam since they were people who follow the dictates and practices of the Holy Prophet and of the assembly. They may differ slightly in certain modes of prayer but did nothing outside the bounds of the Holy prophet's wisdom. Many debates have erupted over the practice of prayer as a result of the differences, but as writers e.g. Najaar (1978 : 14) point out the findings of an Imam are not to be held conclusive and binding. This is a misguided situation and should be

remedied. Although the area of investigation does not necessitate a study of the various sects in Islam the author, however, wishes to acquaint the reader in brief on this aspect. In the main there are two basic sects, the *Sunni Muslim* and the *Shi'ite Muslims*. The *Sunni* regards the teachings of the Prophet Muhammed to be the final and ultimate statements concerning *Allah*; the *Shi'ite* regard the Prophet Alli to be the most important of the prophets. By example it is interesting to note that the South African Muslim are *Sunni* followers i.e. they regard The Prophet Muhammed to be the most significant of the prophets. Generally, the world over, Muslims belong and adhere to the *Sunni* sect. In the country of Iran and minorities in India, Pakistan and elsewhere, the people are *Shi'ite* Muslims and adhere to the belief that the Prophet Alli is the most significant of the prophets. Another interesting sect known as *Sufism* acquired its inclination through their study of the Greek masters, Aristotle in particular (Lichtenstadter 1958 : 102). "... But the masses of people were not interested in philosophic subtleties; they were longing for certainty and for a closer relation between the individual and God. They were yearning for the intimate relation to Allah apparent in the Koran and demonstrated by the Prophet who had gained his knowledge of *Allah's* Reality through immediate personal experience and vision. ... Fulfilment of that yearning could only come from one's own soul. Direct access to the Divine Power was desired, without mediator, neither Prophet nor Revelation; the goal was to emerge one's self into the Self, in consummate union with Allah ... The philosophic basis was neither Aristotle nor Plato, but Plato in neo-Platonic garb.

... The existence and the essence of Allah were beyond question; the aim and endeavour of the Sufi were not enquiry, logical intellectual penetration, but emotional experience of the immediacy of God. The *Sufi* was entirely self-centred, a-social, lonely, the extreme opposite of the ideal attitudes in Muslim ethics" (Lichtenstadter 1958 : 102).

The Encyclopaedia Britannica (1987 : 355) explains that the tradition of *Sufism* took the following form in India:

" ... India which had a strong pre-Islamic heritage of mysticism, Sufism developed into dervish which remained influential until recent times. The flowering of Sufi literature, especially mystical love poetry, represents a golden age among Arabic, Persian, Turkish and Urdu languages"

(Encyclopaedia Britannica 1987 : 355).

2.2.2.3 PROPHETHOOD

Prophets in Islam encompass all the prophets which Christians accept and believe in with one addition viz.: From Adam to Abraham (Ibrahim) to Moses (Moosa) to Jesus (Isa) to the Prophet Muhammed (P.B.U.H.) who is referred to as the 'Seal of the Prophets'. As the Quran states:

"We have not sent thee (O Muhammed) but as a mercy to all Mankind".

and in the Quran (*Surah* 5, Verse 4):

"This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your

religion".

2.2.2.4 THE HOLY QURAN

The Holy Quran was revealed to the Prophet Muhammed, in portions, over a period of 23 years. The scriptures were revealed in Arabic. The revelations came in the form of Divine Inspiration in the same way as revealed to the Prophets before i.e. the Prophet Muhammed received the revelations through the medium of the Archangel Gabriel (Jibraeel). The Quran (*Surah Furqaan* : Verse 32) declares:

"Thus it (the Quran) is revealed, that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually".

The first revelation, 'Iqrah' meaning 'Read!' called upon Prophet Muhammed to 'proclaim' or 'recite' reminding him of the 'use of the pen'. The Quran (*Surah Iqrah* : Verse 1-5):

"Proclaim in the name of thy Lord and Chrisher, Who created
- created man out of a (mere) clot of congealed blood:
Proclaim: And thy Lord is Most Beautiful - He Who taught
(the use of) the pen - taught man that which he knew not".

The arrangements of chapters under Divine Guidance was the work of the Holy Prophet. There were numerous reciters of the Holy Quran who memorised the entire Book by heart. This practice was continued over many centuries by pious men (and women) called *Huffaz*, so much so that even today there are thousands of children who learn the Quran by heart. They

learn under the supervision of a Priest or *Imam* at a mosque from the early hours of dawn. Children continue to by-heart chapters in the Quran even after the completion of the secular school day is over. Sacrifices are made by both children and parents in the name of *Allah* and the Islamic religion.

The language of the Holy Quran is pure, concise, potent in meaning and flowing in diction. Verses are clear in thought and logical in argument; consistent and without contradiction. And although not poetic in form nor in rhythm, their rendering in a sweet voice, according to Najaar (1978 : 31), could touch the core of the soul - even of those who do not understand.

2.2.2.5 **WUDU**

Wudu (pronounced Wuzu) refers to the act of purifying the body before prayer. The washing of the parts of the body is prescriptive i.e. hands, face, arms, ears, hair, feet, legs follow in this strict sequence together with a prayer which is recited. Purification of the body by bathing is compulsory after menstruation (in the case of girls) and sexual cohabitation in the case of a husband and a wife. In fact, Islam places emphasis on personal hygiene and cleanliness throughout the day.

2.2.2.6 **TASMIYAH**

Tasmiyah is the term for the 'name-giving' of a new-born child. The first words that should reach the ears of a Muslim child are the glorification of Allah and the recital of the *Shahadah* (contained in the *Azaan* or Call to

Prayer). The child is named preferably on the seventh day of its birth. It is advisable to choose names symbolising a Muslim's servitude to Allah or in reverence to esteemed persons in religious context.

2.2.2.7 AQEEQAH AND SADAQAH

Aqeeqah means 'the shorn hair' (Najaar : 70). As with the Prophet Muhammed, it is *sunnat* to shave all the hair of the child, to weigh it and to give its equivalent in gold or silver to charity. Then a sweet item such as dates or honey is rubbed on the child's gum with the utterance of *Bismillah* (In the name of our Lord, *Allah*). The child is named and a prayer is read. A sacrificial ritual is also generally performed on the seventh day but there is no compulsion to do so on that day. This is performed by the slaying of two sheep or goats for a boy and one for a girl.

Sadaqah is also a sacrificial act performed for either a male or female when one is ailing. Faith and belief in God are said to cure those who are ill through spiritual guidance.

2.2.2.8 CIRCUMCISION

If it is a strong and healthy boy, the baby is circumcised on the seventh day. The foreskin of the penis is cut off to prevent the accumulation of dirt. There is no ceremony attached and any medical practitioner performs the task. Baby boys are generally fussed over and given gifts for their 'agony'. Families are treated to gifts of sweet - bowls and sweet-meats.

2.2.2.9 ***MALA-I-QAH***

Angels, *jinn* and satan are considered to be ethereal beings which belong to the supernatural but which have a bearing on the daily existence of man (Najaar 1978 : 78).

Surah Adraaf, Verse 27 explains:

" ... from he (Satan) and his tribe watch you from a position where you cannot see them".

Man is not privileged to see these supernatural creations in their natural forms. Satan represents evil.

Apart from satan or *shaytaan*, the other supernatural creations are angels (the *Mala-I-Qah*). They are said to be powerful beings specifically created for the Almighty. They are unlike man, in that they have no passions or desires. They obey all Allah's commands. There are five prominent angels:

1. Jibraeel - who was responsible for delivering Allah's message to the Prophets.
2. Israfeel - who will 'blow the horn' on the Last Day when the world is doomed.
3. Mikaeel - who carried out Allah's commands concerning the rains and provisions for mankind.
4. Izraeel - who is responsible for removing the soul from the body upon death.

5. The angel Kiraman sits on the right shoulder of each person and records all good deeds, while the angel Kaatibeen sits on the left shoulder and records all the evil deeds that the person commits.

There are also *jinn* who are 'beings' or supernatural creations made of fire. The *jinn*s are said to live in tribes. Some are believers and therefore good *jinn*s while others are non-believers who do not accept Allah and are therefore said to be evil (Najaar 1978 : 78-80).

2.2.2.10 PREDESTINATION IN ISLAM

There is a strong strain of fatalism in Islam (Hopfe 1983 : 442). Nevertheless, it is not accurate to call Islam a purely fatalistic religion although this is a train of thought. There is the generally held view that people are responsible for the evil that they commit and will be judged for this. Allah in His wisdom and mercy allows human beings to make choices in the areas in which they will be judged. From this point of view, people do have freedom.

However, the emphasis on God's power and sovereignty is carried to its ultimate in Islam. The idea of God's supremacy is also to be found in other religious trends and philosophies, for example, Calvinism and early Greek philosophy. The general idea led to the belief that whether one does good or evil, enjoys success or failure man's destiny lies in the hands of God who rules the world and has planned each event in advance. God is "All" and people are but His puppets.

There are two trains of thinking which persist in Islam - that God is seen as the all-powerful and all-knowing on the one hand, and secondly that man carves his own destiny on the other. It is difficult to marry or merge these two views viz. that God shapes your destiny and man is also responsible for his/her actions, choices and destination. Other monotheistic religions could also present similar beliefs.

2.2.2.11 ESCHATOLOGY

The judgement of humanity, at the conclusion of time by *Allah*, is one of the basic beliefs of Islam. The eschatology of Jews, Christians and Zoroastrians¹⁶ had a profound effect upon Prophet Muhammed and the Quran reflects these influences (Hopfe 1983 : 443). Islam is of the belief that when a person dies, the body returns to the earth and the soul goes into a state of sleep until the day of resurrection. On this day the angel Izraeel will sound his trumpet, the earth will split and the bodies will rejoin their souls. The souls resurrected will then be judged by Allah. So we find that death is the end of the present life, but a Muslim believes in the life Hereafter. The loss of a loved one is mourned in silence since Islam does not indulge in wailing or loud crying. This is considered to be an offence

¹⁶

Zoroastrianism: the ancient pre-Islamic religion of Iran that survives there in isolated areas and more prosperously in India, where the descendants of Zoroastrian-Iranian (Persian) immigrants are known as Parsees. Founded by the Persian prophet and reformer Zoroaster in the 6th Century B.C., this religion containing both monotheistic and dualistic features influenced the other major religions - Judaism, Christianity and Islam (Encyclopaedia Britannica. Micropaedia Ready Reference 12. p.935).

against God's will. When a person receives the news of a person's death, he or she is expected to say:

"Verily, unto God do we belong and verily, unto Him shall we return"

(Holy Quran 2:156).

The Prophet Muhammed strongly urged Muslims to bury the dead without delay. A Muslim is generally buried on the same day that he dies. For burial, the body is washed (a man by men and a woman by women), wrapped or embalmed in unstitched calico and carried on the shoulders of men to a mosque. After the usual prayer (depending on the time of day), a special funeral prayer (*salat-al-janazah*) is conducted. The body is then carried (or part - driven by hearse) to the cemetery where the person is buried. Cremation is not permitted in Islam. If the cause of death is suicide, then no special funeral or *janazah* prayer is conducted.

2.2.2.12 THE ISLAMIC CALENDAR

Islam has its own distinctive calendar which is made up of twelve lunar months of between 29 and 30 days, for a total of 354 days each year. To make up some of the differences between the lunar year and the solar year, one day is added to the last month of the year, eleven times every thirty years. 103 Muslim years are the equivalent of 100 solar years. Muslims date their calendars from the *Hijrah* (the flight of Prophet Muhammed from Mecca to Medina) so the date of the Prophet's death is not known as 632

A.D. but as 10 A.H. (A.H. meaning 'after *Hijrah*').

The Islamic calendar starts from the year in which Prophet Muhammed emigrated from Mecca to Medina. It starts from 1 Muharram in the year of the Hijra, or July 15, 622 A.D. Great actions are more important in life than the date of birth or death. The Muslim era, therefore, does not start with the Prophet's birth date but with the most significant event in the history of Islam, for this date marked a turning point in the success and spread of Islam. (Islamic Correspondence Course, MSA of U.S. and Canada : 12). Islam follows the lunar calendar i.e. the revolution of the movement of the moon around the earth is what determines the month and therefore time for Muslims.

The names of the months according to the Islamic calendar are listed as follows:

- | | |
|-------------------------|-------------------------|
| 1. <i>Muharram</i> | 2. <i>Safar</i> |
| 3. <i>Rabi-ul-Awwal</i> | 4. <i>Rabi-ul-Akhir</i> |
| 5. <i>Jamadol-Ula</i> | 6. <i>Jamadol Ukhra</i> |
| 7. <i>Rajab</i> | 8. <i>Shabaan</i> |
| 9. <i>Ramadaan</i> | 10. <i>Shawaal</i> |
| 11. <i>Zil-Quda</i> | 12. <i>Zil-Hajj</i> |

2.2.2.13 MUSLIM TABOOS

The Quran and Muslim tradition have established a series of taboos that in many ways are similar to those of the Jews. Pork is forbidden to the Muslim as the most unclean of all meats. Unlike Jews and Christians,

Muslims are also forbidden to drink wine. Any form of gambling is also forbidden to Muslims. There are several reasons for the rapid and massive expansion of Islam since the delivery of the religion by the Prophet Muhammed viz.:

1. It is a universal religion that recognises no barriers and knows no distinction between races.
2. It is a simple religion. A person who repeats the creed is a Muslim; a person who keeps the five pillars of Islam is a good Muslim.

2.3 THE CULTURE OF ISLAM AND CHALLENGES FOR THE MUSLIM CHILD

The term 'culture' pertains to man's advancement. Burns (1973 : 18) explains culture to imply "intellectual and artistic accomplishments, to literature, art, music, philosophy and science. It is employed by some historians to designate the whole complex pattern of ideas, achievement, traditions and characteristics of a nation or empire at a particular time".

Rensburg explains that culture refers to:

" ... all the accepted and patterned ways of behaviour of a given people. It is a body of common understandings. It is the sum total and the organising or arrangement of all the group's ways of thinking, feeling and acting. It also includes the physical manifestations of the group as exhibited in the objects they make - their clothing, shelter, tools, weapons, implements, utensils, and so on ... A people's culture is thus the sum total of their living experiences within their own society. It could be described as "the way of life" of a people

and includes a vast array of behaviour and beliefs"

(Rensburg 1991 : 20).

The author is concerned with the influence and impact westernization has on the Muslim child. If such a child is distanced from his or her cultural roots the resultant situation in a multi-cultural South African society poses a dilemma for the authenticity of Islam. Also of concern are the means and ways by which the home and community work towards retrieving cultural deficiencies.

Cultural assimilation has had beneficial results for multi-cultural societies. Where values, whether social, cultural or religious are easily made flexible or changeable there are generally no difficulties. Islam, however, being a religion with fixed fundamental principles, has in South Africa (as in many other western parts of the world) met with conflict. The conflict is in the main, cultural and religious. Islam dictates that all mankind and particularly the Muslim should seek knowledge from the cradle to the grave. With the advancement of technology and the resultant pace of life and cultural changes, there is a clash of values. The Muslim individual has the need to fulfil fundamental religious principles as well as make strides in a dynamically changing world. The issue is aggravated if capitalistic tendencies rate highly on a person's scale of values. If religious goals are one's first concern, then the influence of westernization could impede the self-actualization and self-fulfilment of an individual. Our concern is therefore to observe to what degree the conflict hinders or supports the

Muslim child's vision of life and therefore his ultimate destiny.

In a discussion on culture, Cassirer (1965 : 24-25) explains that man has the capability to engage in symbolic thought and communication. Man has created patterns of behaviour and learning which can be termed 'culture'.

" ... Man has as it were, discovered a new method of adapting himself to his environment. Between the receptor system and the effector system, which are to be found in all animal species, we find in man a third link which we may describe as the symbolic system. This new acquisition transforms the whole of human life as compared with the other animals. Man lives not merely in a broader reality, he lives in a new dimension of reality ... No longer in a symbolic universe. Language, myth, art and religion are parts of this universe. They are the varied threads which weave the symbolic net, the tangled web of human experience. All human progress in thought and experience refines upon and strengthens this net"

(Cassirer 1965 : 24-25).

It is of interest at this point to observe Nel's (1985 : 244) findings of an empirical research study in the science of religion on a Pluralistic Society:

"... The South African society is one of the most religiously pluralistic societies in the world. Greater Durban itself gives clear evidence of this. Its population is constituted as follows: 50% from indigenous African descent, 25% from the East, 23% from the West and the rest mixed. In Durban alone no less than seven major world religions, a number of primal religions, and numerous religious groups are to be found. These religions are all confronted by a vigorous secularization process which makes this city - even more so than the rest of South Africa - a laboratory for research on the function and role of religion in the life of the community, on how religions work out a modus vivendi with regard to co-existence and what factors lead to tension"

(Nel *et al* 1985 : 244).

In Chapter Four an analysis will be undertaken in order to determine whether any traits and variances exist between Islam and ideologies of the west. In this regard the principles of Marxism will be examined as against the perspective of Islamic reality. It is not always with ease that the Muslim individual in a dynamic, Western society fulfils the expectations required of him. The individual who fails to balance these conflicting strains is faced with a dilemma : he/she is either an imperfect Muslim as regard his inability to practise Islam in the true sense of its teachings or on the other hand he or she would fail to be totally assimilated towards Western ideals. Many would try to assimilate the positive aspects of both worlds (possibly with a degree of loss and discredit experienced somewhere along the line). Self-actualization in such a situation could then take its own course to the detriment of the educand. Apart from the educator-educand relationship there is also the question of the relationship between man and his cultural environment. The latter embodies a field of social interaction of groups in terms of family, classroom and community groupings where there are the more experienced people and less experienced people. Furthermore there is a relationship between generations in which the norms and values of the older generation are transferred to the younger generation but in which there is interference in the moulding. If the moulding becomes multi-faceted with regard to cultural or religious or non-religious intervention, then the education of the child could assume a fragmented or diversified outlook. In a sense the moulding would be incomplete. The pedagogic in such a situation would then be described as being paragogic in character or as Van

Rensburg and Landman (1988 : 438) explain " ... education which in fact accompanies in the opposite direction". The Muslim child caught in the trappings of multi-cultural stances would not be true to any culture but adopt a kaleidoscopic view of life in terms of his own being. The true identity of belonging to a minority grouping is replaced by the ethos of a wider society. If it were not for the intentional religious purport that Islam expects, such an ethos could be widely acclaimed by the confused Muslim child.

In the same vein, King (1965 : 106) in discussing cultural contact with Malaysian and Hispanization in the Philippines says:

" ... during the slow centuries this achieved a cultural amalgam ... During the past three generations the impact of American rule and technology has been enormous ... As Americanization also seems to offer most of this world's advantages - particularly prosperity, schools and political viability - it has overwhelmed most of the young town and city dwellers in a sort of dazzled admiration. The rational consciences or emotional ties of others will not allow them to surrender; but that does not mean they do not now and then succumb to what Keats called 'quick cat's - paws on the generous stray-way'. They may see it as a piecemeal acculturation, but everyone must recognize it at least as an attrition of the previous way of life. As there is no real solution of the contradictory influences at work, a cultural schizophrenia develops to cause educational disturbance and perhaps political anxiety. In a new independent country this is a matter of great consequence ... Newly independent communities can pick and choose between the various cultural legacies left available for selection; but they are also faced with the difficult responsibility of co-ordinating them in a new, local synthesis for long term development".

A growing consciousness among Muslims of their distinct cultural identity after the Second World War, resulted in changing patterns of Muslim response to the onrush of modernisation. This was due to the expansion of colonial rule at the beginning of the nineteenth century, and the emergence of nationalism amongst many ethnic groups. Islamic resurgence revives cultural consciousness which in turn " ... can also protect society from some of the inhumane aspects of modernisation such as individuation, the collapse of meaningful personal communication and the almost total eclipse of personal loyalties" (Enayat 1980 : 1).

It is of interest to observe the transitions in philosophical thinking that occurred in Egypt in the late nineteenth and first half of the twentieth century. Like South Africa, Egypt had a spate of inroads from Western colonizers which naturally affected the cultural milieu and the intellectual trend of people. As explained by Abu-Rabi, two trends of education can be distinguished in Egypt, namely, the Islamic and synthetic trends:

(a) THE ISLAMIC TREND

In the first instance, people like Muhammad Abduh and Muhammad Rashid Rida spoke for a reformist Islam. Abduh, according to Abu-Rabi (1989 : 189), explains basic theological principles of Islam in the light of the novel conditions of the modern world. He does not consider Islam to be an abstract and rigid theological system but a dynamic one. He draws attention to the special position in which the Quran accords reason and the

great role played throughout Islamic history. The success of modern Islam, he contends, depends on the revival of reason and philosophical studies. He therefore believed that education was the best way to achieve reform. Although he separated politics from religion, Abduh's call was not for a reformulation of dogma but a return to 'true' Islam. It has also been commented by Gibbs (Abu Rabi 1989 : 29) that had Abduh won more general support for his doctrine, " ... he might indeed have created a revolution in the thought and outlook of the Muslim World". Other writers on the topic (Amin 1989 : 105) argues that Abduh derived his intellectual inspiration from Islamic and not western sources. He saw Islam to be a perfect religion of reason. He condemned superstitious practices and vehemently attacked blind imitation which prevailed in many spheres of Muslim life (Abu-Rabi 1989 : 189).

A cause of the problem as diagnosed by Abduh (and which still prevails even in contemporary Muslim communities) is that the Arabic language became ossified in ancient linguistic forms. Widespread education and the construction of a rationalist interpretation of the Quran would be the solution to further the moral and social consciousness of people. By interpreting Islam through the principle of reasoning and adapting to new conditions created by the encounter with the west it could result in the end of the conflict between sectarian issues on the one hand and religious differences on the other.

Muslim communities caught up in Western contexts have published unlimited literature in a kind of Renaissance quest in the latter twentieth century. The 'Ikhwan Movement' has aimed at finding the Islamic solution to the problem of education through administering economic organisation and social justice in society.

(b) THE SYNTHETIC TREND

Several major Egyptian thinkers tried to follow the middle road between Islam and the west. The result of their efforts was eclectic, synthetic thought. It is this facet that reveals the extent to which Islam is upheld in its pure form; and the extent to which in the late twentieth century we have middle road Muslim communities and further to observe the self-consciousness of the Muslim child caught in the weave of western ideologies and influence. There are parallels that can be drawn between Egypt and South Africa in terms of the religious identity conflict. The general cultural awakening in the latter part of nineteenth century Egypt, was due to several factors:

1. the spread of education for both men and women. (In the South African context, from the author's experience, the 1950's saw a marked increase in the number of Muslim female secular secondary school goers);
2. expansion in technological communication;
3. the translation of European texts in sciences and literature into Arabic (the Muslim child in South Africa is born into a family which up to recent times has communicated in a vernacular of Asian origin, for example Urdu, Gujarati, Memon, Marati). The mainstream linking languages are English and in some provinces like the Cape and the

Transvaal, Afrikaans. Most recently, Zulu, the language of the Natal Black population group is also being introduced as a secondary or third language at primary, secondary or tertiary institutions. It is in such a matrix of cross waves that the Muslim child has to find a place in the cultural milieu of South Africa.

The response is that a new cultural elite emerges that reflects a new outlook and offers some liberal solutions to a society in transition. On this point Donohue and Esposito (1982 : 3) reflect that there are for some individuals for whom the question of tradition and change is not simply an academic inquiry but an important existential concern. Such a 'Literatur' class brings into culture the struggle between new ideals, ideas, norms and values and the traditional Islamic conception.

Continuing the idea of the synthetic trend is the role of women and education. On the issue of women, Amin (Abu-Rabi 1989 : 197) was interested in achieving a major reform in society. He published a book on the emancipation of women called '*al-Aa'mal al-Kamillah*' (1978) which was based on the premise of the degeneration of Muslims and the Muslim family. Amin held that decay was due neither to the natural environment nor to Islam (Abu-Rabi 1989 : 197). The real cause was the disappearance of social virtues and the lack of women's participation in society. Amin concluded that the position of women could be improved only by education. He called for the total reorganisation of society on the basis of equality between men and women in both education and work. His method was eclectic and in that sense he was seeking the benefit of society through the best means possible. Amin opposed the seclusion and veiling of women.

The veiling of the hair is generally regarded as a symbol of respect and a compulsory form of attire for believing Muslim women. On this point Alli (1987 : 45) says " ... by tradition every Saudi women is required to veil herself in public and not uncover her face in front of strange men except out of necessity. The educational upliftment of Saudi women, as well as the transition for many of them from the confines of the four walls of the household to the working place, has therefore taken place within a strictly segregated environment and without their having to abandon the age old custom of using a veil".

Counter reports such as that by Martin (1982 : 136) point out that " ... the veil, still worn by many women, derives from ancient tradition, not from the Quran itself".

Amin emphasised the Quran's attitude to woman which to him provided for equality according to Abu-Rabi (1989 : 197-200). Amin (Abu-Rabi 1989 : 197) argued that there was no clear Quranic verse on 'veiling' woman nor was there any seclusion, except for the wives of the Prophet. His interest lay in the status of urban women since the peasant women was equal with peasant men and that they possessed the same vocational talents as men. But secular education was the only way to improve the status of women and the nation as a whole. His claim naturally met with much opposition although 'liberal' Muslims such as J. Husayn and M. Haykal thought that the book advanced free speech.

"The latter realised instinctively that Islamic education cannot be changed without losing its essential character. A school where the Quran is taught as one subject among others is a secular school ... The necessities of the changing situation forced not reform but the complete substitution of Muslim by secular education ... Islam, instead of being the whole education is incorporated into the curriculum as a subject following Western method, whilst what was formerly its core, the law, has become the concern of a few specialists"

(Trimingham 1968 : 118).

Trimingham continues to explain the parallel existence of two educational systems (Trimingham 1968 : 119-125). The old, he believes, is continually losing ground. In more sophisticated places the beginning is apparent of a decline in the number of Quran schools, a tendency far advanced in the Arab world. Its significance lies not only in Islamic ritual, but also in imparting rudiments of social law and particularly the Islamic cultural perspective.

Trimingham's views are endorsed by Tabawi (1976 : 189) when he notes that Western concepts of secular education and national state which had supplanted the church and Christian education in Europe were gradually being insinuated in the fabric of Islamic society. " ... their first reception, even on the theoretical level, was hostile, their adoption, whether in a mild or extreme form, was often challenged; and the future of experiments on such lines are nowhere an unqualified success. The result is that the Muslim soul is now troubled as it has never been troubled before : the very basis of the most fundamental principles for the philosophy of education is in jeopardy".

Despite the issue made, the point to be emphasised is that arguments, be that of Abduh or Amin, centred around the role of Islam as a social religion. What is particularly noteworthy is that the culture of Muslims seems to rivet around rediscovering Islamic rationalism in philosophy and education. The persistent problem is the conflict between secular and Islamic values. The problem is heightened in non-Islamic countries or where education has Christian emphasis. With western rationalism and liberalism there is often a 'crisis in orientation' because of the conflict between humanistic rationalism and traditional Islam. A practical means of appeasing the conflict is often sought by individuals.

Trimingham (1968 : 118) in writing of social and cultural change, says that European culture and Christianity were associated in the context of the Muslim mind. The interrelation of religion and society has always predominated and where modern education (entrenched with Christian dogmas) was pioneered, Muslims naturally preached against its introduction. Further strong opposition to the education of girls was encountered from both men and women.

The delay could not block the inevitability of change. The rate of progress varied between different Muslim areas. New or changed thinking persons found themselves up against the opposition of both the privileged classes and the whole clerical body.

There is little philosophy of education in the writings of Muslim philosophers. Tabawi (1976 : 193) says that the utmost that could be said of the philosophers is that they tried to install reason as a guide in education, and that the mystics tried to supplement faith not with reason but with divine illumination for the same purpose.

According to al-Ghazali (Tabawi 1976 : 193) " ... learning is virtue for its own sake, the purpose of all learning is to open a way to the knowledge and love of God". This knowledge is the 'noblest and highest' that could be pursued but it does not imply neglect of other branches of knowledge which are referred to as 'introductory' or 'tools'. To his theological mind, learning is either a personal duty which if performed by some members of the community ceases to be incumbent on every believer or a general duty which if performed by some of the community ceases to be incumbent on them all. In the first category, learning is belief, action or abstention : belief in God, acting according to His command and abstention from what he forbade. This is the mainstream of Muslim learning based on the Quran and the Traditions (*Hadith*). In the second category, medicine and computation are mentioned. These and other similar subjects are 'worldly' and auxiliary, 'the tools'.

Alli (1987 : 36) explains that " ... because scientific inquiry in the Western world was separated from religion and came to be based on reason alone, the Muslim world sees the secular, scientific institutions as running contrary

to Islamic teachings. The famous Muslim thinker of the Indian sub-continent, Iqbal, deplored too much reliance on reason, when he wrote his famous verse:

Let reason, the watchman, stand close to the heart, But leave
the heart (the seat of spirituality) alone sometimes"

(Alli 1987 : 38).

Lichtenstadter (1958 : 140) in the same vein says that the Muslim began to live intellectually in two worlds. One was dominated by western philosophy, western science, western jurisprudence and western rationalism. The other was his religious and spiritual sphere. In varying degrees, depending on personal attitudes and decisions, he continued to adhere to traditional forms, beliefs and rites prescribed by his faith. The faith of most educated Muslims is indeed strong as ever " ... at some point, reason is silenced and faith alone allowed to speak".

The fusion of western ideals into the world of Islam resulted in creative, speculative re-investigation, according to Lichtenstadter (1958 : 195) " ... the clash between the two cultures caused the modern Muslim to embark on a process of introspection and self-examination". The development of modern times has increased mental and physical contacts between east and west. There are common traits but there are also differences in terms of mental acquires. The west has brought with it an abundance of material benefits imbued with rationalized knowledge as is evident in science and technology. The adjustment of the outer forms of western influence must

of necessity be evident. The problem however is that the change is not always beneficial in keeping with tradition. "... the new ways did not fit in with his own cherished customs and destroyed values inherent in the 'old-fashioned' life" (Lichtenstadter 1958 : 196). There are constant reminders and pressures through Islamic concepts to steer away from gross materialism. In Chapter Four, Marxist pre-occupation with materialism for human survival is discussed and Islam and its teachings on worldliness and materialism is examined.

Throughout the ages religious ideas both facilitated and aggravated intellectual contact between the Western and Islamic worlds. The latter had consistently exerted a deep attraction on the West and was never for long left out of Western consciousness. "... Western thought, as in Medieval Islam, when accepted had not remained entirely unchanged. Modern philosophic ideas were passed through the sieve of Islamic faith and only those features that could be fitted into its mould were accepted. Even the Western thinker caught in the veils of the East has his thoughts transmuted and orientalized. So that the 'Westernized' Muslim remains oriental and his Westernization does not simply mirror his prototype. Adaptation and selective assimilation takes place wherever different types of civilization meet and merge" (Lichtenstadter 1958 : 203).

Islam has to a large measure used technical and scientific knowledge. However, in the intellectual, cultural and especially religious sphere, the

trend towards westernization has been checked considerably. Indigenous religions and philosophic attitudes are emphasized. As a religion, Islam has sheltered widely different civilizations and peoples and harboured divergent attitudes. In spite of the varieties of races, faiths and philosophies, it teaches sanity in human suffering, dignity and tolerance to be accorded to all mankind.

Pipes (1980 : 8) says that in the everyday lives of Muslim people residing in Islamic countries, the media is suffused with Islamic themes in stories, music and news broadcasts. The education programmes include 'strong doses' of religious instructions. The Arabic language acquires a vaunted place in schools, books and through sermons. However, the Muslim child residing in a Western context does not have the intensity or fusion of Islamic impact upon his lifestyle. Sermons conducted in South African mosques, are either conducted in an Asian language called 'Urdu' or in English. In parts of Cape Town and in the Transvaal the sermons are conducted in English and possibly in Afrikaans since it is a widely used dialect in those parts of the country. The actual prayer or *kutbah* which is conducted from the pulpit (referred to as the *mimbar*) is conducted in Arabic. The impact of religious teachers and priests determines the strength of Islam upon the individual.

The importance of authentic culture and religious values are further borne out by Toynbee and Oberholzer. Toynbee (Haralambos & Heald 1982 : 173)

says that far more significant is that culture concerns itself with finding the spirit of man since man's basic nature, man's spirit is in search of the eternal. "Works of great authors like Homer, Firdausi, Valmiki, Russell are timeless in that they are concerned with finding the spirit of man" (Haralambos & Heald 1982 : 173). In the same vein, Oberholzer (1975 : 2) says that " ... spiritual matters no matter of what dimension are not to be trifled with and eventually has a bearing of much consequence to man. The influences which shape his destiny in everyday life are therefore of great importance".

The fore-going explication of Islamic beliefs points out that because of its ordered and prescriptive structure, Islam is easily accessible to all its adherents. The finality of its claims and unambiguous interpretation of its scripture are sealed in the revelation to the Prophet Muhammed and in the interpretation of the Quran.

Dangor (Arkin *et al* 1989 : 160) therefore writes: "The accessibility of Islamic doctrines and the fostering of homogeneity in the Muslim community are achieved by the religious obligation on each Muslim to observe 'the five pillars' which includes prayers (*salaat*) five times a day; fasting (*siyam*) during the ninth month of the Muslim calendar (*Ramadaan*); payment of a percentage of surplus wealth to the poor (*zakaat*) and pilgrimage at least once in a lifetime if one can afford it during the twelfth month of the Muslim calendar (*Hajj*)" (Arkin *et al* 1989 : 160). Dangor (Arkin *et al* 1989 : 160-

161) is further of the belief that " ... South African Indian Muslims have to a large extent allowed cultural continuity with India to be subsumed by religious continuity with Arabia, particularly in the cities of Mecca and Medina". The cities of Mecca and Medina are geographically located in the south-western part of the kingdom of Saudi Arabia.

Religious practice has to be kept alive especially so in an overwhelming Western society. The Muslim community has in the main fostered the kind of religious involvement and commitment among its members through the practice of religion. According to Dangor (Arkin *et al* 1989 : 160) the uniformity in Islam is further achieved by a literalist interpretation of scripture which determines the interpretation of beliefs and confers " ... a sanctity on the Arabic language *per se*, the original language of the Quran" (Arkin *et al* 1989 : 160).

It is expected of the community to ensure that every town or suburb has in its midst a mosque and *madressah* (religious school for teaching Muslim youth the basic tenets of their faith). Dangor (Arkin *et al* 1989 : 161) reports that there are several institutes for higher Islamic learning in South Africa:

1. "the Dar-al Ulum in Newcastle, Natal;
2. the al-Madrasah al-Arabiyyah al-Islamiyyah in Azaadville, Transvaal;
3. the Madrasah Zakariyyah near Lenasia, Transvaal;

4. the Waterval Islamic Institute at Halfway House between Johannesburg and Pretoria;
5. the Institute of Shariah Studies in Cape Town;
6. The University of Durban-Westville has a Department of Islamic Studies, which offers undergraduate and postgraduate degrees in the political and cultural history and doctrines of Islam, and also a Department of Arabic, Urdu and Persian".

Dangor (Arkin *et al* 1989 : 161) also reports that there are estimated that there are over two hundred Muslim organisations throughout South Africa which cater for the spiritual, cultural and social needs of Muslims. The better known organisations are the Muslim Judicial Council, the Institute of Shariah Studies, Ashura and Muslim Assembly in the Cape, Jamiat al-Ulama, the Islamic Propagation Centre, Arabic Study Circle, Buzme Adab, Muslim Darul Yatama Wal Masakeen and the Muslim Charitable Foundation in Natal, Islamic Missionary Society, Central Islamic Trust, Lenasia Muslim Association, Nur-al-Islam Centre and Dawah Society in the Transvaal. There are also national bodies such as the Islamic Council of South Africa, Tablighi Jamaat, and the Muslim Youth Movement, Islamic Medical Association and the Muslim Students' Association. These organisations take care of the social welfare of Muslims, the dissemination of Islamic literature, the establishment and maintenance of Islamic libraries, organisation of youth camps, the propagation of Islam and the religious education of Muslims. Such organisations are vital and play a prominent part in keeping alive Islamicization. although there are active members who form part of these organisations there is a growing cry for more active involvement from Muslim youth whose identification with staunch Islamic values is marred by

western ideals and interests.

To an extent these ideas are reinforced by Dangor (Arkin *et al* 1989 : 161):

"Islam in South Africa, like many other parts of the world, faces constantly the forces of secularisation which follow in the wake of westernisation. Hence there is constant tension, especially among the youth, between modernism and traditionalism. Muslims ... have had to maintain with not a little difficulty the precepts of their religion which rejects secularism, materialism and individualism. A sign of succumbing to these influences is the tendency to relegate religion to a personal and private matter ... In the main, South Africa's Muslims have adapted Western influence in dress and lifestyle only to the extent that these do not influence religious principles. They have however best preserved their traditional languages ... Gujerati and Urdu ... whose parents speak these languages at home. The rest of the Indian community to a far greater extent increasingly use English as their home language".

The changing context has resulted in increasing modernisation which has followed in the wake of secularisation. Religio-cultural homogeneity has remained seemingly so. Islam, like the religious movements of Hinduism and Christianity, "will have to increasingly contend with the effects of greater secularisation and reassess their *modus vivendi* since the traditional religious world-view is constantly under question" (Arkin *et al* 1989 : 168).

Community leaders in present day negotiations through organisations such as Codesa are concerned with fulfilling the needs of individuals in South Africa. Religious and cultural adherence are considered to be vital by respective communities. Dhlomo (1990 : 6) is of the opinion that the new

South Africa had to be grounded on realism:

"Let us not pretend we are all the same. Rather let us glorify and be enriched by our cultural diversity ... But first let us be South Africans. And let us never forget that we are citizens of the world"

(Dhlomo 1990 : 6).

The preservation of community ideals in the framework of an amalgamation is therefore an aspect that should receive the utmost attention for the sake of assisting the individual in his self-fulfilment. The notion of a cultural melting-pot syndrome would retract from authenticity. South Africans are fortunate in that they enjoy the presence of a variety of communities, vibrant in tradition and varied in spiritual fulfilment. These aspects according to the author are sacred in heritage and provide a sense of well-being and sanity for the individual. Therefore when an individual is at cross-roads in terms of religion and culture, the consequences would naturally be disturbing.

2.4 ONTOLOGICAL EXPLICATION OF ISLAM

The term ontic means to be 'true to reality' (Landman *et al* 1982 : 97). A sound system of education must ensure that education or pedagogy must be ontologically founded i.e. the education of a child has to be true to reality. Contemporary literature on education are anthropologically grounded. The category of being in the world, ascribing an increasing sense of responsibility from a pedagogic relevance point of view, is vital.

The point made above is further elucidated by the views of theorists such as Descartes and Husserl. Descartes separated man as subject from his world. The outer world of reality took an unknown, strange form in his day to day existence. It is through the sense and natural science that man is able to fathom and understand outer reality. In Sartre's expression 'cassette fermee', man's subjectivity is confined to a mould or scheme (Viljoen & Pienaar 1971 : 176). It is essential from a pedagogical point for a metastasis to occur so that man's ontological-anthropological explication can be completed.

Before rendering an ontological explication of Islam, Edmund Husserl's views of 'being-conscious-in-the-world' will exemplify a further fundamental pedagogical accountability of ontology. Husserl, differing with Descartes, believed that being-a-subject implies being-conscious of being-in-the-world. Man is the body and he has to relate to the world. Man as subject is existence. "Man as sole ex-isting creature exists in a unique way, which is fundamentally a being-a-subject-in-the-world in which corporality and concern with the world also figures" (Viljoen & Pienaar 1971 : 178).

From an Islamic perspective one has to search for a point of view in respect of the world. This is man's quest for truth (Kruger & Whittle 1982 : 64). From this point (in a figurative sense) he proceeds or goes out to the essence of those phenomena which he wants to investigate in order to know the world in which he desires to live in security. 'Ontic' reality is

reality as it appears in man's original or primary experience.

For the believer it is reality as it appears in man's original or primary experience ... it is reality as given by God. Educational action may differ from person to person and from community to community because it is embodied in and reflected by a particular life-view, but the essence of such action is ontic, it is given reality which remains the same wherever and whenever it appears. The onticity of education for the Muslim child in particular, would be to view education as an act in which the child wants to become involved in order that he may be assisted to choose responsibly. The essence of his education is therefore in question. Chapter Three will elucidate the authenticity of his education for his self-actualization from a fundamental pedagogical point of departure. Learning is a volitional act executed by the child in order to give meaning to his world. In return the observer or adult or educator would have to direct himself at the child's world and recreate the world into a meaningful, symbolic and experiential world. As Kruger & Whittle (1982 : 66) explain "... furthermore, he may realize that learning does not exist independently of the child, but involves the learning child in a particular learning situation". It may therefore be concluded that the learning experience of the Muslim child is a particular and individualistic world that requires some special attention.

2.5 THE SELF-ACTUALIZATION OF THE SOUTH AFRICAN MUSLIM CHILD

A sound education would imply the rendering of proper pedagogic support in order that the child acquires self-realisation. This would imply the letting be of Being in the sense that the child should strive, with pedagogic support, to become what he can and should become. The actualization of potentialities inherent in the individual should be realised.

The early years of a child should be taken seriously by adults in order that the child's true Being would reveal itself. In this investigation the author is concerned with the Muslim child with a view to examining its possibilities in giving direction for the authentic education of the South African Muslim child. It is therefore imperative that the self-actualization and self-fulfilment be complemented in the South African Muslim child.

Self-actualization in the Islamic sense refers to God-realisation. Self-fulfilment is acclaimed only in terms of spiritual ideas. The explication rendered by Sir Mohammed Iqbal clearly expresses the above view:

"In the realm of philosophy, Iqbal thinks that knowledge of reality is possible through perception, intellect and intuition. They are not opposed to each other; rather they supplement each other. Through intuition one knows the nature of man and of reality. Reality and life consists of individual egos. There is a gradation between them due to their stages of evolution. Man is relatively the highest ego. God is the Ego of the universe. Reality as ego is not fixed, but is constantly changing. It is purposeful and directive. It moves

progressively towards perfection in knowledge, power, creative activity, and freedom, all of which are attained by becoming immortal. The progress of the ego requires a system of values. Values, for Iqbal, stem mainly from the belief in the units of God, and the possibility of the individual's development. The values are highly pragmatic. All aesthetic, moral, social, political and economic values are different aspects of religion. Religion represents the philosophy of life and action.

From Iqbal's point of view, the development of the individual as a unique entity is the ultimate aim of education. The proximate educational aims, curriculum and method are not fixed. They are determined by an intelligent analysis of the actual situations which involve both the individual and the environment. Such a conception of education enhances the teacher's responsibilities as a guide and leader"

(Saiyidain 1975 : viii-ix).

Self-actualization according to Iqbal therefore implies creating in the self divine attributes. He who comes nearest to God is the completest person.

" ... The true person not only absorbs the world of matter; by mastering it, he absorbs God Himself into his Ego ... Religion is not a name for beliefs and certain forms of worship; it is, in fact, a philosophy of life and action. It is a complete code for the guidance of the individual's entire life ... Thus the moral and religious ideal of man is not self-negation, but self-affirmation, and he attains to it by becoming more and more individual and unique" (Saiyidain 1975 : 20-82).

Iqbal's philosophical views, has the ring of Kant's categorical imperative according to which " ... an action must be done from duty without reference to any purpose or end, on the basis of that maxim whereby the action can at the same time be willed to become a universal law" (Kant 1926 : 46).

An action therefore, according to Kant cannot acquire moral worth if it is performed through an individual's inclinations or for the purpose of attaining some end. Self-realisation, in this sense, is related to the individuals active participation in life in the context of genuine community.

Islam gives recognition to individual differences among people with regard to their hopes, aspirations and capacities and especially since different people belong to different stages of intellectual, emotional, moral and spiritual development and becoming. This concept of individual differences necessitates a dynamic approach to teaching. The different teachers in the religious sect, the Moulana, Aapa or Ustad is enjoined to gear teaching practice relative to personalities so that every child can achieve his potentialities to the maximum. The teacher's task is therefore to assist each aspirant to find his level and direction.

In the Islamic tradition human effort is essential for the realization of one's true nature. The human-being is a physical-psychic-spiritual unity, with freedom to work towards his own self-fulfilment. Vrey (1984 : 25) says that this gives rise to a child's "... self-concept as a relation to himself, with a clear polarisation effect of self-acceptance or self-rejection ... (therefore) whatever the parent does to relieve the hankerings of the child, is meaningful to the child. As the child experiences meaningfulness, he will increase his ability to 'assign meaning to the actions' of the parents. By means of his loving care the child is introduced to culture. Gradually he will reach

greater self-realisation".

It is necessary to emphasize the importance of education, training and discipline in the self-actualization of the South African Muslim child. The above exposition has drawn attention to the general philosophy of Islamic values and tradition. There is no doubt that the Muslim parent desires that his child should become a responsible adult who can take place in the adult's world, and his work world. At the same time he should be able to live his life authentically in his community, capable when he becomes an adult, of transmitting the values he has imbibed to the younger generation.

2.6 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT

2.6.1 SUMMARY

The chapter commenced with differing views and explications on the concept religion. A description of the religion of Islam was then rendered. An account of its divergent views on philosophy, Islamic decrees and religious stipulation was then examined. The Islamic code of life was explained through terminology such as *fiqh* (Laws of Islam), *Math-ab* (Schools of thought), Prophethood, the Holy Quran, Eschatology, the Islamic calendar, rites and taboos.

The culture of Islam and challenges for the Muslim child in the South African context was brought to light by the emphasis of religious education in Islam rather than on secular education. The views of Trimmingham and Tabawi on the cultural predicament of the Muslim child emphasised thus far the need for an educational system which would engage self-actualisation in a more authentic form for the Muslim individual. The importance of culture and religion were outlined by Toynbee and Oberholzer.

One needs to distinguish between cultural links with India, to which most Muslim South Africans belong. In this regard Dangor is of the opinion that religious links with Mecca and Medina are far more constant than cultural ties with Asia. Islamic institutions in South Africa are endeavouring towards keeping the religion alive. Islam like other religions will have to continue to reassess its modus vivendi in the wake of greater secularization.

An ontological view of Islam elucidated the views of Descartes which sees man from a subject-object perspective and Husserl's view of being conscious of being-in-the-world. The onticity of education desires that for a meaningful and pertinent form of education to take place, there must be involvement on both the part of the educand as well as the educator. If the life-world of the child is recreated to form a significant, pertinent experience then the education, goals and self-actualising structures could be realized.

In presenting an account of education in Islam, the author drew attention to the need for self-actualization for the child in a personal and educational sense which is of vital importance to this study. An explication of the goals of Islam was rendered and the task of community leaders and parents pointed to the need in assisting the child in his self-fulfilment. The importance of religion for the self-actualization of the Muslim individual was outlined. The individual is required to preserve his religious and cultural heritage, in fact, to glean these with every mental and spiritual vigour in order to hand these values for posterity.

The researcher hopes that the study of Islam presented in this chapter has given the reader a reasonable insight into the beliefs, values and practices of Muslims. This presentation is by no means complete and detailed and the researcher concedes that much has been left unsaid.

2.6.2 FURTHER PROGRAMME ANNOUNCEMENT

The study concerns itself with educational implications. Therefore an outline of the pedagogical mode of thinking in particular will be the concern of the next chapter. A discussion on the fundamental pedagogical analysis of man will take into account the phenomenon education, the agogic sciences and the role of the agein, the andragogical and the pedagogical, ground structures of human existence and a fundamental pedagogical analysis of Islam.

CHAPTER THREE

A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF WESTERN MAN

3.1 INTRODUCTION

3.2 THE PHENOMENON EDUCATION

3.3 THE AGOGIC SCIENCES AND THE ROLE OF THE AGEIN

3.4 THE ANDRAGOGICAL AND THE PEDAGOGICAL

3.5 GROUND STRUCTURES OF HUMAN EXISTENCE

3.5.1 Interhuman involvement

3.5.2 Personal openness

3.5.3 Changeability of norms

3.5.4 Cultural extension

3.5.5 Egalitarianism

3.5.6 Religiousness

3.5.7 Phenomenological relatedness

**3.6 A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF
ISLAM**

**3.7 SUMMARY AND FURTHER PROGRAMME
ANNOUNCEMENT**

3.7.1 Summary

3.7.2 Further programme announcement

3.1 INTRODUCTION

"Islam is an all comprehensive form of life that abounds in fundamental principles and ritual, and with such an all embracing mould needs no other horizon"

(Enayat 1980 : 16).

As has been discussed in Chapter Two under the ontological explication of Islam, the above is indicative of the belief that Islam is a comprehensive, self-sufficient religion which caters for all the needs of the individual. Monotheistic religions like Christianity or Judaism believe like-wise. It provides a way of life that contains the principles for a singular philosophy of life. As a philosophy of education it reflects the meaning of education in its entirety. It is not only an attempt to reach out to the content of education but directly philosophises about it. As an activity the philosophy of education " ... would transcend the thoughts of the scientist, because it is concerned with the human being and his metaphysical and religious foundations" (Van Rensburg & Landman 1981 : 473). The significance here lies in the confidence placed on unchanging facts. Any prescription or suggestion that is based on changeability loses its value.

3.2 THE PHENOMENON EDUCATION

The term education is derived from '*educio*' (Lewis & Short 1966 : 627) meaning *to draw out or lead out*. The child is then led out of a situation of known facts to a situation where he has to learn new, valuable facts which

are meaningful to his own life-world. This would assist the child to become more human and more mature. In the same vein Viljoen and Pienaar (1971 : 197) define education to be " ... a well-grounded effort of the adult with the child, en-route to adulthood to unlock the world in order to support the latter and to activate him into constituting his own meaningful world and to inhabit the world; and in this way to bring the child to a well-founded acceptance of his existence and eidos-unfolding".

Education therefore has broad implications. It could refer to knowledge of education or education and teaching. Du Plooy, Griessel and Oberholzer (1982 : 22) explain that to examine the term education further, is to observe it closer from a child-centered or Pedagogic grounding and from a scientific and phenomenological basis. The broader context of education would take on a more specialized area of study viz. that of Pedagogics which in fact deals with the total concept of the conscientizing of the child into adulthood. The idea of helping the child is endorsed by Gunter's explanation of what education means:

" ... The original and literal meaning of the Dutch and Afrikaans word *opvoeding* is: feeding a child until he has grown *up*, that is, fully grown. In its extended, spiritual meaning it should be understood as a nourishment for higher things, that is, a leading upwards; to bring up someone who is still growing up, to lead him upwards to adulthood by means of good, spiritual nourishment ... the German equivalent (of *opvoed*) *erziehen* (Noun-Erzielhung) and the French *e/ever* have the same basic meaning of bringing up or rearing children ... Education is essentially the accompaniment or rather, the

leading upwards of a child by adults in his own ascent to *adulthood*, as the formal and ultimate or total aim of education"

(Gunter 1961 : 12).

The idea of child-guidance in the sense of being accompanied by an adult be it the parent, or teacher, *Molvi* (male tutor) or *Aapa* (female tutor) - is also incorporated. The similarity of child-guidance in an Islamic sense and in a western sense is summed up by Van Vuuren *et al* (1979 : 4) in the statement "... where education describes the concrete action or entirety of events in the everyday life-word, pedagogy refers to the same matter in its conscious like existence. Pedagogics as a science reflects an intentional, conscious structuring of educative occurrences as transformed into pedagogic occurrences and so it is in the pedagogical field of knowledge, a statement of the presence of reality as an area of knowledge viewed from a pedagogical perspective".

The above statement or school of thought, has materialized from the pioneering work of Du Plooy *et al* (1982 : 4). Pedagogics is a science and complies with criteria in a scientific manner. Therefore Pedagogics can be defined as "the scientific study of the phenomenon of education" (Uys 1986 : 7). When the term Pedagogics is analysed three concepts emerge:

1. ped - derived from the Greek (pais) child;
2. ago - derived from the Greek agein (to guide);
3. ics - which means skill, knowledge, knowing.

The phenomenon of education can be studied from various perspectives. Accordingly, Pedagogics can be practised from various part perspectives. Fundamental Pedagogics is one such pedagogic perspective. The concept "fundamental" is derived from the Greek "fundamentum", which means ground, basis, foundation, and from the verb "fundare", which means to provide with a basis or foundation. Fundamental Pedagogics is the perspective which concentrates on what is essential and foundational to the phenomenon of education (Uys 1986 : 9).

In recognizing the value of the study of pedagogics, Perquin (Kruger & Whittle 1982 : 30) points out that everybody ought to be concerned with education and is faced with the responsibility of moulding the youth. Man is whether consciously or unconsciously concerned with the essence of being of education. At this point the autonomy of pedagogics is concerned with the following disciplines:

- * ontology (Islam is embedded in a matrix of ontological grounding as has been explained in par. 2.4);
- * epistemology (or knowledge is a specialized area in Islamic principles and philosophy);
- * axiology (the values that Islam upholds is pertinent only to those who have consciously engaged in the principles and discipline inaugurated by its teachings);

- * anthropology (a study of man in his human, social context is essential, therefore the study and understanding of the Muslim in his own area of philosophy and in the wider context of society is necessary from a philosophical perspective);
- * phenomenology (is concerned with human consciousness). The word phenomena stems from the Greek words "*Phainomai*" and "*Legoo*". The verb "*Phainomai*" means *I appear, show myself, come to light*, and can be traced to its Indo-European root "*Pha*" connected in meaning *to bring to light, brightness, clarity*. In this sense the word phenomenon implies something that *manifests itself or becomes visible in itself* (Spiegelberg 1975 : 103; Viljoen & Pienaar 1971 : 178). The second component of the word phenomenology is "*Legoo*" which means *reason, judgement, concept, definition ground or relationship*. According to Heidegger, its basic significance means *discourse* (Spiegelberg 1975 : 104). Thus phenomenology (*Legein Ta Phainomena*) means "to let that which shows itself from itself" (Spiegelberg 1975 : 105). Macquarrie (1985 : 24) explains that the coming together of *Phainomena* and *Legoo* also reveals that of speech:

"speech articulates the phenomenon, so that phenomenology is letting be seen that which shows itself. It lets us see the phenomenon in such a way that obstructions are removed, and we are made to notice structures and interconnections that had hitherto been concealed or not brought into the light"

(Macquarrie 1985 : 24).

From Heidegger (Spiegelberg 1975 : 106), the only question worthy of philosophical reflection is the question of Being, that is, its modifications.

Dialectics or speech, phenomenology and ontology are not different disciplines but equi-primordial dimensions of the philosophical method. It is man's humanity which transcends the ontic level by revealing man's ontological relationship to the authenticating event (*Ereignis*) of primordial Being (Spiegelberg 1975 : 110). Heidegger's phenomenological analysis of Dasein goes beyond the ontic to the ontological or existential level. In this sense the Being question cannot be opened up without a phenomenological analysis of Dasein, of man's being-there-in-the-world, that is, only as phenomenology is ontology possible. Since phenomenological truth is rooted in the primordial disclosedness of Being, it can, as Spiegelberg (1975 : 105) maintains, be justifiably concluded that only as ontology is phenomenology possible.

The phenomenon under investigation is Islam which is a reality in the life-world of the South African Muslim child, especially with regard to his education. In Chapter Two of this dissertation a description of the reality of the customs, norms and values and the view of life which characterizes Islam was discussed. From the foregoing explanation of phenomenology, the reader would have noted the emphasis on the grasping of phenomena and also of that developed by the existentialist in the light of their specific conceptions of truth.

Education for the Muslim child would mean balancing reality with the spiritual i.e. working for an Islamicization of life towards the destination of *Allah*, the Supreme-Being.

The above clearly emphasises the need for guidance for the educand. An understanding of Fundamental Pedagogics from the point of view of Islam in particular, is therefore essential. The disciplines noted above further points to the viewing of philosophy of education as:

- * a theoretical extension of pedagogics - the learner must embrace God consciousness in all his educational activities;
- * a perspective which concerns itself with both the anthropological and the social aspects of education. Islam depends on a bedrock of social cohesion in order that the principles of ethics can be realized and so assist the individual towards salvation;
- * an area of pedagogic thought which occupies itself with normative, ethical significance determining questions concerning education. It is here that Western education has not fulfilled Muslim norms on Islamic ground. The basis of 'true' Islamic existence demands a kind of religious simplicity untainted with knowledge and desires for worldliness.

In Chapter Two, the researcher indicated that a reflection of Islamic life-style and sensitivity for the Muslim individual is of importance since every moment of life ought to be God fearing. Any knowledge gained or yearned for, should be towards receiving the gratification of God. The thought of hell should mortify the child. A 'true' believer would comply with this decree and fulfil expectations required of him. The Muslim individual who fails to balance the conflicting strains of Islamic fundamentalist and western ideals, is faced with a dilemma. The individual is caught in cross-currents. Apart from not complying with the demands of Islam the individual would also fail to be totally assimilated towards western ideas. Many would try to assimilate the positive aspects of both worlds with a degree of loss and discredit experienced somewhere along. Self-actualization in such a situation would be stifled.

As has been explained earlier, the true identity of belonging to a minority group is replaced by the ethos of a wider society. If it were not for the religious insistence that Islam expects, such an ethos would be widely acclaimed. Buytendijk (Oberholzer 1975 : 2) is of the view that " ... man is an initiator of relations with a reality where he is consistently present. Then from a fundamental pedagogical perspective ... man is an initiator of relations with a world in which he chooses and which chooses him". It is from this point that the Muslim or any other religious being would have to in some way marry the two ideals in a multi-racial society.

From an existential perspective the Muslim individual would endorse the view that as people we do not operate mechanically. As Griessel (1985 : 16-18) says " ... the outcome of education will always remain unpredictable - it is never a causal mechanical process of which the end result is assured and constant". The notion of automatic causal determination is an alien phenomenon. As religious beings the question of conscious, self-conscious beings with an awareness of self, reality, freedom, propriety and time becomes operative. The Muslim individual experiences a pathic-dynamic relationship with reality towards which he or she in existing reaches out specifically that part which encounters us i.e. Dasein.

As Griessel (1985 : 71) explains " ... we are always confronted with a hidden future and even when we have found a point of gravity we have no rest". The Quran is of the same view in terms of the reality perspective:

- Surah ii - 284* : "whether
ye show what is in your minds
or conceal it, God
called you to account for it".
- Surah iii - 7* : "But no one knows
Its hidden meanings except God
And these are firmly grounded
in knowledge. Say: 'We believe
in the Book, the whole of it
is from our Lord'".

3.3 THE AGOGIC SCIENCES AND THE ROLE OF THE AGEIN

The term 'agogic' is derived from the Greek 'agoge' which means accompaniment (Viljoen & Pienaar 1976 : 195). The word is also found in pedagogy: *pais* = child and *agogos* + accompaniment. Accompaniment is understood in a dialogic framework, for two or more persons are always concerned in the relationship. "Accompaniment as a dialogic, primeval structure includes all spheres of being and must therefore be seen as the perennial of all agogic acts in which the relationships of dialogue between child and child, child and adult, the aged and child, child and the aged are embedded and so many correctives of being within an agogic field" (Viljoen & Pienaar 1971 : 198). Uys (1986 : 10) explains that Pedagogy is a post-scientific activity. Pedagogy occurs when pedagogics is used in the practice of education. In other words, Pedagogy is post-scientific, refined and structured education. So whereas pedagogics is the theoretical aspect, education and pedagogy are the practical aspects. Pedagogy therefore means the accompaniment of the child. Therefore, when we educate, teach and mould a child, the expression as a dialogic concern may not be neglected.

No concerned adult would refute the claim of the dialogic structure of relationships. As a religion and pre-supposing a way of life, Islam would insist on the pedagogic accompaniment of the child, the andragogic accompaniment of the adult and the gerontagogic accompaniment of the

aged. The study is concerned with the asymmetrical relationship of the child as non-adult. The Muslim child relies heavily on the Muslim adult for the essential conscientization of Islamic values to occur.

In a didactic pedagogic sense the child is dependent on education to find its way in a haphazard world. The world must be unlocked to assist the child or individual towards self-actualization. The structures of reality that are unveiled should in essence bear the resemblance of the principles laid down through his or her religion at the knee of the mother. It is necessary for the individual to identify with a community in terms of religion and culture and yet to be able to merge on broader issues with the greater community. The educand with the help of the agein should have a clear vision of his role and identity in life as he makes his way to adulthood. The national, wider umbrella of his patriotic notions are a separate issue to the essence of his being which has a personal religious dimension. The agein in a multi-cultural society therefore has an additional task:

- * To help develop and foster the personal visions and needs of a child to which he is born into through his Creator.
- * To help the child strengthen the above yet assimilate these to help him function beneficially in the wider society.

From a fundamental pedagogical viewpoint, the learning occurrence is a question of mutual unveiling; the adult discloses reality for the child. He

groups the things of the life-world for the child. The child succumbs to this reality, through understanding. In the Islamic world it is a sheltered, nurtured reality. As Van Rensburg and Landman (1988 : 506) explain, there is need to provide a foot-hold in life and the world for the child. The problem, if any, for the Muslim is when he is presented with a different reality to the one that he is consciously born into. Often a fusion of realities causes confusion. It is then quite possible for the child to construct his own perspective of life which could be detrimental e.g. by following the path of the atheist.

3.4 THE ANDRAGOGICAL AND THE PEDAGOGICAL

The term '*andragogy*' means to accompany an adult. It is derived from the Greek word '*aner*' meaning *man* and '*agein*' meaning *to accompany* (Du Plooy *et al* 1982 : 42). Andragogics concerns human categories (concepts, verbalizations) especially those pertaining to adults (Van Rensburg & Landman 1988 : 286-287). It is the scientific quality of andragogics that is in question. Andragogic criteria therefore refers to human evaluating media to establish whether certain actions are being carried out in accordance with adulthood as particular mode of human existence. The andragogician is therefore the scientist practising andragogics. The andragogue is the expert supporter giving support and assistance to adults. The concept andragogics can be analysed as *aner* - meaning *man or adult* and *agogos* meaning leader or attendant. The leader accompanies the child

to adulthood. *Andragogics* is therefore *the science of mutual adult leading or accompaniment* (Van Rensburg & Landman 1988 : 287).

The concept and being of childhood in many early centuries, for example that of the Spartans, was considered to be inferior. When a critical approach was assigned to the meaning and significance of human existence as in the era of the Sophists, the Renaissance, the Romantic and present day hi-technology period, according to Viljoen & Pienaar (1971 : 29), the Sophists were the precursors to the idea of the natural development of the innate capacities of the child. Jean Jacques Rousseau¹⁷ finally epitomized in theory as well as in practice the need for understanding and accepting the child at his own level. Thus the being as part of a child was studied at an anthropological level.

The human world is one in which there is a definite order. Being an adult indicates an acceptance of a way of life in which the boundaries are determined by norms. Man gives meaning to his world. He does this by acknowledging values which are given concrete form in his culture. As

¹⁷ **Jean Jacques Rousseau (1712-1778):** Rousseau was a great French philosopher and naturalist. He believed that culture was evil rather than good. "Man is born free, but everywhere he is in chains". His *Emile*, published in 1762, describes how in fact Rousseau "discovered the child" emphasising that childhood was a distinct and important part of the individual's life, with its own peculiar development, its own typical ways of thinking and feeling, and its own imperfection. Childhood is not a time for adult concerns. Rousseau's progressive education emphasized that education should be natural so that it follows the child-like nature for the pupil, accommodating his nurture to his age (Thompson 1988 : 488-498).

Viljoen and Pienaar (1971 : 169) indicate that the child is not born with a ready-made sense of values. It is the task of education to make him acquainted with culture as the expression of the norms that indicate what would be. The child and the adolescent must attain their heritage and make it their own.

Reflection of the phenomenon education indicates that the child and adolescent do have a longing for ennoblement. This is essentially a longing to become what they ought to be. The multi-formity of human life faces the growing person with a variety of values which cannot all be simultaneously integrated. "The act of education indicates that man is constantly becoming, in accordance with the demands of his essential humanity. If education fails, man can generate and become a violater instead of a creator of values" (Viljoen & Pienaar 1971 : 169).

Therefore there is need for adult guidance and interference in shaping and moulding the future adult-to-be or the becoming-adult. Viljoen & Pienaar (1971 : 202) define andragogics as "... the interference of one adult with the life of a fellow-adult by which a relationship of intercourse is established and a change is instigated with a view to improvement in consequence of the normative by way of a dialogue".

In the Islamic concept, adult interference towards shaping the life-view of the child and adolescent is necessary. Education for the Muslim child would

mean balancing the reality with the spiritual i.e. working for an Islamicization of life towards the destination of *Allah*, the Supreme-Being. This clearly points to the viewing of philosophy of education as a theoretical extension of pedagogics i.e. the learner or agogic must embrace God consciousness in all his educational activities, a perspective which concerns itself with both the anthropological and the social aspects of education. Islam depends on a bedrock of social cohesion in order that the principles of ethics can be realized and so assist the individual towards salvation. An area of pedagogic thought should occupy itself with normative, ethical significance determining questions concerning education. The basis of true unmaterialistic existence so that the principles of Islam could be fulfilled.

3.5 GROUND STRUCTURES OF HUMAN EXISTENCE

3.5.1 INTERHUMAN INVOLVEMENT

There is no disputing the fact that man needs the assistance of his fellow-man. The world in which he lives has been planned and designed by his predecessors. In order to understand and appreciate this world he has to internalize the significance of the already structured world around him. Buytendijk (Oberholzer 1975 : 3) says that " ... man is an *initiator* of relations with a world he has chosen and is chosen by". The world is constantly changing. With change and renewal could come about degeneration of what is human if it results in demoralising man. Du Plooy *et al* (1982 : 79) explain that "Through education the older generation tries

to introduce youth to the existing traditional order. Tradition is literally the transferring, passing on or handing down of something. It is the traditional order of the world that education passes on to the rising generation. Through this the world order undergoes renewal. Tradition cannot be handed down unless it is a *living* tradition".

The above clearly emphasises the need for a 'lived' tradition which therefore makes a plea for a 'practising' tradition that of Islam. "Tradition points to a past from which he (the child) comes and to a future to which he is going. The future sets the task of renewing what is traditional ... Education must take into account the world in which the educand finds himself and the demand it makes on him. It must take into account that the child must *participate* in a world that is constantly *changing*" (Du Plooy *et al* 1982 : 79).

In order to create his own field of existence, man as a being needs interhuman involvement. The creating of the man in the child is dependent on conscious collaboration and education. It is the pedagogic situation that shapes the positive destiny of humanity rather than a pessimistic Existential portrayal of human involvement as indicated by Sartre¹⁸, Heidegger¹⁹ and

¹⁸ **Jean-Paul Sartre (1905-1980):** A French novelist, playwright and exponent of *Existentialism* - a philosophy claiming the freedom of the individual. Sartre took over the phenomenological method, which proposes careful, unprejudiced description rather than deduction, from the German philosopher, Edmund Husserl. Sartre places human consciousness or nothingness (neant) in the opposition to being, or nothingness (etre). His works portray atheistic (cont. on p. 136)

Jaspers²⁰ (Kneller 1982 : 82) that inter-human involvement could be a threat to individual subjectivity, the teachings of Binswanger, Luyken and Bollnow emphasize the creative power of love, gratitude, faith, belief and security. Man's existence is based on situatedness. This points to relationships and inter-human involvement. A situation can be defined as an environment demanding action. It is a revelation of the way in which man experiences his world. Therefore relationships as well as situation denotes the mutual involvement of man with reality. A relationship is a dynamic, on going one and it is relatively constant. As man is free, the various relationships that he establishes, give him numerous perspectives on his immediate situation; in this way he can therefore obtain a clearer view of his own position. The freedom also indicates that man lives his life in a personal world. So for the Muslim child, his world is shaped and given a distinct frame of reference which can be distinguished from other life-

beliefs and he wrote for the ordinary man (Encyclopaedia Britannica. Vol. 10. 460).

¹⁹ **Martin Heidegger (1889-1976):** German philosopher who was counted as the main exponent of 20th Century Existentialism. He was an original thinker, a critic of technological society and a leading ontologist. He was a colleague of Husserl and he continued the phenomenological movement. His work influenced Sartre. His book **Being and Time** received overwhelming appraisal. He believed that the deep fall (Verfall) that western thought has experienced is a result of the one-sided technical development which results in man's "alienation" (Encyclopaedia Britannica Vol. 5. 800-801).

²⁰ **Karl Jaspers (1883-1969):** German philosopher, one of the most important Existentialists in Germany, who approached the subject from man's direct concern with his own existence. Jaspers was a colleague of Heidegger. He was a physician who brought methods of phenomenology into the field of clinical psychiatry (Encyclopaedia Britannica Vol. 6. 508-509).

According to Langeveld (Du Plooy *et al* 1982 : 84) the child is a being who desires to be someone. As a child he is unsure and involved in the task of becoming more human. He longs to have a firmer grip on the world by deepening his knowledge of the world, acknowledging the authority of valid values and commits himself trustfully to the world in a spirit of confidence. The child remains an educand until he achieves adulthood.

From the above it is clear that the child cannot achieve a grip on the world without the assistance of an adult. The child is therefore dependent on an adult or adults. As Du Plooy *et al* (1982 : 86) describe it is not "a sporadic whim" as contemporary educationists suppose but a "continuous effective *movement* in the child's life, and therefore a component of every situation in which the child finds himself". Therefore the onus is on responsible adults to guide and direct the educational progress towards a definite goal. Intentional education in both a secular as well as religious sense is therefore necessary.

3.5.2 PERSONAL OPENNESS

From a discussion on inter-human involvement, it follows then that "... relationships refers to an intentional (consciously-directed) action through which man signifies his openness to and for the world" (Viljoen & Pienaar 1971 : 61). Simply expressed man comes to realize the need for co-existence. In Islam this fact or *dasein* is endorsed time and time again. Man's relationship with others reflects the primeval close association between man and his world.

Man is in fact a duality. On the other hand there is the rational side (which includes reason, the godly and the virtuous mould); on the other hand the irrational self which in embodying bodily, emotional, instinctive desires, is consistent with the world of nature, experience and change (Du Plooy & Kilian 1981 : 154). What we realize therefore is that the educand possesses all the possibilities to come to know. To assist the educand, it is the task of the educator to awaken the self-consciousness in his charges so that he or she will actualize his or her knowledge. The educational acts, so to speak, serve as an external stimulant (the educator works from the outside). The educand comes to terms with a need for learning, adopts a personal openness and so actualises his own intrinsic, inherent moral potentiality. Clearly there has to be a phenomenological experience.

Further, as explained by Du Plooy & Kilian (1981 : 155), man is endowed with an ontological possibility to come to know and understand the truth which is deeply embedded in his constitution. As a rational being he is part of the cosmic Reason with which he becomes identical. He as a subject has to become alert to the truth (as knowledge and as an object) he possesses. The Muslim child in this situation therefore would have the possibility to know his object. When meditating upon the reasonableness of the objective world, he arrives at a consciousness of his own rationality.

According to Horne (Du Plooy *et al* 1982 : 265-266) man is the only educable being because only he has a sufficient measure of self-activity to

attain by effort through rational ends. The personal openness and so educability of man (or child) as viewed from a pragmatist perspective, which sees man as possibly directing himself to becoming a more useful person in the future. Man's thinking can help shape the way to an open future. Gunter (1980 : 206) believes that since man's potential is an adapting instrument, the human being is intellectually educable. Therefore the child can be assisted to acquire knowledge and develop science as a means of changing and controlling the environment so that his personal needs can be satisfied. In essence, education is nothing less than assistance rendered to the child to adapt himself to and control his environment with his thinking.

Langeveld (Du Plooy *et al* 1982 : 30) describes the intentional activities of the educator as being possibilities which " ... internalized by the educand (the child) in his own unique way, will impel him to realize that the adult's indispensable help will enable him to actualise his own inherent possibilities". The possibility to educate the child is embedded in his openness to the world of which he wants to know more, especially by means of his self-exploration.

South Africa has in recent years been in a state of uncertainty i.e. a metabolic world with new technological changes, a new industrialized mould and the upsurge in illiteracy amongst the majority. The role of the educationist is therefore necessary in order to assist the individual in his survival. Education will help to improve and control his environment.

survival. Education will help to improve and control his environment. Eventually the child should become a socially useful person. According to Gunter (1961 : 208) every human must be educated to constitute his or her own truths and values. They would then be instruments in the survival of the community. From an enlightened stage of having had personal actualization, the community can work towards a happier new social dispensation for the greater society. So as much as personal values should be retained and enriched there should be leeway for a broader understanding of the needs and values of other communities and the wider society.

In an Islamic sense there is need for achieving a sense of religious adulthood. There have always been opposing views with regard to the acceptance of a Transcendental Being. Viljoen & Pienaar (1976 : 148) for instance explain **Sigmund Freud's**²¹ views that being religious is merely a disturbance in the personal development.

Rumke, a psychiatrist from Utrecht, reversed this hypothesis and maintained

²¹ **Sigmund Freud (1856-1938):** Freud was a physician who developed the theory of psychoanalysis to assist his patients who developed disabilities for no apparent organic explanation. Freud is renowned for his theory of the unconscious (where he explains the role of the id, ego and super-ego); for his interpretation of dreams; the part played by sexuality and the Oedipus complex in the explanation of human behaviour. Freud was deeply interested in Charles Darwin's theory of natural selection. In his book entitled **The Future of an Illusion** - (1927), Freud speculated philosophically on the nature of mankind, religion and God. Although he rejected any belief in God or an afterlife, he remained what many people called a cheerful pessimist. He gradually became a pessimistic realist (Encyclopaedia Britannica : Vol. 19 : 1987. 582-587).

that absence of religion is due to a disturbance in development. Existentialists have also differed in their views. Sartre, the French Existentialist, launches a protest against the idea of a heavenly Father. Accordingly, he emphasises that with maturity should come independence. Belief in God degenerates man to an object who is dependent and immature. Buber²², the Jewish religious philosopher, on the other hand, believes that the *Du* of God does not destroy the free responsibility of man's *Ich*. The relationship between "*Du* and *Ich*" is defined by appeal and responsibility, by love and counter-love. According to Buber this is the innermost secret of man. In an Islamic sense as the child has need of an adult, the adult has need of a Transcendental Being, who is named Allah in the Islamic sense.

Du Plooy, Griessel and Oberholzer (1982 : 156) say that it is with acceptance of God that self-reliance is realized. It is an ontic fact that man's openness for and to the world remains with him and in the world openness hears an appeal. He reaches out for security, stability, certainty. For the Muslim child *Allah* is an image of absolute security. It is in the senior-primary and secondary-school phase that children are particularly susceptible to adverse religious criticism. The South Africa of the future has

22

Martin Buber (1878-1965): a religious philosopher, biblical translator and interpreter. During the Nazi regime, his outspoken Zionism and opposition to Nazi principles resulted in a ban on his public lectures. Buber's philosophy was centered on the encounter, or dialogue of man with other beings, particularly exemplified in the relation with other men but ultimately resting on pointing to the relation with God. This thought reached its fullest dialogical expression *Ich and Du* (1923 : I and Thou). (Encyclopaedia Britannica: Vol. 2 : 590).

a specific role to play in securing the personal safety of all its individuals. Every cultural group gives expression in its own individual way to the idea of adulthood. Every cultural community is in its own particular way engaged in the task of advancing as human-beings, and as embodying the idea of humanness. These are qualities of a sound-human being.

3.5.3 CHANGEABILITY OF NORMS

Education helps a child by giving meaning to his world. "If a child is not accepted or insecure, he cannot make his world meaningful", according to Viljoen & Pienaar (1971 : 192). Experiencing meaningfulness belongs to a feeling of safety and security. The educator therefore has the task of sustaining the child in order that he may make meaningful experience.

This brings into question norms and authority. The child's world implies the adult world and vice versa. "The child comes into a world which already exists, into a world where culture and civilization are present" (Viljoen & Pienaar 1971 : 192). The child is concerned with norms from birth to death and he must abide by these norms. The Muslim child has a specific code of norms to abide by. The child's world is in confrontation with the adult world which the child must obey. If there is lack of obedience a crisis may ensue. Changeability and deviation from expected norms are therefore not encouraged and unthinkable in terms of Islamic religious and cultural values. "In the present conjuncture of time such a crisis of norms and authority is taking place and the assimilation and struggle will be a determining factor

for the future of the nation and country in question (Viljoen & Pienaar 1971 : 193). The child has to work towards attaining his freedom in responsibility by means of conscientious dedication and by means of sacrifice. The educator has to sustain and assist with the previously prepared fields. In this way a child can be assisted by education to constitute his world, to accept independence and responsibility and, as an accosted being to answer to his profound liability of being with an eternal destination.

3.5.4 CULTURAL EXTENSION

Du Plooy, Griessel and Oberholzer explain the need for cultural extension but with certain reservations:

" ... man lives in a world where values and norms hold. The adult is therefore *established* or closed in his value-judgement and is not so easily susceptible to influence. However, he can listen sympathetically to influence and critically evaluate the views of another on the basis of fixed principles. Adulthood is further characterized by an openness to new possibilities as well as by the knowledge that personal prejudices and rigid dogmatism isolate man from life in its dynamic progress.

He reveals a certain firmness of character and constancy in his life of choices and behaviour because he is to a great extent borne by a philosophy of life which he has acquired and is still increasingly acquiring as he grows older. His ties to a community as a cultural and religious community give him a reserved power and tranquility. But this belonging to a group must not affect uncritical conformity and the surrender of his own responsibility. The adult must be able continuously to make autonomous decisions of conscience which spring from the deep conviction that this must be so because it ought to be so. In this way he proclaims his own individuality in community with others, which is something quite different

from 'massification'"

(Du Plooy *et al* 1982 : 144).

The adult Muslim should be able to protect and value his personal ties with his own community yet be able to understand the life-worlds of other communities in his society.

3.5.5 **EGALITARIANISM**

The Concise Oxford Dictionary (Fowler & Fowler (ed.) 1964 : 389) explains egalitarianism to mean "the principle of the equality of mankind". In its support on differentiated education (H.S.R.C. Act 39 of 1967, par. 2), amidst other significant statements, expressed the following:

"14.2.4 ... it would seem that formative education is a vehicle for moulding the conscience according to the South African hierarchy of values, on the basis of which the child will one day display the characteristics of childhood.

14.5.1 ... the child needs to be spiritually moulded i.e. to arrive at spiritual maturity".

The above make it clear that the equalising process or egalitarianism process of people in the educational situation in South Africa takes on a fundamental pedagogical aspect. Nel (Beard and Morrow 1981 : 75) reports that " ... the concept education is limited to what happens in the life of a child. The task

set for Fundamental Pedagogics then is to reveal by means of radical (phenomenological) reflection the 'bloodless' categorical structure and innermost universal characteristic of the educational situation, that situation in which child and adult meet in order to acquire the qualities demanded by adulthood". Beard and Morrow report (1981 : 211) that "in a culturally heterogenous society such as South Africa, Pedagogics provides the opportunity for people holding different philosophies of life to establish their educational systems on the truths revealed".

3.5.6 RELIGIOUSNESS

The phenomenon education should be viewed as part of the cosmic dimensions of things. As explained by Schoeman (1980 : 2) "... although man is capable of knowing reality, there does exist a number of epistemological a priori or dimensions which determine his acquisition of a theoretical concept of the character of reality and the phenomenon which constitutes it. Whatever transcends the boundaries of these dimensions of man's knowledge, must forever remain hidden from him". There are in fact, as explained by Schoeman (1980 : 2-3) three dimensions of man's experience of reality:

Firstly : the plastic dimension of individual things, relationships and events which man encounters in his everyday existence.

Secondly : the modal dimension which explains that all individual

things function under certain characteristics or modality i.e. manner of existence. These modal a priori, or aspects of reality afford man with the 'only' way of understanding phenomena in the world. " ... The modal aspects actually afford man with avenues of access, the 'gateways', as it were, to knowledge of temporal reality, and in our case, to a veritable comprehension of the true character of education" (Schoeman 1980 : 3).

Thirdly : the dimension of cosmic time explicates that the reality that man experiences is a temporal reality. He cannot experience anything which transcends the dimension of time.

The three dimensions listed above are rooted in the selfhood of man i.e. the religious concentration point of his very existence. " ... nothing that man does, whether it be his act of knowing, loving, believing, desiring, forming, etc. can be divorced from his innermost religious centre of his existence which is itself driven by certain fundamental directing forces (powers, motives) of a religious nature" (Schoeman 1980 : 4).

Schoeman has explained the cosmic dimension of reality through the vision of a Christian being. The Muslim child's vision of cosmic reality would be similar in terms of the third dimension viz. the dimension of cosmic time. It is with the plastic dimension and modal dimension that singular

differences may operate.

Schoeman therefore continues to emphasize and logically so that " ... in man's scientific endeavour to understand fully the pedagogical or educational reality, he is compelled to gain insight into the ontic structure which the phenomenon education exhibits and on the basis of it is identifiable. Consequently, the question regarding the modes of existence of the pedagogical, should be viewed as a question of basic scientific importance to the educationist, for only in terms of these modes of existence, can he ever hope to arrive at the theoretical disclosure of the transcendental (i.e. ontic) structure of the phenomenon education".

The purpose of this study from a Muslim educand's point of view, is therefore all the more to be realized. As Schoeman (1980 : 6) expresses "The concept of origin is fundamental to the thoughts of every person and it serves as a nucleus of a specific driving force, the source of man's most profound and penetrating motivation. This same idea also directs and limits his theoretical enterprises by giving them a characteristic religious commitment".

Religion is the total commitment of human self-hood to God in literally all avenues of human enterprise and endeavour, and what without exception as such, religion displays certain characteristics by which it can be clearly distinguished from the modal aspects of human existence. It is of a radical

and integral nature because it is related to the deepest root of man's existence, namely his selfhood; it embraces the entire spectrum of man's mode of existence.

Educators, including parents, are conscious of the fact that man is a religious being. Du Plooy and Kilian (1981 : 120) in support of this claim, say that parents educate their children according to their firm beliefs and deepest convictions. Their education is indeed particular in form and content. The education of all parents in all parts of the world, no matter what their allegiance, colour, level of culture, economic or political biases, is essentially particular of nature i.e. they uphold certain particular norms and values which their children have to live up to.

Teachers are therefore entrusted with the task of upholding certain norms and values. It would be an injustice to destroy parental values no matter how different they may appear to be. Niblett (1959 : 10) says " ... and in these days both schools and universities tend to emphasize very much the importance of truth, accuracy, objectivity, a sound knowledge of facts (the authors have underscored the three values): all of them indispensable to the educated man but not by any means the only virtues and possessions he needs if he is to remain a man".

Belief in a life-view, supposes a hierarchy of values. Assisting a child to

order or arrange in an abstract sense sound values is a significant aspect of education. An inclusion of religious rendering has decided advantages as against agnostic or atheistic beliefs. Whereas religion interprets ontic reality from a particular interpretic base, the agnostic leaves issues surrounded by an air of mystery and in a way instils negative inferences.

Du Plooy, Griessel and Oberholzer (1982 : 308) in discussing the nature and aim of education say that much of life is the influence of man on man. The educators' ideas on the origin, nature and destiny of man will decide the nature of his effort on behalf of the educand. The writers point out that with regard to the subject matter or content of educative instruction, the relation between outlook on life and education is clearly evident. It is here that the Muslim communities in London and elsewhere as explained by Professor Sayed Ali Ashraf at the Orient Hall in Durban on the 4 September 1990, are perturbed at the a-religiousness of growing youth the world over. Together with other religious bodies, people concerned with religion and education in the United Kingdom, are working towards a revival of religious sensibility in the various communities rather than to perpetuate a lack of religious insensitivity among youth.

3.5.7 PHENOMENOLOGICAL RELATEDNESS

Phenomenology, as explained earlier, is concerned with human consciousness. From Kant's explanation of the 'appearances of reality' (*ding an sich* - thing in itself) he concluded that the term phenomenon can

therefore be defined as that which appears to man but is essentially obscure. In the life-world of everyday occurrence for the Muslim child therefore, the essence of the appearance can only be discovered or brought to light by a human act or radical reflection. Hence the need for conscientizing the Muslim child with Islamic teachings.

The need for an open mind and open conversation between the participants in a pedagogical situation is of utmost importance. Participants should be free to converse at all times. As Owens (Du Plooy *et al* 1982 : 230) says " ... dialogue and communication have today become *central* concepts in contemporary man's effort to analyze and comprehend the major roots of conflict that threaten our twentieth - century world. Underlying all attempts at dialogue, however, is the pre-supposition that it is *ontologically* possible for men to reach one another and to communicate meaningfully. It is to this most basic question - of the possibility and the limits of interpersonal relationships - that various phenomenologies of intersubjectivity direct themselves".

Communication and dialogue and a reaching out to all mankind is an essential aspect of sound education. Du Plooy, Griessel and Oberholzer (1982 : 231) say that " ... pedagogics resting on a truly phenomenological basis, cannot as so often happens in metaphysical thought, lose contact with reality (educational reality) and become blind to reality with its problem". Phenomenology enhances the meaning of educational doctrines

that are the fruition of the several philosophies of life in which they are rooted. The authors therefore contend that "... as a justified and valid, scientific structure, pedagogics can devise categories and criteria (yardsticks) each of which can be used by every education doctrinist to evaluate the education system based on his own particular culture. In this way he can ascertain whether his own education doctrine is *pedagogically grounded* and how it can be altered to make practical education more efficient and more in keeping with ontological, anthropological demands in the future" (Du Plooy *et al* 1982 : 232).

3.6 A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF ISLAM

This dissertation is concerned, in the main, with a reflection on and a Fundamental Pedagogical analysis of Islam on the self-actualization of the South African Muslim child. Islam emphasizes the relationship between man and Being, especially in relation to the child's education which was viewed as the assistance offered to the child in revealing his true potentialities. It was pointed out that education is more than the transmission of knowledge. It is directed towards the promotion of authentic existence and co-existence, that is, towards self-fulfilment.

The prominence of education as a universal phenomenon constituting man's mode of existing-in-his-world and in this regard stressed the importance of child-accompaniment by responsible adults and pedagogic intervention and

support. Education was presented as assistance given to the child by the adult, in which educator and educand work in a spirit of togetherness to actualize the child's possibilities. Co-historizing can only occur if the accompaniment transcends mere inculcation of subject-matter, and the child, the teacher and the world are involved in authentic co-disclosure in which their being is constituted.

There is need for a balanced education in which one aspect of human development should not be accented at the expense of another. There should be no excessive emphasis on intellectual training at the expense of spiritual education. Education is a phenomenon that occurs in a socio-cultural context. Kneller (1971, a : 50) regards education as the transmission of culture, both of the particular group to which the educand belongs, that is, enculturation and of the wider society, that is, acculturation.

Chapter Two was devoted to an account of Islam as a specific view which serves as the basis for a specific doctrine of education. Islam prescribes a way of life founded on the monotheistic beliefs that *Allah* is the One God and all must submit to His will. The five principles of Islam clearly spell out the code of conduct which the Muslim child must adhere to. A certain unity pervades the entire field of Islam which is a clear predilection for integration of elements that have a distinctiveness of their own. This was clearly found in the laws and concepts of Islam such as *Fiqh, salaah, zakaat* and so forth, which was explained in Chapter Two.

Islam means submission to the will of *Allah*. It teaches that spiritual values can only be realized by existence "in" the world, and an unbalanced or excessive preoccupation of the individual with worldly pursuits can promote obliviousness of his true nature, the Spirit, and constitute an impediment to his progress towards salvation. The Holy Quran provides the means to exist a good life on earth in order to reach salvation in the after-life. The Hadith which describes the teachings and guidance rendered by the Prophet Muhammed (P.B.U.H.) sets the code of piety and ethics which all Muslims are expected to pursue.

Fundamental Pedagogics refers to the grounding or founding of education in the reality of life. Morrow (1981 : 211) states that in a culturally heterogenous society like South Africa, a study and practice of Pedagogics serves a highly commendable purpose, that of establishing universal and culturally neutral truths about education on the basis of which culturally diverse educational systems can be planned. Education requires certain guidelines so that religious, cultural and other factors can be provided. Simultaneously the broad guide-lines provided by Fundamental Pedagogics can be fulfilled.

Kandel (1955 : 12) is of the opinion that the culture of a community and its education system are inseparably bound. Kneller (1971, a : 49) regards culture as the total shared life of people, their modes of thinking and feeling expressed in language, religion, law, art, child rearing and education. Viljoen

& Pienaar (1971 : 94) say that by establishing the invariants of the education situation, the fundamental pedagogician lays the foundation of the pedagogic on the basis of which communities and individuals are free to design their particular education system.

3.7 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT

3.7.1 SUMMARY

The introduction made explicit that all religions within their own structures formulate a way of life for the individual. The person who submits to the philosophy prescribed by the religion voluntarily places confidence on the ethics, demands and rewards offered. Extreme and drastic deviation from the basic prescriptions laid down could have serious repercussions.

As the agogic sciences and the role of the agein explained there is a heavy reliance on the Muslim adult if Islamic values are to be conscientised. In a multi-cultural society the task of the Muslim adult and parent is greater and therefore needs emphasis. If not, results for the child could be quite damaging and lead to atheistic strains.

From an andragogical and pedagogical viewpoint, there is need for adult guidance and interference in shaping and moulding the future adult-to-be.

In the discussion on ground structures of human existence, aspects such as inter-human involvement, personal openness, changeability, cultural extension, egalitarianism, religious and phenomenological relatedness were considered. As indicated below these concerned the following aspects:

Inter-human involvement

In shape and guiding the future, adult education must take into account that the child must participate in a world that is constantly changing. Simultaneously his tradition should be a practising, living one. Education should therefore be intentional in a secular as well as religious sense.

Personal Openness

Man's openness in the world expresses his need for co-existence. South Africa is presently experiencing metabolic educational problems. Education therefore has a distinct role to play in so far as assisting to stabilize personal values as well as working towards an integration of values on common grounds.

Changeability

Changeability and deviation from expected norms in an Islamic religious sense is not encouraged. The Muslim child is to be assisted by the home circumstances as well as educators to work towards the goal of religious fulfilment.

Cultural Extension

As much as there is a personal need for actualization in a cultural sense, the adult Muslim should be charged with a sense of personal responsibility together with the ability to make autonomous decisions which will safeguard his sense of being as a Muslim and yet understand and relate to the needs of others in the wider community.

Egalitarianism

The concept refers to the equalising of man. In South Africa, education will therefore take on a significant role to ensure the actualising of all its people immaterial of the differences of physical attributes they may possess. It is the spiritual moulding of individuals which is one of the key cornerstones of education that needs to be addressed.

Religiousness

The cosmic dimension of reality is deeply rooted in the selfhood of man. Everything that man does has a religious concentration point for his existence. It shapes and directs his thinking and his actions. It is with this conviction that parents educate their children. A purposeful life-view with a sound value structure is a healthy guide to children. Religious personnel and concerned educators are cognisant of the neglect of religious awareness in young.

Phenomenological Relatedness

Du Plooy, Griessel and Oberholzer (1982 : 231) contend that pedagogics is in a position to make practical education in South Africa and elsewhere more efficient and more in keeping with anthropological demands of the future.

A Fundamental Pedagogical Analysis of Islam

An explanation of the significance of education was then rendered. The importance of the help and guidance to the child by the adult was emphasised. In his developing and unfolding the child needs support. As much as we speak of teaching or instructing the child in a narrow sense, the broad and wider aspect of educating the child is always nearest the minds of adults. More so is the viewing of supporting the child as a specialized field where the general educational grounding to the phenomenological basis takes on precise and fundamental attributes. The role of assisting the child in his education and philosophy are the fundamental task of educators and the total aim of education.

An understanding of Fundamental Pedagogics as related to education by a Muslim child must be seen from a theoretical light (the embracement of God consciousness in all his actions and deeds).

3.7.2 FURTHER PROGRAMME ANNOUNCEMENT

Where there is pedagogical conflict of Islam with western ideas and different ideologies (as shall be observed in Chapter Four), the child is faced with a dilemma and therefore sound self-actualization is threatened. The researcher discusses western ideologies and their influence and impact on Islamic culture. A study of Marxism as an example of a modern ideology is emphasized and a comparison made with Islamic teachings. A brief study of modern day technology and its effect on Islamic viewpoints is conducted.

CHAPTER FOUR
WESTERNIZATION AND ISLAM

- 4.1 INTRODUCTION
- 4.2 THE INFLUENCE OF A MODERN IDEOLOGY ON ISLAM
 - 4.2.1 Modernization and Islam
 - 4.2.2 The formation of ideologies
 - 4.2.3 Cultural tradition and modernization
 - 4.2.4 Cultural tradition and ideological mobilization
 - 4.2.5 A comparative study of Marxism as an example of a modern ideology with Islam
 - 4.2.5.1 Introduction
 - 4.2.5.2 Marxism
 - 4.2.5.3 Marxism and historical materialism
 - 4.2.5.4 Marxian pedagogics
 - 4.2.5.5 Basic concepts in Marxist education
 - 4.2.5.6 Views on Marxist education
 - 4.2.5.7 Marxist and Islamic perspectives : a distinction
 - 4.2.6 Conclusion
- 4.3 TECHNOLOGY AND ISLAM
- 4.4 CONCLUSION
- 4.5 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT
 - 4.5.1 Summary
 - 4.5.2 Further programme announcement

4.1 INTRODUCTION

In Chapter Two of this dissertation, the principles and values of the religion of Islam were discussed. This was followed by Chapter Three which was a study of the principles of Fundamental Pedagogics. Fundamental Pedagogics is relevant and necessary in that it guides a child of any religious background to assist in his development and self-actualization. With the influence of westernization it is possible that the authentic self-actualization of the Muslim child could be impeded. In Chapter Four, the research will further clarify the point that new western ideologies such as Marxism, could have an influence on the Muslim child and further impede his self-actualization. The role of parents and teachers in the community is further accentuated in order to guide the Muslim child towards an Islamic ideal. In Chapter Four the contrast of Islamic values and tradition as against modern ideological rationalization will be explained. In this regard the writer has selected two aspects for elaboration, viz, a study of Marxism, by way of an ideological example, and a brief discussion on technology and its effects on the Muslim child. A study of westernization is therefore imperative for an understanding of Islam and the Muslim child.

The term 'western' as recorded by the Concise Oxford Dictionary (Fowler & Fowler (ed.) 1964 : 1483), is explained to denote "making oriental people or country western in ideas, institutions, etc.". It would by implication refer to a relaxation of eastern traditions, cultures, religious values etc. in keeping with western philosophy.

From the sixteenth century onwards modernism became an increasing phenomenon in the world. The onrush of modernisation together with the expansion of colonial rule at the beginning of the nineteenth century led to the growing consciousness among Muslims of their cultural identity. Enayat (1980 : 1) explains that Islamic resurgence revives cultural consciousness which in turn " ... can also protect society from some of the inhumane aspects of modernisation such as individuation, the collapse of meaningful personal communication and the almost total eclipse of personal loyalties".

As explained in par. 2.2., the Muslim child has a set pattern of beliefs which he or she is expected to respect and practise in thought as well as deed. The blocking off of these beliefs through western influence could result in the disturbance in the growth and developmental pattern of the individual. One observes western influence, in for example, the neglect of abiding by religious practise. Some men for instance visit the mosque annually on *Eid-ul-Fitre* or bi-annually on *Eid-ul-Fitre* and *Eid-ul-Adha*. The five prescribed prayers are not conducted in the mosque nor in the home. Westernization is also evident in the disregard of Islamic taboos, such as the drinking of wine, the eating of flesh which is not *halal*, that is, where the animal was not sacrificed according to Islamic tradition; and visiting dance-halls and discos. In order to counter-act behaviour and interests considered deviant in an Islamic sense, elders in the Muslim community have urged their youth to take an active role in Islamic interests. In major centres of South Africa (such as Durban, Johannesburg and Cape Town), small groups of Muslim

boys and girls have formed the Muslim Youth Movement (MYM). These youth play an active role in assisting the needy, and spreading the name of *Allah* and the Quran at Tertiary Centres (Universities and Training Colleges). As mentioned earlier, the groups comprise a very small and negligible number of students. The majority of the population of Muslim youth are engaged in professional and technological pursuits which demand much of their time. Such pursuits and interests are western orientated. The increasing stress of economic factors in present day South Africa, makes an avoidance of professional and technological pursuits almost an impossibility. In order to keep alive an "Islamic" mind and consciousness the responsibility of parents and the Muslim community is therefore greater and more fervent.

The following are some examples of how Muslims flaunt and therefore neglect Islamic teachings:

1. not fulfilling the *salaah* or five daily prayers;
2. praying or submitting one's self only once a day in prayer, being too pre-occupied with worldly ideals and pursuits;
3. abandoning conservative Islamic dress for an unconservative western mode of daily dress;
 - * women adopt western-styled hair fashions instead of veiling the hair;
 - * women choose to wear "western bridal attire" instead of the traditional wedding dress;
4. fore-going the ideals of bestowing part of the earned money to charity; not giving to charity in any form;

5. accumulating interest moneys as a means to worldliness and materialism instead of allowing the Islamic bank to assist one in distributing moneys to charity. Such practises would not assist one in redeeming one's self in the eyes of *Allah*;
6. having the means to journey to Mecca in order to perform the *Haj* but not attempting to do so;
7. refraining from fasting during the month of *Ramadaan*.

As referred to in par. 2.3 it is of interest to observe the transitions in philosophical thinking that occurred in Egypt in the nineteenth century. In the first few centuries, Islam thrived on philosophic fundament for its religious doctrines. In later centuries men such as al-Ghazali re-examined the tenets and their justifications. They heightened the meaning of Islam and strengthened Islam for believers in centuries to come. According to Rodinson (1972 : 24), Abduh (1848), rejected a revolutionary attitude in favour of a reformist one. "His ideology aimed at a gradual transformation of Egyptian society by means of an education programme geared to slowly changing the people it reached through a variety of organizations, such as free universities, benevolent societies and the organs of the Egyptian state, still controlled by the British" (Lichtenstadter 1958 : 193). Fundamentally Islam has always considered learning a useful accessory to being a good Muslim. In a chapter entitled 'East Versus West - or meeting of East and West?' Lichtenstadter (1958 : 195) further says that the Muslim world in the twentieth century has become one of the most fascinating societies to observe. "Since World War II it has been driven by dynamic forces - their repercussions are obvious in the political domain but no less powerful in the intellectual and spiritual sphere" (Lichtenstadter 1958 : 195). It is

Lichtenstadter's opinion that "it is the clash between the two cultures which caused the modern Muslim to embark on a process of introspection and self-examination" (Lichtenstadter 1958 : 195).

The dramatic development of technology in modern times has increased mental and physical contacts between East and West. The West has brought with it an abundance of material benefits imbued with rationalized knowledge as is evident in science and technology, the "Computer Age" and Hi-Technology equipment. The adjustment of the outer forms of Western influence must of necessity be evident. The problem however is that change is not always beneficial in keeping with tradition. "The new ways did not fit in with his own cherished customs and destroyed values inherent in the 'old-fashioned' life" (Lichtenstadter 1958 : 196).

People who are caught in the East-West conflict, often try to extol the spirituality of the East or may lapse into western materialism at the expense of prescribed spiritual tenets. Islam balances the scale in some ways by emphasising regular acts of charity e.g. *zakaat*²³ Yet much depends on the

23

Zakaat: Zakaat refers to charity, whether in the form of moneys, food, clothing or any other form of assisting individuals and families for survival. The Holy Quran gives specific directives as to how Zakaat should be spent viz. to the poor, the needy, collecting agents who assist the poor, to new converts to Islam, for the ransom of Muslim slaves or Muslim prisoners of war, for debtors, to assist the "Mujahid" i.e. those who fight in the path of Allah, to help missionaries, assist with bursary funds and to assist the traveller who needs funds. Zakaat can also be given to needy relatives. However, one's parents, grand-parents, spouse and children are not considered to be zakaat recipients. It is also not necessary (cont. on p. 165)

individual and his spiritual desires.

The question of change in moving away from Islamic ideals still poses conflicting views. Muhammed Iqbal, the educationist and poet, explains change as the Ultimate Ego existing in pure duration wherein change reveals its true character as continuous creation "untouched by weariness" and unseizable "by slumber of sleep" (Lichtenstadter 1958 : 198). Abduh who broached the ideal of "identity in change" was condemned together with Iqbal. They came in conflict with rigid fundamentalism. The problem for the Muslim child therefore is a conflict of identification in a dual society viz. a Western orientated culture, rich in technological advancement and the pure, unmaterialistic demands of Islamic fundamentalism. It is therefore not strange that repeated calls are made as a kind of check to demand the return to Islamic concepts unadulterated by innovations. Ibn Taimiyah (1263-1328) and al-Ghazali, the reviver of the faith through Sufism have through their own efforts attempted to restore fundamentalism. Adjustment is seen in the field of political and international relations where Islamic concepts such as democracy can easily be applied. Islam emphasises participation of the individual in the running of community affairs, judgement of persons and policies on their merits, equality before the law and responsibility of the leaders to the people (Lichtenstadter 1958 : 199).

to inform the recipient that he has been given zakaat (Khan 1992 : Islamic notes on Zakaat).

Western inspired ideas are weaved into familiar traditional values to facilitate adjustment to two worlds. As is indicated by Lichtenstadter (1958 : 203):

"Western thought, as in Medieval Islam, when accepted had not remained entirely unchanged. Modern philosophic ideas were passed through the sieve of Islamic faith and only those features, that could be fitted into its mould were accepted. Even the Western thinker caught in the veils of the east has his thoughts transmuted and orientalized. So that the 'Westernized' Muslim remains oriental and his Westernization does not simply mirror his prototype. Adaptation and selective assimilation takes place wherever different types of civilization meet and merge".

Throughout the ages religious ideas facilitated and aggravated intellectual contact between the Western and Islamic worlds. The latter had consistently exerted a deep attraction on the West and was never for long left out of Western consciousness. The inter-relationship between the two worlds in terms of travel, commerce, scholarship was interrupted over short periods only.

Pipes (1980 : 8) says that in the everyday lives of Muslim people residing in Islamic countries the media is suffused with Islamic themes in stories, music, news, broadcasts. Education includes "strong doses" of religious instructions. Mosques are built, all charitable organisations are transformed into religious institutions (the economics dictates a free or non-interest scheme). The Arabic language acquires a vaunted place in schools, books and through sermons. It is therefore obvious that the Muslim child residing in a Western context does not have the intensity or fusion of Islamic impact

upon his life-style. The impact of religious teachers and priests determines the strength of Islam upon the individual and much is left to conscience as well. Perhaps this all bears reference to Oberholzer's philosophical intrigue into man's self-conscious presence and the dimensions of reality he may be part of:

"Questions of the following nature are formulated : am I the sole agent of my total existence, do I play the game of life according to rules I myself have designed, or have I to play a game according to rules and laws of a heteronomic nature? What is playing with me and why does that which eventually play with me, play it the way it does?"

(Oberholzer 1975 : 2).

Spiritual matters, no matter of what dimensions are not to be trifled with and eventually has a bearing of much consequence to man. The influence which shapes his destiny in everyday life are therefore of great importance. Husain and Ashraf (1979 : 1) maintain that it is difficult to uplift moral values in societies where moral decline is on the rampage. The general complaint is that modern Western education places an exaggerated emphasis upon reason and rationality and underestimates the value of the spirit:

"It encourages scientific enquiry at the expense of faith, it promotes individualism; it breeds scepticism, it refuses to accept that which is not demonstrable; it is anthropocentric rather than theocentric" (Husain & Ashraf 1979 : 2).

The statement is indeed accusing and hopefully a generalisation. The quest for survival depends on the blending and marriage of general interest

independent of cultural differences. Culture is more than civilization in a way. It concerns man's curiosity to acquire knowledge, technology or the application of what he learns; the transmission of knowledge through language, changing social pattern either through historical situations and also through the process of nurture. According to Toynbee (Haralambos & Heald 1982 : 173) far more significant is that culture is concerned with finding the spirit of man since man's basic nature, man's spirit is in search of the eternal. Works of great authors Homer, Firdausi, Valmiki, Bertrand Russell are timeless in that they are concerned with finding the spirit of man.

Thus we find that a cultural duality has appeared everywhere in the Muslim world, a duality in society that resulted from the dual educational system, the traditional Islamic education system creating the traditional Islamic group, and the modern secular educational system creating the secularists. In many regions a secular (refer to par. 1.2) education system gradually replaced all other forms of education. In other regions both systems are still in existence but the secular system has become the more dominant. The society is polarised by two motivations: the maintenance and strengthening of spiritual values on the one hand and the material prosperity and industrial advancement of society on the other.

4.2 THE INFLUENCE OF A MODERN IDEOLOGY ON ISLAM

4.2.1 MODERNIZATION AND ISLAM

The Muslim world has constantly taken new forms, it has constantly accepted foreign inputs and simultaneously influenced other cultures " ... it is at the times when the Muslim world has been most receptive, most open to the outside world, that it has been most prestigious, most imitated, most taken up as a model by others, and most powerful. There is thus nothing to fear from the outside world, or from change" (Rodinson 1972 : 159). This has been observed in the world of art during the Umayyad period (i.e. 661-750) and the transformation of the simplistic architecture of the poor Mosque in Medina to the soaring arches and minarets monumentally adorned in the shape of Muslim architecture, the mosque of Cordoba, the Alhambra, the Blue Mosque in Istanbul, the Taj Mahal.

The Greek contribution to Medieval Muslim civilization was considerable, especially in the sciences and all the intellectual disciplines " ... this was integrated into the admirable synthesis which was Muslim thought in the Middle Ages, to join a vast range of foreign borrowings from Hindu, Chinese and many other sources. The great thinkers of Islam were never reticent about using these foreign elements; the great scholar, Biruni is well-known for his translations from the Sanskrit, Arab historians used Persian, Hindu and European sources, and the great Persian historian, Rashid-ad-din, used

Latin texts" (Rodinson 1972 : 160).

4.2.2 THE FORMATION OF IDEOLOGIES

In a broad sense, ideology means and refers to a system of ideas (Rodinson 1972 : 7). An ideology is in a sense a kerygma as Bultman explains "a call to organize, maintain, defend or transform both the world in which men live, and, eventually, their personal lives, by means of symbolic (ritual) or pragmatic (magical, technical and organizational) actions (Bultman 1948 : 50).

An ideology or ideological tendencies are elaborated around a given existential option. Every society, 'class' or individual needs to find an answer to the truly important questions: What is Man in the Universe? How can he give meaning to his life? For which values must he tame and sacrifice his instinctive drives towards unbridled pleasure or what Freud (ref par. 3.5.2) called the id?" (Rodinson 1972 : 7).

Roos interprets the social-political character of an ideology as follows:

"An ideology is any set of socio-political views adopted and advocated by a definite group of men. In this sense (sic): then, an ideology is roughly the same as a political programme; an ideology is made up of the principles upon which its adherents base, or claims to base, their political endeavours, an ideology provides the general aims towards which particular political actions must be directed"

Roos (Damast 1985 : 24).

The explanation rendered by Roos above, emphasises political factors as determining the social circumstances and hence the philosophical ideologies of groups. Oakeshott (1969 : 254) in the same vein however, explains that " ... it sometimes happens that an ideology is offered as a guide to politics which is an abstract not of political experience, but of some other manner of activity - war, religion or the conduct of industry for example".

The world either is or is not susceptible to improvement by human action, and such action either can or cannot give meaning to life. One can undertake to tame one's instinctive drives in order to serve the interests of the group, or those of man in general, or to obey God. The ideological options are limited, although each one can be given different tones, different accents.

"In the hands of the founders of ideological movements or of God according to the followers of religious ideologies, each answer, each option becomes the basis on which an ideology or an organization is built. A community then forms and evolves, shaped not only by the original option, but also by the tasks it must accomplish, the situations in which it operates, the specific dynamic of its organizations, and ideological synthesis, and the social base of the organisations with all its cultural and historical characteristics. A whole evolutionary process is put in train which modifies, bends, re-interprets and revises the original ideology. In general, however, the basic options continue to be expressed, as an underlying, accessible and perceptible core, often in the form of a body of holy script, at the heart of the evolved ideological synthesis"

(Rodinson 1979 : 7-8).

The views and implications of an ideology as suggested by Lerche and Said is as follows:

"An ideology may be simply defined as a self-contained and self-justifying belief system that incorporates an over-all world-view and provides a basis for explaining all of reality. It begins with certain postulates about the nature of man and his place in the world, and develops from this a theory of human history, a moral code, a sense of mission, and a programme for action. Ideologies all purport to embody absolute truth, reinforced with certain supernatural (or superhuman) justification. Thus, adherence to the system is both a rational and a moral act, and disagreement is not only an error but a sin"

(Lerche & Said 1963 : 214-215).

Loewenstein formulates his definition of ideology as follows:

"An ideology is a constant and integrated pattern of thoughts and beliefs, or thoughts converted into beliefs explaining man's attitude towards life and his existence in society, and advocating a conduct and action pattern responsive to, and commensurate with such thoughts and beliefs"

(Loewenstein 1969 : 332-333).

From the above view on ideology, the writer observes that in the passage of time, man transforms his values to suit his needs. In the main the sociological and political situation determines the new role model for an ideological trend. Islam has a God-centred ideology. Other ideologies, for example, Marxism, are atheistically inclined and base their values on socio-economic factors.

4.2.3 CULTURAL TRADITION AND MODERNIZATION

"It has often been claimed that the Muslim world's cultural tradition incorporated a certain misoneism, a Nict-progressivismus, as a German economist studying 'the soul of Islam' put it. It has often been argued that this misoneism, this distaste for innovation, was rooted in the ideology which has been central to the region for thirteen centuries, the Islamic religion" (Rodinson 1979 : 30).

The fear of change, of time's passing and the deterioration it might bring as humanity progressed indefinitely through a set of higher qualitative stages, invoked in the Muslim world as in China, India and medieval Europe and elsewhere, an intense desire for stability. Those individuals who want to act can find frequent and precise encouragement in the Quran. In the Quran, *Allah* says of David, who was cast as a blacksmith prophet: "We have softened the iron for him saying 'Make solid the chain-mail, measure the links carefully!'" (Holy Quran 34 : 10-11). on the whole, Islam preached reasonable and moderate activity, shunning both excess zeal and listlessness but always giving God his due" (Rodinson 1979 : 146).

Whils't it is true that the religious ideologies, or some at least, have often opposed innovation, and that this opposition has often manifested itself as a feature of 'traditionalist circles, and even of poor peoples' consciousness in general, it is nonetheless also true that throughout history this misoneism has often been overcome, side-stepped or defeated:

"In principal, traditional Islam condemns 'bida', a new custom and way of doing things. The religious ideologies have often vigorously castigated new customs when they first appeared. But when the innovatory thrusts were really strong, they managed to impose themselves despite the condemnation and with the passage of time, other religious functionaries have emerged to legitimize what their predecessors failed to prevent. This happened in the case of tobacco and coffee, for example"

(Rodinson 1979 : 147).

In the contemporary period, many Muslims have unreservedly accepted practices linked precisely to the modernization of the economy in a capitalist direction. It accepted modern banking practice and interest-bearing state loans right from the start and without reservations, despite the formal condemnation of usury in classical Islamic teaching.

For thirteen centuries of Islam, the Quran has been interpreted (Rodinson 1972 : 148) as forbidding money-lending altogether. without openly saying so, it was being re-interpreted as merely meaning that it was forbidden to double one's capital by lending at extortionate rate.

In 1903, the Grand Mufti of Egypt (which was still under Ottoman sovereignty but governed by a Khedive under British protection) Mohammed 'Abduh', a modernist, legitimized a "*fatwah*" permitting the practice of interest-bearing savings accounts. The *fatwah* was circulated 'to a limited extent' (Rodinson 1972 : 149) no copy being presently available. The act tried to keep up the appearance of abiding by the religious Islamic law.

As the Muslim world passed on, the dynamic of social structures, was affected by many causes. Religion was used to sanctify the traditional way of life as a whole. Many customs introduced long before the advent of Islam, such as the veil for women, were consecrated as linked to Islam. Any infringement was denounced. "Just about anything could acquire, through a quite contingent linked with Muslims, the status of a Muslim practice. To take an example which should not be contentious in Algiers, the use of 'qat', an intoxicating plant introduced into Ethiopia by Muslims from the Yemen, is considered by the indigenous Christians as a specifically Muslim practice, to the extent that after a victory over Muslims, the Christian kings would have 'qat' plants uprooted" (Rodinson 1972 : 150).

Whether the cultural tradition allows for a radical transformation of the economic structures is yet another matter for consideration.

The Quran is essentially a religious text which also contains political directives and precepts of social reform. It contains very few purely economic injunctions. Significantly it stresses the prescription in favour of legal charity and the legislation on inheritance as well as the ban on *riba* (i.e. simply lending at an interest). The latter could have been emphasised by reference to compound interest, which Justinian had banned decades before in the neighbouring Byzantine Empire (Rodinson 1979 : 150).

There was also the *zakaat* (refer footnote 23), a tax imposed to meet the operating expenses of the Muslim community and to provide for the poor.

Commenting on this aspect Rodinson (1972 : 151) states:

"Contemporary Muslim ideologies have often argued that these prescriptions, in association with the legislation on inheritance, which ordains a sharing out of goods acquired in each generation, make up a divinely inspired economic system which is in comparably better than any possible alternative".

The Quran, and its various divergent interpretations, were widely distributed in the Middle Ages. " ... what one could call Sunni orthodoxy is only that trend of thought which circumstances, and its relative suitability to those circumstance, brought to the fore. These trends of thought manifested themselves as doctrines, dogmas and systems whose authority was holstered by normative acts and words attributed to the Prophet (Rodinson 1979 : 152).

Therefore, according to Rodinson (1979 : 154), Islamic tradition should not be viewed as conservative. It has another side to it. From amongst the variety it offers us, there is " ... a current which through the centuries protests against injustice and iniquity and constantly returns to the initial inspiration which fired Mohammed (P.B.U.H.) when he first asserted his vision, when in the name of justice and the will of God, he raised the banner of protest against the conformism of his own period" (1979 : 154).

The views of Rodinson, and other Islamic critics indicate that despite divergent movements within the fold of Islam the end has resulted in one fixed ideological embracement of the values, dogmas, religious teachings and code of ethics. For the millions who respond to the call of Islam, a sound ideological tradition has been established; and for those who adhere to its teachings, it offers a worthy and justifiable ground for existence.

4.2.4 CULTURAL TRADITION AND IDEOLOGICAL MOBILIZATION

Economic construction in contemporary times indicates that there exists a mobilizational ideology which arouses in the masses a commitment to the tasks which are arduous and demanding.

Muslim history has also often witnessed new ideologies in place of or alongside the old. New formulations, amongst the Ishmaelites for example, was an attempt to re-interpret the world rather than to change it. The esoteric doctrine embraced by Ishmaelites was predominantly an off-shoot of Hellenistic thought and Greek nationalism" (Rodinson 1972 : 155).

Another ideology that has appeared in the Islamic world is that of Nationalism. The danger Rodinson (1972 : 156) says, is when " ... the attitude of many nationalists, who never cease to praise Islam, was in practice all the more destructive of it. Often enough, they reduced Islam to a flag, a mobilizational symbol, an identity factor, a useful national tradition;

they saw in it something not dissimilar to that that which the atheist Maurras saw in French Catholicism" (1972 : 156).

4.2.5 A COMPARATIVE STUDY OF MARXISM AS AN EXAMPLE OF A MODERN IDEOLOGY WITH ISLAM

4.2.5.1 INTRODUCTION

As a religion, Islam proposes a way of life as has been mentioned (compare par. 2.2). As a source of thought and truth it expresses progressiveness and contemporaneity. The word 'ideology' according to the Concise Oxford Dictionary (1964 : 601) means "manner of thinking characteristic of a class or individual, ideas at the basis of some economic or political theory or system".

If we were to view Islam as an ideology, which it is not, we would find that principles laid down for modern day ideologies such as Capitalism and Marxism, are not new to Islam, having been discovered some thirteen centuries ago. Islam has established the principle of equal opportunity, guaranteeing minimal needs to the individual and achieving a balance between the liberty of the individual to profit and the rights of society, the principle of private and public property, the principle of state interference in the economy, the principle of confiscating the wealth of exploiters for the benefit of the poor and oppressed. It forbids the formation of social classes based on wealth and forbids that wealth circulate among a limited group of rich:

"That it become not a commodity between the rich among you"

(Holy Quran 59:7).

Rank in Islam is based on piety not riches.

"The noblest of you in the sight of God is the best in conduct"

(Holy Quran 49:13).

Basically these are teachings of the Holy Quran and the religion of Islam. In spirit, Islam is opposed to gross Capitalism:

"In their wealth the beggar and the outcast had due share"

(Holy Quran 51:29).

The minimum of life must be guaranteed to all.

"People share in three things: water, pasture and fire"

(Prophetic Tradition).

The one who violates private property has his hand cut off like the one who isolates public property. Mahmud (Donohue & Esposito 1982 : 156-157), explain the question of formal and dialectic logic as explained in Islam. "In Islam, formal logic is joined with dialectical logic. Formal logic is Aristotelian and talks of the permanence of existing things, so what is a tree today will be a tree tomorrow. Dialectic logic is Hegelian dialectical logic and talks of the continual change of existing things, so every existing thing carries the

seed of its own destruction". These two are the logics of permanence and evolution. Islam joins adherence to Aristotelian, permanent dogmatic principles with personal interpretation (the philosophy of which is referred to as *ijtihad*). *Ijtihad* permits branches, details, and applications in its development. This is what jurisprudence calls "difference in time and place", not "difference in argument and proof". Hence the Prophetic Tradition: "differences among Imams is a blessing" because they are differences in details necessitated by changing circumstances (Donohue & Esposito 1982 : 157).

Thus we find that when compared to a modern ideology such as Marxism, Islam has included in its doctrines, the economic precepts which cater for an equal and just society. Islam allows for economic and social advancement, precluding in its wake, the aspirations of the individual endorsed by capitalism. Simultaneously it ensures that the poor and down-trodden obtain the financial assistance of the wealthy community members to rise somewhat on the social rung. Islamic ideology teaches respect for personal property. As much as it permits differences in interpretation (owing to the universal nature of man's existence), the "form" of the argument and "proof" of the matter being questioned should not differ. The universality of the doctrines of Islam therefore remains basically the same.

4.2.5.2 **MARXISM**

The philosophy and ideology of Marxism was conceived by Karl Marx (1818-

1883). At the request of Engels (Karabel & Halsey 1977 : 36), Marx published "A Contribution to the Critique of Political Economy" and "Das Kapital". Marx participated in the founding of the "International Working Mens Association". He declared that philosophy must become reality. One could no longer be content with interpreting the world, one must be concerned with transforming all aspects for the collective good of mankind.

Marx was not an empiricist. His work teems with concepts, inherited from earlier philosophers and economists including Hegel, Fichte, Kant, Smith, Ricardo and Mill (Encyclopaedia Britannica Vol. 23 : 578). Marx considers man's problems - man, knowledge, matter, nature, etc. and examines their dynamic relation to the others and tries to relate them to historical, social, political and economic realities.

According to Marxist thinking the point of departure of human history is living man who seeks to satisfy certain primary needs. Levitas (1974 : 78) states that "The first historical fact is the production of the means to satisfy these needs". Human activity is essentially a struggle with nature that must furnish man with the means of satisfying his needs viz. drink, food, clothing, the development of his powers and of clothing, the development of his power and of his intellectual and artistic abilities. In this undertaking man discovers himself as a productive being who humanizes himself by his labour. All that is called history is nothing else than the process of creating man through human labour (Levitas 1974 : 78-80). Man has thus evident

and irrefutable proof of his own creation by himself. For man, man is the Supreme being. It is thus vain to speak of God, creation and metaphysical problems. Fully naturalized man is sufficient unto himself; he has recaptured the fullness of man in his full liberty (Levitas 1974 : 81).

Kilian's account entitled "Reflections on Marxism" (Du Toit 1982 : 176), explains Marxism to be an examination of the problems and contradictions within the context of modern society with the view of solving and providing solutions to these problems. It is even a daring and prodigious attempt to understand the world in order to change it.

4.2.5.3 MARXISM AND HISTORICAL MATERIALISM

Karl Marx based his theory on the philosophy devised and thought out by Hegel who in turn had gleaned his knowledge from Plato (Du Toit 1982 : 83).

Plato had spoken of an "idea" of justice. This idea Marx believed was founded on truth and absoluteness. It was a justice that could be applied universally (referred to as the "thesis"). In formulating concepts based on universal principles , it is quite possible that contradictions may arise, for example, in trying to arrive at justice, an injustice may take place (referred to as the "anti-thesis"). In metering a balance between the thesis and anti-thesis, a "synthesis" should be formulated.

Using Plato's explanation as the basis on which to formulate justice, Hegel (Gouldner 1980 : 220) explains life as the totality of everything which exists. The truth about reality with such concepts as "being" cannot be grasped if studied as isolated phenomena. Concepts and social phenomena have to be understood in relation to each other. The dialectic culminates in the self understanding of the absolute (refer par. 4.2.5). This concerns the totality of everything which exists. Hegel believed that the real is rational, that all life should be ordered on a rational, just structure. Further, Hegel applied this system in detail to religion, politics, logic, aesthetics, history and ethics.

The whole of Marx's work is an appreciation of Hegel's philosophy (Gouldner 1980 : 114) although he does occasionally differ with him. While Hegel explains reality in terms of Philosophy, Marx wished to change philosophy into reality. The existing world must be changed or transformed since it is not perfect and man's consciousness and understanding of the world must change. Marx's "historical materialism" expounds the belief that matter precedes that which is abstract or spiritual. The nature of things as seen with the naked eye is what is important. The logic of what happens in the world is what is of consequence, not what is to happen in the hereafter. It is from this point that one notes Marx's atheistic views.

Marx saw an organic connection between the political, economic and cultural aspects of life. But for him, the economic aspect was important.

"The mode of production in material life determines the general character of the social, political and intellectual processes of life. Man's social existence determines his consciousness" (Encyclopaedia Britannica 1987 Vol. 23 : 579). What man represents materially will affect his social, political and cultural background. If he is rich he will enjoy the status of his wealth in the cultural, political and social fields. If he is poor, he would be adversely affected all round. Everything hinges on economics. Therefore Marx explains the events in history as the dialectical progress towards a morally desirable goal, the classless Communist society. Individuals are not important. It is the struggling classes, the masses or proletariat who are of significance (Gouldner 1980 : 116).

The following aspects are emphasized in Marx's dialectic materialism:

1. Marx rejects any religious, metaphysical or idealistic view of the universe;
2. Ideas and trends in history rate secondary to economic or material factors;
3. The end result must be a unitary, classless society.

4.2.5.4 MARXIAN PEDAGOGICS

From the fore-going account of Marxian ideology, the following explication of Marxian pedagogics establishes the nature and role educators have to share so that their ideals can materialize.

Educators and leaders selected for leading the masses should emerge from the proletariat class. This is necessary since an educator selected in this manner will understand the feelings, language and culture of the people. The educators must be "organic intellectuals" who experience the same passions of the masses; and in turn they would express the emotions of the masses. Marxist educators in capitalist societies should aim at the cultivation of 'a proletariat awareness' within the minds of their subjects or charges. Subjects must be awakened to the reality that they are treated as objects.

Reporting on Marxism, Du Toit (1982 : 250) states the following:

1. The world all over needs a new society and a new type of human-being living in it;
2. Marxian pedagogicians deviate from the general norms and stress non-pedagogic activities namely:
 - * the blending of education with productive labour;
 - * incorporating education with the revolutionary activities of the working class;
 - * exteriorising morality.

We note therefore that education has an important role to play in Marxian philosophy. Marxists depend on their intellectual educators to imbue a sense of solidarity amongs the proletariat masses. This is so even to the extent of involving the revolutionary potential of the working class.

Since Marxism concerns itself with concrete conditions its implications for education are of a practical nature. Education paves the way for changing the world. It therefore supplies the means for moulding and changing the young person's consciousness and character. Marxist education therefore begins in early childhood. This is significant for experiences gleaned in the early formative period of a young child's life determines his personality structure as an adult. This is so in any ideology. Marxism views the ego of a child to be weak and therefore moulding in the formative years is necessary. The psychic personality of the educand can be shaped. It therefore necessitates the control of external stimuli.

Communist educators (as with other educational systems) base their discussion on "Reflexive imitation" and "intellectual imitation". The former is related to animal behaviour. But intellectual imitations have wider and profound possibilities. The emphasis is therefore on the educator's personal example. Lenin believed that Marxian philosophy is based on truth and that the bourgeois culture of capitalist societies are not founded on truth. Capitalist societies will therefore eventually destroy themselves. It is important to the Marxist that moulding and education must be incorporated with the revolutionary activities of the working class.

4.2.5.5 BASIC CONCEPTS IN MARXIST EDUCATION

It is important to note the concepts stressed with regard to education from a Marxist perspective. The areas stressed would according to Du Toit (1982

: 235) mould the minds of the young in terms of the following seven intimately connected concepts:

1. **Unpedagogic Alienation:** According to Marxist thinking it is unnatural that in Capitalist countries man has alienated himself from labour. "Man is action". Therefore the basic characteristic of life and therefore education should be human labour. The symbol of the hammer and the sickle are indications of this.
2. **Pedagogic Enlightenment:** Education should enlighten or make people more knowledgeable about life. The proletarian masses must be enlightened about their alienation. Awareness of their alienation will help the masses to ensure that there is a constant liberating movement of humanity. Man must fight and join in the struggle for freedom and liberation from oppression. Any form of authority and oppression must be questioned. Alienation has resulted in man's being immature. However, with enlightenment, Marcuse believes that this will help to break down societal repression.
3. **Unpedagogic Reification:** It seems to be part of man's nature to reify people and things. Money for instance becomes a kind of fetish. The fight for wealth results in unhappiness and man's degeneracy. All this is a result of Capitalist thinking - the result of the production and exchange of commodities. Reification and fetishism causes man to stay behind in his real potential. Man does not put his talents and abilities to best use.
4. **Pedagogic Communication:** This refers to collectively inspired educative programmes for the good of the individual and all members of the society. Programmes should stress the doing away with reification and fetishism, the experience and elimination of repression. Such collectively based programmes will help to prompt the child en-route to adulthood and to new action.
5. **Pedagogic Orientation:** The child must free himself from the negative influences of capitalist society. The concepts 'improvement' and 'reorientation' are stressed with the view to improving the educand's creative abilities. The educand must change his views and beliefs from within. He must endeavour to discover himself and free himself from negative influences.
6. **Pedagogic Emancipation:** In order to gain pedagogic and educational emancipation, it is necessary to obtain political emancipation first. This will result in human emancipation which in turn would ensure educational emancipation. A revolution of bourgeois ideals would

ensure the necessary changes. The emancipated man is an individual with societal power. An educand is first and foremost a 'societal being'.

7. **Pedagogic Collectivism:** This refers to the sharing of activities in the labour programme. People must learn to work collectively and share their efforts and energies.

4.2.5.6 VIEWS ON MARXIST EDUCATION

1. From a Capitalist Point of View

The Industrial Revolution and technological development have resulted in the restructuring of the social character of work. The democratic ideology of equality for all and education for all militates against productivity and the desire for profit and productivity does not lend itself to mass education. Therefore as much as it is important in principle to grant "personal rights" to all for education, it is impossible to guarantee equal education on a mass scale. The more one studies, the more competent one becomes, therefore, one's competence will have a higher economic value. In other words education is the surest way to guarantee productivity and economic prosperity.

According to Du Toit (1982 : 248), from a Marxist perspective the world of childhood is an artificial construction in Capitalist society. Mere transmission of knowledge does not assist a child in his socialization or in his experiences with the community. A child's knowledge should find expression in daily community activities - reading, writing and doing mathematics, etc. which should be fitted into the social praxis. In other

words education in Capitalist society does not provide for the actualization of the child's potentialities. The expansion and enrichment of the educational experiences of the child and the remodelling of the whole of schooling should be promoted. There should be an "invasion" of the school system by the community in order to break down present day rigidity. The "mass literacy" campaign launched immediately after the revolution of Cuba represented a moment when the "school died" and "education lived" and when extraordinary exchange of social techniques and knowledge irreplaceable by the most modern and perfected pedagogical centre occurred. In other words what is needed is a complete transformation of the school from formal rigidity to experience - orientated enrichment. Du Toit (1982 : 254) opposes Marxism as is expressed in the following:

Marxian philosophy aims at the restoration of man's social nature. Although man through his constitution of social relations evinces the ontic fact that he is a social being, too much emphasis on his social nature results in an absolutization. Man eventually becomes a nonentity who merely has a social character which is manifested in the constitution of the State (Polit-Bureau). Personal decision-making disappears and man is enslaved to society which exerts uncontrollable pressures on his individual existence".

From the above rendering of Marxism, the reader will observe that socialism has proceeded to collectivism. Man is no longer a subject but an object that can be manipulated by collective society. In real practical living situations, communism is the anti-thesis of freedom. "*Bolchevism*" in Russia is an example. "*Bolschinstive*" means "majority" but it does not aim at the liberation but at the polarization of the masses. The society which has to

engage in a permanent struggle for existence cannot be termed 'free'.

2. From an Islamic Perspective

Islam would improve the educational emphasis of Marxist educators on the grounds that Marxism stresses education for the comforts of this world. The educational emphasis is on educating the masses for material acquisition at the expense of the spiritual. The Muslim observes the pedagogical guidance of Marxism as being a misnomer. For man is not merely stomach and instincts - he needs more than material needs, he needs spiritual fulfilment. Education must be viewed from an individual perspective and not from a collective frame of reference as with Marxism. "Islamic economics", as reported by Donohue & Esposito (1982 : 159), "gives us the advantage which is found in scientific socialism plus spiritual satisfaction and dogmatic enthusiasm along with progressive and contemporary points of view and more humanistic procedures". Mahmud (Donohue & Esposito 1982 : 157) says that the "... divine principles in the Islamic program are based on the notion of accommodation of the interests of the individual with those of the group. It does not crush the individual for the good of the group as in communism, nor does it crush the group for the good of the individual as in Capitalism".

Thus Islam views the educational concepts of Marxism, namely - human labour; enlightenment in terms of freedom and liberation from oppression; the need to educate the community in their quest for financial profits; to

engage in collective educational programmes; to orientate the child to discovering his worth and to free himself from negative influences; to engage in social and political activities - as concepts which have already been made important aspects of *Islamic Sharia* meaning the laws laid down as doctrines, as a necessary way of life, to inspire man to serve his fellow-men on earth and in preparation for his own salvation in the after life.

4.2.5.7 MARXIST AND ISLAMIC PERSPECTIVES : A DISTINCTION

1. Marx argues that perception is, from the beginning, the result of the combined operation of nature and the practical orientation of human beings, who are subjects in a social sense. This perception of the individual leaves little room for individual choice. Everything is interpreted in terms of the environment existing outside man. Man is at the mercy of the environment.

* Islam argues that an individual is regarded as capable of taking a moral or political position not because his social relationship demands this but because he is convinced of its veracity. Every individual is a social unit who perceives reality in terms of ideas which he chooses himself. In Islam man is responsible for his words and deeds.

2. In the "Communist Manifesto", Marx wrote "Does it require deep intuition to comprehend that man's ideas, views and conception -

that is, man's consciousness changes with every change in the condition of his material existence in his social relations and in his social life?".

- * Islam, on the contrary, says that material changes are not determinant factors affecting the perception of man about himself and his place in society. The Quran says, "Verily, God's promise (of resurrection) is true indeed: Let not then, the life of this world delude you, and let not (your own) deceptive thoughts about God delude you (Verse 31/33).

The Quran relates the story of Qarun, one of the people of Moses, who allowed his perception of himself to be influenced by the increase of his riches. The Quran says, "... and so he went forth before his people in all his pomp ... We caused the earth to swallow him and his dwelling and he had nothing to succour him again (28/79 - 28/81). Man needs to control the self (referred to as "*nafs*"), not surrender it. Thus the cognition of man as a member of a social aggregate dependent on the environment as suggested by Marx and other western thinkers is totally alien and unacceptable to Islam.

3. The "Communist Manifesto" makes it clear that the primary motive will always be economic and for material gain. In countries where the

dictatorship of the proletariat was established, the state did not show any sign of withering away. The bureaucracy monopolised the decision making process at all levels. The individual was denied the opportunity of making his own judgment about the relevance of the newly created consciousness to his self and to his society.

- * In Islam this is not the way to develop a movement, society and state. When the Prophet Muhammed (P.B.U.H.) asked people to accept monotheism, he did not mobilize support for his cause on the basis of promises of material gains. Instead he simply asked the people to believe in one God and try to outdo each other in piety, kindness and good deeds. Fighting is only allowed for the cause of Allah and that is obligatory.

Rodinson (1979 : 5) says in his translation "as for the idea of creative optimism, it has always existed in Islam. Right from the start we find the demand to realize a society without oppression by human action, albeit with divine assistance. Classical Islam lived with the idea that the *Sharia* could supply this guarantee against oppression".

4.2.6 CONCLUSION

The emphasis of Marxist ideology orbits around material needs and comforts at the expense of spiritual composure. Islamic ideology stresses spiritual

values as an essential priority. Material and physical comforts feature on the lower rung of the priority scale.

The essential values which Marxism proposes, are basically the good of mankind in action towards the improvement of his lot. The tendencies which correspond to it are universalism and humanism. Marxist ideology accepts national values but integrates and subordinates them to human values in general.

Islam is a universalist religion, appealing to all men in principle. Racism and the supposition of any inequality between human groups form part of the *khotbat-ul-wada*, the Prophet's farewell speech which he delivered at the time of his last pilgrimage. The principles inferred therein need to be observed and highlighted and that men of good faith should always be able to refer to them and to draw inspiration from them. Siddiqi (1980 : vii) says that the main danger to Islam in the present day world comes from the gospel preached by Marxism which is a living social theory because, with all its defects, it has a message for the future and shows the means of overcoming our present economic and political difficulties. The solution it offers is by no means free from imperfections and defects. The remedies offered can only bring temporary relief. The difficulty is that no other modern social theory has evolved an alternative solution. "The great service of Marxism to the world, inspite of the false lead it has given other directions, lies in its renewed emphasis on the essentially physical and

material foundations of human life, a fact which religious theories and political doctrines were only too apt to forget" (Siddiqi 1980 : viii).

Marxism failed to perceive that the material basis of life is merely a springboard from which man lifts himself into the realm of the spiritual. "Humanity must go through the life of matter in order to emerge into the life of the spirit. The recognition of these two complementary truths of Islam marks it out as the future religion of mankind and therefore marks it a formidable rival to Marxism with its one-sided emphasis on the material basis of life" (Siddiqi 1980 : ix).

The researcher concludes that no matter whether from a political point of view or from the point of view of Islam's future destiny as a message of moral and spiritual regeneration to the whole of mankind, the conclusion is forced on us that a strictly moral life in accordance with the principles of Islam, at whatever cost and sacrifice, is the only alternative left for Muslims to withstand the tremendous impact of western materialism and its most developed form of Marxism.

4.3 TECHNOLOGY AND ISLAM

Individuals who have an ingrained sense of Islamicization are concerned with the possible loss of Islamic values and perception on the part of the child. The agein in the Muslim community stresses the need for Islam to take pride of place in the Muslim child's heart. Fundamental principles have to be

fulfilled in the face of a dynamically changing world. An Islamic world view is disturbed and even fragmented if:

1. Islamic principles rate highly for one who is striving to maintain a cultural balance in a dynamic and progressively technocratic world.
2. Capitalistic tendencies which often rate highly in western civilization, have an impact on the Muslim child.

The consequences of modernization throughout the world has brought military strength and a more differentiated revolutionizing of complex factors in traditional societies. Recognition of the mental prerequisites of modernization and of the inevitable conflict between technology and traditionalism has initiated a movement of thought aimed at criticizing traditional values against the criteria of modernity. The rationalist concept of time requires a radical change in the individual's outlook on life, nature and fellow human beings. The universalization of loyalties involves the weakening or abolition of the bonds of family, class, sect, etc. The specialization of roles necessitates major shifts in the patterns of power distribution. Realizing the impossibility of a total return to the Islamic ideals of the past, a growing number of educationists of the Islamic resurgents have appealed for the reconciliation of tradition and modernity.

The development of modern times has increased mental and physical contacts between east and west. There are common traits but there are also differences in terms of mental acquisites. The west has brought with

it an abundance of material benefits imbued with rationalized knowledge as is evident in science and technology. The adjustment of the outer forms of western influence must of necessity be evident. The problem however, is that the change is not always beneficial in keeping with tradition:

"The new ways did not fit in with his own cherished customs and destroyed values inherent in the 'old-fashioned' life"

(Lichtenstadter 1958 : 196).

The west has been accused of 'materialism'. People who are caught in the east-west conflict often try to extol the spirituality of the east or may lapse into western materialism at the expense of the spiritual tenets which make a 'good' Muslim. Gross materialism is reflected in Capitalist countries where a waste of wealth is lavished on an elaborate life-style. In some ways Islam balances the scale by emphasising regular acts of charity (*zakaat, fitra, etc.*). Yet much depends on the individual and his rise to spiritual demands. The problem for the Muslim child or person who comes in conflict with rigid fundamentalism is that the child has to move with the motions of a dynamic western orientated culture, rich in technological advancement and yet be dictated to by the pure and unmaterialistic demands of the soul. It is therefore not strange that repeated calls are made as a kind of check to demand the return to Islamic concepts. Western inspired ideas are weaved into familiar traditional values to facilitate adjustment to two worlds. As is indicated by Lichtenstadter (1958 : 203):

Western thought as in Medieval Islam, when accepted had not remained entirely unchanged. Modern philosophic ideas were passed through the sieve of Islamic faith and only those features, that could be fitted into its mould were accepted. Even the western thinker caught in the veils of the east has his thoughts transmuted and orientalized. So that the "westernized" Muslim remains oriental and his westernization does not simply mirror his prototype. Adaptation and selective assimilation takes place wherever different types of civilization meet and merge".

Throughout the ages, religious ideas facilitated and aggravated intellectual contact between the western and Islamic worlds. The latter had consistently exerted a deep attraction on the west and was never for long left out of western consciousness. The inter-relationship between the two worlds in terms of travel, commerce and scholarship was interrupted over short periods only.

Islam has used purposefully every technical and scientific device but in the intellectual, cultural and especially the religious sphere, the trend towards westernization has been considerably checked.

Hussain and Ashraf (1979 : 1) maintain that it is difficult to uplift moral values in societies where moral decline is on the rampage. The general complaint is that modern western education places an exaggerated emphasis upon reason and rationality and under-estimates the value of the spirit:

It encourages scientific enquiry at the expense of faith, it promotes individualism; it breeds scepticism, it refuses to accept that which is not demonstrable; it is anthropocentric rather than theocentric"

(Hussain & Ashraf 1979 : 2).

Hopefully the above statement is a generalization. The quest for survival meets with cultural conflicts. Culture is concerned with finding the spirit of man since man's basic nature, man's spirit is in search of the external. On a more optimistic note however, Rodinson (1972 : 160), says that " ... today one can foresee new synthesis. Some things will change, for sure, and many have already changed; customs will be abandoned as so many have been in the past. Others more relevant to the modern world and with the universal forms of technical civilization will appear. There is no reason to fear such transformation. Fear in the face of innovation is a sign of old age, of stagnation and of weakness. Boldly turning to the future is the sign of vigorous life".

4.4 CONCLUSION

A cultural duality has appeared everywhere in the Muslim world - a duality in society resulting from the dual education system - traditional Islamic education and modern, secular education. In many and most parts of South Africa (as elsewhere) a secular education system has gradually replaced all other forms of education. Where both systems are still in existence, the secular system has become the more dominant. Society is polarized by two motivations: the maintenance and strengthening of spiritual values and

material prosperity and industrial advancement of society. On this point, Ashraf (1988 : 16) impresses upon us the following:

" ... a hierarchy of knowledge has to be established. All branches of knowledge are not of equal status: Spiritual knowledge has the highest priority. Morality is based on that knowledge and as morality governs man's individual and collective behaviour it is on basic universal values that material progress also depends. Knowledge of moral values is therefore next in importance. Intellectual knowledge or knowledge that leads to the discipline of the intellect follows; then comes knowledge that controls and disciplines human imagination and knowledge that helps the control over bodily senses. Thus faith and ethics have to be instilled into a child from the earliest stages but actual spiritual realization is the final attainment because without an adequate training of the intellect a child will not have sufficient discrimination to appreciate spiritual truth. More stress is laid in childhood therefore on the control of bodily sense and imagination. Intellectual discipline will help a child to proceed from the concrete to the abstract, from sense-impression to ideation, and from matter-of-fact relationship to symbolization".

Ashraf impresses on Muslims the need to conceptualize a balanced growth of the total personality of man, to follow the Divine Norm and to adopt a different attitude to science and technology. Worldly knowledge is needed only as a means of living a good life as Muslims. "But if we do not grow up as good Muslims and if the Islamic approach to life is gradually eliminated or made entirely subsidiary to our worldly needs, then we cannot claim to have provided the education for society that God and His Messenger wanted us to have" (Ashraf 1988 : 17). There is need for Muslims to practise their religious beliefs and not to pay lip-service to Islam.

4.5 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT

4.5.1 SUMMARY

Chapter Four concerned itself with major issues concerning sociological and attitudinal repercussions on Islamic values. The quest, if not the obtrusive result of modernization on Muslim youth results in a polarization of ideals viz. the split between fundamentalist values in place of a moderate and in many instances a changed outlook of what true Islam ought to be. We observe this in terms of the cultural traditions, beliefs, educational practices, the changing role of women and religious practices. In fact the whole outlook of Islam undergoes pressures in changing historic contexts. The role of custodians, be they parents, teachers and priests of the Islamic religion is therefore all the more significant. The progressive nature of westernization has brought in its wake, according to Islamic perception, an intellectual stimulation as well as moral decline (in the light of Islamic values per se). It is moral retrogression that is of concern to the Muslim custodian.

A survey of modern ideologies and its impact on Islam was next discussed. A study of the formation of ideologies and the conservative (often referred to as primitive and retrogressive) outlook of Islam in comparison to new found ideologies has received much attention in recent years. One such ideology is that of Marxism wherein a comparative study of Marxist thinking and Islam was analysed. As much as there are overt common points in the ideological examination of the sociological adherents of Marxism and Islam,

the distinction underlying their differences lies in the emphasis of material consideration as in the case of Marxism and spiritual emphasis as in the case of Islam. The need for technological advancement in a progressive world has been received with enthusiasm. Yet the underlying fear that technological progress should not deter or hamper the religious and moral aspirations of Muslims has been and still is of grave concern. Hence the conflict with western ideologies and their influence.

4.5.2 FURTHER PROGRAMME ANNOUNCEMENT

In Chapter Five, which is the final chapter of this dissertation, the researcher presents a conclusion. This is followed by a summary of the discussion in the first four chapters. Recommendations for future research in this field and an improved education scenario for a multi-cultural South African society is given priority.

CHAPTER FIVE

CONCLUSION, SUMMARY AND RECOMMENDATIONS

- 5.1 INTRODUCTION
- 5.2 CONCLUSION
- 5.3 SUMMARY
 - 5.3.1 Introduction
 - 5.3.2 The theme of the research
 - 5.3.3 Cross-Cultures and the influence of westernization
 - 5.3.4 Methodological exposition
 - 5.3.5 An Ontologic - Anthropological perspective of being human
 - 5.3.6 A fundamental perspective of man
 - 5.3.7 The religion of Islam
 - 5.3.8 A fundamental pedagogical analysis of Islam
- 5.4 RECOMMENDATIONS
 - 5.4.1 Introduction
 - 5.4.2 Further Research
 - 5.4.3 Didactical Pedagogical recommendations
 - 5.4.3.1 Correlation of subjects in the present South African school curriculum with themes from Islam
 - 5.4.3.2 Community links and the school
 - 5.4.3.3 Creating an awareness and recognition of multi-factors in a multi-cultural society in the context of mutual enrichment

5.1 INTRODUCTION

In the concluding chapter, the researcher reviews the statements and views held in the light of the objects for which the study was undertaken. In paragraph 1.1 of Chapter One, the researcher discussed the course and direction the study was to follow; the purpose of the study being to investigate the impact of westernization on the Muslim child in South Africa, and in the process, to observe the truth concerning the authentic education for a Muslim child whose Islamicization equips him for "complete" life experiences. The argument was presented that the education of the child occurs in the context of a life-world with specific life-concept and a specific culture. In South Africa, the education field is controlled by a Christian-National philosophy which dominates almost all State schools. Thus there tends to be a neglect of the significance and meaningfulness of other philosophies for their respective communities.

This is a contributing factor whereby a constitution of an authentic education for the South African Muslim child (like any other child - whose religion, culture and philosophy of life are crucial for his ontological development and fulfilment) is therefore not well founded. As much as the Christian-National philosophy ought to be respected, so too the Muslim philosophy, (as with any other culturally based ideology) deserves due recognition. This should be rendered for the authentic self-actualization and personal fulfilment in the child; as well as for the recognition for those communities who strive to nurture children with a sound religious frame of

reference for a better South Africa. It has been proved in the present thesis that as a result of the influence of Westernization on the Muslim child, the latter is at a cross-road, experiencing a potentially detrimental influence not only on his or her personal life, but on his or her total ontological-anthropological existence.

If not disciplined in terms of the stable, homogeneous traditional teachings of Islam, youth find it easier to compromise an Islamic lifestyle for a less demanding western one. As indicated in Chapter One and Chapter Two of the thesis, the study would be of interest to all Muslim individuals in the South African western society who are striving to harmonize both Islamic and western worlds without much compromise. Other minority groups with peculiar ethnic backgrounds who have come under the influence of westernization, would also realize the significance of this study. The investigation therefore was to realise that the development of a child's potentialities, that is, his becoming the person he can and should become, through educational endeavours, should provide and maintain the authentic elements related to his or her background, precious and unique as it may be. His or her education should be related to life in terms of his or her own culture and community. This factor is of particular significance because of its indispensable nature in the light of the "New South Africa" that challenges the people of South Africa. The Muslim community of South Africa is in the minority comprising one-fifth of the total population in South Africa although on a world basis it is considered to be the youngest, yet the

largest and fastest growing religion (Sunday Times : March 22, 1992).

Notwithstanding this, it is the view of the researcher that enculturation should be an indispensable aspect for a complete education.

The words of Abraham (1974 : 14) that to learn about man's culture is one thing but learning about it so that it impedes acculturation in the present day modern egalitarian, technological society is yet another matter.

The suggestions above, point to the fact that the specific culture of a particular group should be transmitted in a manner that allows for openness and accessibility to the wider culture of the total community. It has been proved that restriction within a particular individual stunts any child's critical faculties. Nor should he or she be indifferent to the existence of other cultures in his life world.

The research problem of this thesis as indicated in par. 5.3.3 is compounded by the possibility that the numerically superior western civilisation could have a marked influence on the Muslim child. Muslim communities in South Africa live in constant and increasing fear of the possible loss of cultural and religious values. As expressed in par. 1.3.1 of this thesis, if minority groups as in the case of Islam, have rigid, staunch tenets built into the ethos of their world-view, the conflict is therefore all the more challenging for the Muslim child.

The views of Abraham stated earlier in this chapter, point to the need for a specific culture of a particular group to be transmitted in a manner that permits amenability to the wider culture of the community. Musgrove (1984 : 182) in explaining the task of the "Multicultural City - Centre School" in New York states that "The multicultural programme rejected the melting-pot concept which fostered the loss of individual differences and assimilation of all people into a dominant culture" and proposed instead a 'third cultural reality' where 'alternative life-styles will be given equal value within the classroom'" (Musgrove 1984 : 182).

It is against this background that the researcher undertook this study of Islam and a fundamental pedagogical analysis thereof with a view to examining whether Islam holds possibilities for the authentic education of the South African Muslim child. In this regard the researcher firstly provided a thematological and methodological exposition of the research. Secondly, a study of the concept authentic human existence was conducted in detail of the authentic human-being from the ontological, philosophical, anthropological and pedagogical point of view (refer to Chapter Three, par. 2.4 and 3.5). In this chapter (Chapter Five) the researcher proposes to adopt the following approach: firstly, to express the conclusion clearly from what has been realized in the first four chapters; secondly, to provide a summary of the major issues presented in a manner that will give conviction to this conclusion and finally, to make a few recommendations in the light of this investigation.

5.2 CONCLUSION

This study entitled: "A Fundamental Pedagogical Analysis of the Influence of Westernization on the South African Muslim Child" focuses on a systematic presentation of Islam as a philosophy of life and a fundamental pedagogical analysis of Islam with a view to determining whether it can survive the influence of westernization and serve as a basis for the grounding of an authentic education for the Muslim child in present day South Africa. The researcher is optimistic that the presentation in the foregoing chapters has established that Islam as a way of life has to survive the influence of westernization and as a religion it lends itself to authentic education for an individual nurtured in the context of the Islamic philosophy of life. The essential characteristics of Islam as essence components of what is required of the Muslim child and what constitutes humanness was comprehensively discussed in Chapter Two. These essence structures were brought to light in Chapter Three with the aid of categories of proper human-being or being-an adult. This was realized through a systematic study of the works of eminent fundamental pedagogicians such as Van Rensburg, Buytendijk, Oberholzer, Landman, Du Plooy, Kilian, Van Vuuren, Grissel, Viljoen, Pienaar, Gunter, Langeveld, Kneller, Kruger, Whittle, Nel, Schoeman and Niblett (refer to par. 3.2, 3.3, 3.4 and 3.5).

The essence structures of proper human-beingness was brought to light and viewed globally from the point of view of inter-human involvement, personal openness, changeability, cultural extension, egalitarianism, religious and

phenomenological relatedness (refer par. 3.5).

By viewing the above-mentioned essence structures the researcher was able to show the inter-relatedness of the various essences and thereby construct a model of the proper human way of existing acceptable in terms of the Islamic view of life and the Muslim way of life which were described in the various sub-sections of Chapter Two. The researcher proceeded to examine the various essences of Islam in the light of pedagogic essences which were outlined in par. 3.5.6 and 3.5.7. For example, the researcher showed that religiousness constitutes an essential element of the human way of existing in Islam. It involves the human-being's relationship with *Allah*, his/her relationship with Prophets, with other human-beings, and requires that a person should lead a life in keeping with the demands of morality and practise self-discipline and daily piousness if he wishes to progress towards salvation which is the attainment of *Jannat* (Heaven) or one's divine destiny. This not only demands man's relationship with a Supreme-being but touches on the inter-subjectivity of man's co-existence with his fellow-man.

In this regard the researcher showed that religiousness as conceived in Islam is consistent with religiousness viewed as a pedagogic essential in the works of recognized experts in the field of Pedagogics. It was further explained that Islam respected and espoused those values and norms which the fundamental pedagogician has set down as guidelines for the fulfilment of the pedagogic in his verbalization of pedagogic essentials.

Each essence of Islam was subjected to a fundamental pedagogical evaluation using the pedagogic essence structure as a yardstick which established the pedagogic authenticity of the essence structures of Islam. This was conveyed in par. 3.5.7 and 3.6 in Chapter Three. In terms of what has been discussed and argued in this section it would be fitting to add a final assertion with regard to this study, namely, that in the light of the systematic presentation of Islam made in Chapter Two and the fundamental pedagogical analysis of it provided in Chapter Three, one may justifiably conclude that **Islam as a specific philosophy of life is in jeopardy under western influence; and as a singular life perspective it holds possibilities for the authentic education of the Muslim child in a future South Africa.**

Possibilities do exist in the Islamic philosophy of life for the self-actualization of the South African Muslim child in a multi-cultural context as long as the individual is able to hold his own despite western cultural inroads which have since the inception of the Islamic religion thwarted the true fundamental Islamic spirit demanded by the Islamic religion.

The researcher will now attempt to show how this conclusion was reached by providing a summary of the scientific research done in this thesis.

5.3 SUMMARY

5.3.1 INTRODUCTION

A summary of the main arguments of this study will be presented under the following headings: the theme of the investigation, cross-cultures and the influence of westernization, methodological exposition, an ontologic-anthropological perspective of human-being, a fundamental perspective of man, the religion of Islam, and a fundamental pedagogical analysis of Islam.

A summary of the theme of the investigation will now be presented.

5.3.2 THE THEME OF THE RESEARCH

The issues which inspired this study centred around questions concerning the growing Muslim youth in a multi-cultural society, heavily weighed down by western ideals which are at friction with Islamic principles. Islam itself has fundamentalists as well as moderate thinkers who comply with different schools of thought (refer par. 2.3).

The problem is further compounded with the effects of ideologies such as Capitalism and Marxism. Such ideologies set strains to the simple pattern of life expounded by Islam. Islam demands and expects conscientization of a Muslim in terms of spiritual needs. The demands of an advanced technological and western world has worldly implications which flow at cross-currents with Islamic 'other worldly' ideals.

Therefore, this aspect was discussed in para. 1.1 and 1.2 when it was shown that the central concern of this study is the effect of the influence of westernization on the Muslim child as well as the search for an authentic education for the South African Muslim child. With this aspect in mind the author attempted to show that modern education in a highly industrialized and technocratic society tends to dehumanize the child since it is not grounded in the Being of the child and therefore fails to provide authentic support for this ontological fulfilment. The emphasis in education, it was argued, ought to take into account values in order to enable the child to take his place as a responsible and cultured human-being. Instead, utilitarian considerations and technological mentality dominates the world, leaving the real nature of the child almost devoid of essential humane attributes and values. The emphasis in education therefore which Islam, like other religions provides, is the need for fostering the relationship between Man and Being.

It is against this background that the researcher presented Islam, which constitutes a reality in the life-world of the South African Muslim child, as a meaningful ground for his authentic education. Whilst Pedagogics lays down the essential principles for the practising of an authentic Pedagogy, Islam represents a specific philosophy and a way of life. It embodies its own values, beliefs, customs and traditions, shared by its adherents which is different to other beliefs and philosophies.

It was therefore necessary to examine the influence of westernization on the culture and thinking patterns of the growing Muslim child and to note how the lifestyles of two different cultures could create a kind of de-authenticization of a true Islamic perspective.

5.3.3 CROSS-CULTURES AND THE INFLUENCE OF WESTERNIZATION

Islamic culture is closely linked to the ordered and prescriptive structure of its religious teachings. Most Muslim Indians in South Africa (many of whose fore-fathers hail from India) have severed cultural links with India and have strengthened ties with Arabia, particularly the religious centres of Mecca and Medina (Arkin *et al* 1989 : 160). The reason for the latter is that religious practice has to be kept alive especially so in an overwhelming western society. The threat of secularization has resulted in an estimated 200 Muslim organisations throughout South Africa which cater for the spiritual, cultural and social needs of Muslims. Such religious involvement and commitment is further achieved by a literalist interpretation of scriptures and in particular, the Holy Quran.

Islamicization suggests an education for the Muslim child that would ensure the self-actualization of an individual in harmony with the values and beliefs that fulfil the goals of an Islamic world. It is hoped that Islam should be embraced and practised in its pure form. For the individual residing under western conditions there are prevalent seeds of conflict from a religious and

moral perspective. This is so since a heterogeneous and multi-cultural society poses multiple demands and implications. South Africa in its changing phases presents an interesting if not challenging platform for individuals in terms of identity problems. The Muslim child has of necessity the need to fulfil the requirements of his religious teachings and yet be in harmony with the commitments from a multi-cultural perspective. In its extreme form, Islam is opposed to western aspirations and ideologies. In a progressive world the Muslim child is therefore inevitably caught in the trappings of two worlds - that of the east and the west. The cross-currents of both these worlds must inevitably be influential. Overtly, it is evident in the South African context to note that westernization has influenced language, dress and general life-style. Religious and cultural practices may appear to be seemingly so, but the influence of cross-currents in culture has most certainly posed a threat to the closely structured religion and cultural traditions of Islam. Perusal of western ideals have marred identification with Islamic ideals.

It is with this view in mind that research was covered in the fields of different ideologies (as was discussed in Chapter Four). The capitalistic practice of South African ideology was examined and the material emphasis was taken into cognition as opposed to the spiritual ideals of Islam. Marxism was examined from the materialistic and atheistic value criterion point of view to note it's differences with Islam (par. 4.2.1). In par. 4.3 of the same chapter, a discussion of modern technology and its implications for

Islam was then conducted. In practice, Islam emphasises spiritual advancement to the detriment of material enrichment. A Muslim living in a western world may therefore balance the ideals of two worlds.

5.3.4 METHODOLOGICAL EXPOSITION

The researcher employed the method of qualitative assessment rather than quantitative evaluation. An explication of the phenomenological method in par. 1.6.2 in Chapter One was rendered in order to point out that since Islam is a self-contained philosophy, complete in form and direction, the education of the Muslim child which is couched in a fundamental pedagogical frame of reference, should therefore be examined from a phenomenological departure.

Qualitative phenomenological assessment has been approved both from a South African as well as European confirmation. The concept of intentionality in man in South has been perceived not as an instrument of measurement, " ... but as an initiator of relationships with a world which man chooses and by which he is chosen" as expressed by Buytendijk (Oberholzer 1975 : 2). From a European perspective, the justification and explanation for a qualitative approach was rendered on European soil from Hegelian to Husserlian rationalization to symbolic inter-actionism and finally to phenomenology and ethnomethodology. Attention was directed to Edmund Husserl, the reputed father of the phenomenological method. This method seeks to overcome the limitations of arbitrary subjectivism and

uncritical objectivism in man's search for truth by embracing the object of contemplation, that is the phenomenon contemplated, within his consciousness. Husserl explains that scientific judgements are based on perception. He sees the world as a lived world ('Lebenswelt'). We therefore live in an all encompassing world within which different objects can be discerned and recognized by means of intentional consciousness of man. In Husserl's interpretation of man's consciousness as intentionality, it is implied that the investigator does not focus his attention on the phenomenon contemplated as an extra-mental reality but rather relates it in such a way that reflection and the object of reflection becomes inseparable. The investigator who is the cognizing object contemplates the phenomenon in a manner that makes it i.e. the object, an object of contemplation imminent to the cognitive act. Such an act involves the direct grasp of essences given within the phenomena. This suggests an intuitive grasp of essences. The phenomenological method therefore aims at revealing the hidden essences of phenomena by means of radical reflection free of all contingent or circumstantial factors.

Rogers (1983 : 49) explains that the natural sciences thus regard the world as a separate cosmic reality in which we can consider any part we want without changing the objective nature of what we consider. Heidegger stressed that the subject's world as 'In-der-welt-sein' is the primary basis of knowledge. Subject and world are one and therefore comprehension of world would involve comprehension by the subject of itself. Alfred Schutz

focussed on inter-subjectivity and how we understand each other. Each man has a unique biographical situation. Stocks of knowledge differs from person to person. In our 'Lebenswelt' we meet others and interact on the basis of the reciprocity of perspectives. Mannheim expresses the opinion that people in a particular historical situation can enter into a collective 'universe of discourse' in order to establish a collective perspective of relevance which, because it is essentially their creation will not be an abstract.

The Heideggerian version differs from the Husserlian version. While Husserl emphasized the disclosure essences in phenomenology, Heidegger focussed on the question of Being. Dialectics, phenomenology and ontology are equi-primordial dimensions of the philosophical method of seeking truth. Simply expressed, the question of man's being is related to man's being-there-in-the-world (Dasein) and the essences of human phenomena can only be disclosed through language by a phenomenological analysis of Dasein. An understanding of aspects related to truth concerning man, therefore necessarily involves the question of Being, which in turn requires a phenomenological analysis of man's-being-there-in-the-world. In this respect the researcher explained that ontology is possible only as phenomenology.

As indicated above, the phenomenological method has provided the guidelines for the maintenance of an objective approach throughout this study. The method also constitutes the key to the concept of essential

analysis which forms a vital aspect of this investigation. In this regard it must be stated that the researcher undertook a description of the various aspects of Islam in Chapter Two. In Chapter Three, the researcher attempted to analyse Islam in the light of various pedagogic essence-structures derived by means of the phenomenological method. In other words, this study is a phenomenological reflection of Islam describing various aspects of the Islamic view and way of life and a fundamental pedagogical analysis of the essences of Islam with the aim of discovering whether they are in accordance with the demands of the authentically pedagogic.

Von Grunebaum (1962 : 16) states that in science the object of research is no longer nature in itself but man's investigation of nature. The researcher is wishful therefore that the foregoing justification for a qualitative, phenomenological approach to the study would meet with approval, rather than a pursuing of quantifiable, technical methodology which could prove to be inaccurate and result in meaningless measurements. The Muslim child was therefore examined from a phenomenological, qualitative perspective. Education as a universal phenomenon in the life-world of man and Islam as a specific philosophy of life especially relevant to the South African Muslim child in authenticating his self-actualization, have been explicated by the phenomenological method with a view to revealing their essences. The above point to an observance of the influence of westernization on Islam and the Muslim child. Islam as a life and world-view therefore holds

possibilities for the authentic education of the South African Muslim child. It is now appropriate to present a summary of the ontologic-anthropological perspective of being human.

5.3.5 AN ONTOLOGIC-ANTHROPOLOGICAL PERSPECTIVE OF BEING HUMAN

Since the study concerns human phenomena, it was considered appropriate to discuss the ontologic anthropological perspectives of being human. Man has to orientate himself in the world in order to lead a meaningful existence. This was pointed out in par. 3.5 of Chapter Three. Man requires knowledge of the world which confers a feeling of safety and confidence and an understanding of what constitutes genuine ethicality for favourable existence.

An ontological view of man was discussed which pointed to the need of man to strive towards the disclosure of Being. In order for man to be fulfilled he or she has to be conscious of his relation with the primordial Being. Man has to understand his relationship with himself and Being in terms of man's "Dasein" which not only implies existence in the world but also co-existence with others.

The individual needs the existence to give expression to his ontological fulfilment. This would help him to transcend his limitations and mingle both at a horizontal level through co-existence with his fellow human-beings, and

through vertical transcendence towards the Supreme Being. In Islamic terms, existence, co-existence and spiritual transcendence are pointers or hallmarks for every individual.

Dialogue between man and his fellow human-beings was seen to be the most vital aspect of living. It is through the authentic use of freedom, responsibly guided, that the Muslim individual can be mindful of his relationship to *Allah*. It is therefore necessary for education to involve the fostering of religiousness through genuine inter-subjectivity. Authentic education cannot occur without an understanding of the nature of man. It is necessary at this point to take into account facticity i.e. the limiting factor in human existence; temporality i.e. the idea that man is able to transcend the present and yet bring together the past, present and future through memory; and historicity i.e. man's existence at any time to be viewed from a historical context. An understanding of the nature of man is essential if he wishes to promote the personal and divine qualities in the human-being. In this respect Islam emphasizes personal and religious discipline and the practice of religious duties.

In discussing the concept existence (par. 1.3.3 and 1.3.4), the researcher explained that the human person is the only being that can exist in the sense of standing out and seeing his own life in meaningful perspective. Man's existence is plagued with personal problems - making choices, responsibilities, guilt, relating to people, dependence on others, satisfying

the affective needs and death. In fact man utilizes freedom to give expression to his daily needs. The volitional, emotive aspect is therefore of vital importance for education. In a free and enterprising educational sphere, the individual can reach out to fulfilling his vocational and spiritual needs amongst other things.

The researcher also dealt with the practising of Islamic virtues and rituals and the responsibility imposed on the Muslim individual - the performance of the five daily prayers at specific times, reverence for significant days in the Islamic calendar, conformity in terms of social and moral ethics according to a strict Islamic code of conduct and the renouncement of the material for the spiritual. The spiritual plane of oneness with Allah can only be achieved thorough earthly and existential perfection.

The discussions and explanations of the concept proper human-being in par. 3.5.1 pointed to man's understanding of himself in relation to other individuals in order to search for his own authenticity. The researcher now intends to provide a summary of the fundamental pedagogical perspective of man.

5.3.6 A FUNDAMENTAL PEDAGOGICAL PERSPECTIVE OF MAN

As an educationist, the field of Pedagogics has especially aroused the interest of the researcher, particularly from the point of view of the

education of the Muslim child. Since the realm of philosophy pervades the spheres of religion as well as education, it was therefore deemed essential to examine the fundamental pedagogical perspective of man. This was discussed in Chapter Three. In par. 3.2 the researcher discussed the concept 'education' pointing out the proper guidance for the child's attainment of self-fulfilment, humanness and spiritual upliftment. The need for a total education, taking into cognisance the cultural and religious dimensions of a child's experience, was also stressed. This was followed by a discussion of the characteristics of the phenomenon education which comprised a discussion of the concepts religion, goal-directedness, entrustment, pedagogic intervention and authority which plays an indispensable role.

In the discussion on the agogic sciences (Chapter Three), reciprocity in the human relation and the pathic-dynamic relatedness of man to reality was emphasized. The need for an authentic pedagogic relationship is a necessary adjunct for moulding the child and for his self-actualization. An explication of 'Pedagogics' was undertaken in par. 3.5.1. The study pointed to the need for assisting the child in his becoming the person he should become and emphasized the indispensability of a sound education in which the educator as adult shows commitment and responsibility for the child under his care. This assists the child to attain fulfilment of his talents and potential. The adult provides the co-accompaniment for the child. The author also stressed the child's openness and amenability for educative

support. The educational situation has to be impregnated with the correct pedagogic climate of trust and security provided by caring adults. In the pedagogic relation, the educator is seen as the transmitter of knowledge and who as guide and mentor, enters into an authentic dialogical relationship with him. There is a need therefore for nurturing the educational trust. In order for any kind of fulfilment to occur, the necessary and requisite guidance, support and love are basics for a dependable relationship. The aim of education is directed to the child's achievement of his own worth. The child is presented with a curriculum in accordance with his world orientation which should satisfy both the individual and the society in which he hopes to take his place. In par. 3.5.1 the importance of a mutual relationship of genuine committedness was emphasized. In par. 3.3 and 3.4 it was pointed out that it is essential for the educator to assist the child to expand his experiential background and become familiar with his tradition and culture in his desire to be authentic. It is through the acquiring of knowledge that the child can overcome his limitedness or facticity and constitute a world in which he can express his own uniqueness. In par. 3.5.4 the accent of the relation of trust was discussed and the need for a secure relationship for the child with his teachers and parents so that the child can experience a safe space for his project of being.

In conclusion, it must be laboured that the summary of Chapter Three as indicated above focused on the question of Pedagogics. Consideration was given to pedagogic relationships and the authenticity of the education

situation. A study of fundamental pedagogics was essential for an understanding which pointed to the influence of westernization on the South African Muslim child and the repercussions experienced thereof from the point of view of an authentic education with a philosophical grounding.

5.3.7 THE RELIGION OF ISLAM

In Chapter Two (par. 2.1) the researcher presented a brief introduction on religion and the value it has for individuals. The significance of man's relationship with the Ultimate and the destiny of man in terms of the Islamic religion was conducted. The nature of religion was discussed in par. 2.1. Religions have an experiential basis and are aligned with personal ultimate concerns. Paragraph 2.2 covered aspects on the religion of Islam. According to Hopfe (1983 : 43), Islam is considered to be the youngest and largest of all religions. Its basic teachings is to consider life as one until encompassing the entire field of human life. Structured into its educational policies are principles dealing with moral and practical daily conduct. This places learning to live according to a particular Islamic code on an equal footing with worship. Paragraph 2.2.1 pin-pointed decrees laid down in Islam.

Discussion covered belief in one God i.e. *Allah*, the arguments for belief in *Allah's* existence viz. the universe, the marvels of nature and creation, man's intellectual prowess and the divine revelation of God through prophets. Religious values such as the creation of man, the destiny of man

and daily worship were also explained. An explication on arguments for a modern philosophy of life linked with Islam have been rejected. Nadvi (1987 : 2) merges views on philosophical dialectics and the religious-philosophical concepts of the universe explaining that the universe is normative and purposive.

The role of the last Prophet of Islam, the Prophet Muhammed (P.B.U.H.), in bringing together people to submit to the will of *Allah* and the universality of Islam was then explicated. A rendering of the difference between Islam and Christianity was also mentioned. The devotional life and religious practice centered around key Islamic concepts - the daily worship, the Friday prayer, the mosque being the heart of community and religious life, the function of the Imam and other special individual modes of worship. Important months and days according to the lunar calendar which Islam follows, for example, the month of *Muharram*; the month of *Rajab* and *Lailatul-Meraj* or the ascendance of the Prophet to *Allah* for further guidance as a leader of mankind; the month of *Shabaan* in which the fifteenth night, is a significant night for those wishing to seek *Allah's* pardon and enter the gates of Heaven or *Jannat* after death; the month of *Ramadaan* i.e. the month of fasting, from sunrise to sunset and devotion to *Allah* was explicated. In this month of *Ramadaan* the special *Taraweeh* prayers held each night at local mosques and prayer points was explained as well as the twenty-seventh night i.e. *Lailatul Qadr*, a night which would benefit those devoted to meditation. The month terminates in *Eid-UI-Fitre* where special

prayers and rejoicing at the conclusion of the month-long fasting (especially if the individual succeeded spiritually) was discussed.

The month of *Zil-Haj* is important since those who are able and who have not fulfilled their obligations are expected to visit the Holy Land of Mecca and Medina and perform the *Haj* rituals. The rituals comprise visiting the Holy Mosques of Mecca and Medina, stoning the evil spirits (in symbolic terms), and participating in animal sacrifices for the *Eid-ul-Adha* festival to mark the might of *Allah*.

Paragraph 2.2 gave consideration to the various terminology in the Islamic code of life. The term *Fiqh* or *Shariah* refers to the laws of Islam contained in the Holy Quran. Islam is a search for the truth, for in deducing the truth the Holy Prophet had said that it was necessary "to exert one's intellect to the utmost" and that "Reason and logic is the root of my religion". For the Angel Jibraeel had come to the Prophet Muhammed and said "Read! In the Name of your Lord Who has created all that exists, has created man from a clot. Read! And your Lord is Most Generous" (Hadith : 454).

The significance of schools of thought i.e. in Islam referred to as '*Math-ab*', was outlined in par 2.2.2. In the main the four schools of thought were led by Imam Abu Hanifah, Imam Maalik, Imam Shafi and Imam Hambal. There are slight differences in the form of prayer which each school prescribes. However, the wisdom and teachings of the Holy Prophet Muhammed holds

supreme and serves as a guide.

Other terms discussed were Prophethood, the Holy Quran, *Tasmiyah* (the name-giving of a new born child and the embracing of the child into the folds of Islam), *Aqeeqa* (the sacrifice of a sheep or goat at the birth of a boy or girl), *Sadaqah* (sacrifice for those who are ill) circumcision which is compulsory for all males, the concept of *Mala-I-Qah* (angels, *jinns* and satans) which have a bearing on the everyday lives of people, the concept predestination in Islam, Eschatology or the destiny of the soul after death, the Islamic calendar which comprises twelve lunar months and a brief discussion on Muslim taboos was conducted.

In par. 2.3 the culture of Islam and challenges for the Muslim child received attention since it is of major interest for the field of investigation. Islam is in a sense insular and self-contained in terms of cultural design. Culture in Islam envelopes religious practices which help to further insulate the ideals which preach purity and spiritualism. As against these ideals and purposes, inroads by western cultural influence has disturbed the insular teachings and heritage of Islam.

These influences and counter-influences have an effect on the self-actualisation of the child. By way of example a study by King (1965 : 106) on the amalgam of Malaysian and Hispanian cultural contact was discussed which pointed to the difficulty in selection and then synthesising cultural

interests. In the same vein, transitions in philosophical thinking in Egypt pointed to the Islamic trend and the synthetic trend. The latter attempted to follow the middle road between Islam and the west and its implications were discussed comprehensively in par. 2.2.13. The role of women and the concept of 'veiling' was also covered. As in Egypt, the Muslim child in the South African context belongs to a matrix of cross waves in the cultural milieu. As pointed out by Donohue and Esposito (1982 : 3) "the question of tradition and change is not simply an academic enquiry but an important existential concern".

Chapter Two further concerned itself with social and cultural change as a result of westernisation. Where secular education supplants Islamic teachings, the growing child is left bewildered. This results in self-examination and introspection. There are both inner and outer pressures to steer away from gross materialism. It was therefore pointed out that authentic culture is most important.

In par. 2.3 it was stipulated that Islam makes itself easily available to its adherents through religious prescription, culture and a set pattern of life. It is now appropriate to provide a summary of the fundamental pedagogical perspective of Islam.

5.3.8 A FUNDAMENTAL PEDAGOGICAL ANALYSIS OF ISLAM

In Chapter Two, the researcher presented an exposition of the religion of Islam. In Chapter Three, par. 3.1 the researcher related the fundamental pedagogical analysis of Islam to the theme being researched, that is, the concept of westernization and its influence on the Muslim child.

The study took into account the need for authentic self-actualization of the South African Muslim child, the philosophical aspect, the ontological and anthropological aspect, phenomenological and existential aspect, the fundamental pedagogical aspect in relation to Islam and the Muslim child. The purpose of a fundamental pedagogical analysis in this study is to discover the universal in a specific philosophy of life, namely, Islam. Through phenomenological penetration aspects which were hidden from the consciousness of the investigator were brought to the fore. The importance of pedagogical dialogue pointed to the correct nurturing and guidance of the child and youth. Emphasis to particular areas such as religiousness, culturality, etc. were selected to particularize pedagogical attributes. The inter-relatedness of these aspects was pointed out in order to present a global view into the real nature of the phenomenon education. These education criteria assist the child in his realization of becoming.

The researcher persevered to show that the essences of Islam are consistent with the guidelines provided in Fundamental Pedagogics (refer to Chapters

Two and Three). This was revealed and understood through phenomenological analysis of concrete acts of education in the life-world of man. To conclude this study it would therefore perhaps be appropriate to conclude that western influence has had serious repercussions on the authentic education of the South African Muslim child whilst the principles of Fundamental Pedagogics has a close if not synonymous grounding with the teachings and ideology of Islam.

5.4 RECOMMENDATIONS

5.4.1 INTRODUCTION

As discussed in Chapter One, par. 1.1 the study concerned itself with the realities of 'education' and Islam from a philosophical as well as an existential perspective. This implies that apart from engaging a more balanced mental and cognitive approach to the realities of life, there is need to engage in practical, didactical pursuits as well.

5.4.2 FURTHER RESEARCH

The researcher has for the first time in the history of South African research, made a study of the dilemma faced by Muslims with regard to western influence. In this regard the investigation pointed to the need for maintaining an authentic education in the wake of an amalgamation of cultures which a progressive multi-cultural South Africa is bound to bring. A multi-cultural environment has undoubtedly rich offerings, but religious

and cultural traditions in their pure form help towards a stable moulding and self-actualization of any individual. Islamic theology, law, architecture and the rest have been symbols, which at their best, have crystallised and nurtured for Muslims the courage, the serenity, the sense of order and aspiration to justice, for forbearance, the humility, the participation in community that the Islamic system traditionally inspires. It is hoped therefore that the study would inspire other researchers (either in this same field or other religious or ideological minority studies) to investigate the theme and other related issues more comprehensively.

5.4.3 DIDACTICAL-PEDAGOGICAL RECOMMENDATION

5.4.3.1 CORRELATION OF SUBJECTS IN THE PRESENT SOUTH AFRICAN SCHOOL CURRICULUM WITH THEMES FROM ISLAM

Islam offers a wide variety of themes which could be merged into the South African school curriculum. Arabic is presently taught where numbers permit its teaching. This is done more so in terms of religious instruction. O'Keef (1986 : 89) says that " ... in the present circumstances religious education is seen as an educationally valid component of the school curriculum, subject to the same disciplines as any other area of study. It is thus directed towards developing a critical understanding of the religious and moral dimensions of human experience". More could be achieved in the form of dramatization and cultural interests such as art, drama, music and cuisine which could enliven enthusiasm for the culture. Urdu is also taught

as a language but perhaps an understanding of the cultural-historical heritage of the language from an Islamic perspective could bring forward a wealth of knowledge. This would further intensify the self-actualization of the Muslim child in his concern for authenticity.

5.4.3.2 COMMUNITY LINKS AND THE SCHOOL

The new concept of a single committee of parents, teachers and students suggests that there should be a strong link forged between the community and the school. In cases of ethnic minorities which would inevitably reflect itself in the voting of parents on the school committees, there ought to be a fair and just representation for all cultural groups. Each community together with the assistance of principal and staff could then assist in devising cultural programmes for the development of a better unified community from the point of view that there is strength in diversity.

5.4.3.3 CREATING AN AWARENESS AND RECOGNITION OF MULTI-CULTURAL FACTORS IN A MULTI-CULTURAL SOCIETY IN THE CONTEXT OF MUTUAL ENRICHMENT

The study concerns itself with the Muslim child in a multi-cultural society. Burns (1982 : 335) citing McGuire *et al* (1978) examines the intriguing hypothesis proposed by the latter and his researchers. According to the team, an individual is viewed as an information processing 'machine', conscious of his or her characteristics, particularly with regard to those characteristics which distinguishes one individual from other individuals or from a group such as ethnic attributes. Hence their hypothesis (Burns 1982

: 335) that "ethnicity is salient in the spontaneous self-concept as a function of one's ethnic distinctiveness in the social environment". From this it has been deduced that salience of ethnicity in people's spontaneous self-concept is important in multi-racial societies for its impact on inter-personal attraction, self-acceptance and inter-group conflict. McGuire *et al* (Burns 1982 : 336) therefore concluded that a prediction arising from the study is that for the minority group, ethnicity is more salient in the affirmation of self-concept (in response to "Tell us about yourself") than in the negation of self-concept ("Tell us what you are not").

Ethnicity, it was found, becomes more important in pupils' self-concept as their environment becomes more heterogeneous in that regard. The findings further suggest that intermixing heightens rather than lowers consciousness of ethnicity (on grounds of race, sex, religion, etc.) and feelings of differences between the integrating groups. By being aware of this cognitive sensitizing effect of ethnic integration, regardless of the circumstances in which integration is achieved, one is in a better position to use the beneficial effects of this sensitization and mitigate its detrimental ones (Burns 1982 : 237).

From the foregoing discussion it has been concluded that South African schools (Thompson 1988 : 4) in citing Van Zijl, found that the syllabi used are mono-cultural.

There is need therefore for children to go beyond the culture that predominates owing to ethnic majority. Children should be taught to understand and in many ways appreciate other cultures and perspectives without bias. This attitude does not imply that a child should be cut off from his own culture. There is need for the curriculum in a multi-cultural society to take this aspect into consideration. Burns (1982 : 337) further reports that the Department of Education and Science in a Green Paper in 1977 made a study of ethnic minority children and self-esteem in Britain. Their suggestions were that "since their society is a multi-cultural one, the curriculum should reflect a sympathetic understanding of the different cultures and races that make up our society, these aims have not been realised in the curriculum, nor do the self-concepts of many black children reflect a curriculum which meets their cognitive and affective needs" (Burns 1982 : 337).

Therefore, as supported by the views of Burns (1982 : 337) and Thompson (1988 : 4), a child's search for true education which will enhance his own personal sensitivity and conscientization of life depends on the curriculum which schools offer. If the ethos of the school is of a balanced nature, then cultural programmes in the form of projects, assignments, lectures, art and theatre can add momentum to the authenticity of the child in harmony with his true nature as well as enable him to live in happy co-existence with other cultural groups.

There is constant need for thinking in terms of inter-dependence in multi-cultural South Africa. This essential factor will always be there but a reminder and a recession into the insular, more personalized responses to daily life, be they in the form of religion or culture is necessary for the well-being of our children. The call of Islam for the Muslim child in the South African context will undoubtedly serve as a reminder. If not he would be a disengaged and lost soul.

To conclude with the wisdom of Rodinson (1972 : 15) "Religions in their traditional forms should inspire the greater movements of the day ... Creative optimism has always existed in Islam ... there is need to realise a society imbued with harmonious values ... albeit with divine assistance".

The words of the poet, Kahlil Gibran (1923 : 20-21) illustrate the harmony that exists between stability and meaningful change in our lives:

"You are the bows from which your children as living arrows
are sent forth.
... For even as He loves the arrows that flies, so He loves also
the bow that is stable"

Kahlil Gibran : The Prophet.

BIBLIOGRAPHY

Abraham, A.S. 1974. Time to help the Underdog. *Times Educational Supplement*, Vol. 3, no. 3096, p. 14-23.

Abu-Rabi, I.M. 1989. Modern Trends in Islamic Education. *Religious Education*, Vol. 84, no. 2, p. 84.

Africa-Islam Research Foundation. 1989. Johannesburg : Inter-media typesetters.

Alli, S.A. 1987. Islam and Modern Education. *Muslim Educational Quarterly*, Vol. 4, no. 3, p. 38.

Alli, S.A. 1990. *Islamic Education*. Keynote address. Orient Hall. 04.09.1990. Durban.

Amin, S.H. 1989. Islamic Law and its implications for the modern world. *Muslim Educational Quarterly*, Vol. 5, no. 3, p. 23.

Anderson, J. 1987. *The Rationale Behind the Establishment of Private Schools in South Africa*. Unpublished M.Ed. dissertation. Pretoria : University of South Africa.

Arabia. 1983. November - Safar 1404. Saudi Arabia.

Arkin, A.J., Magyar, K.P. & Pillay, G.P. (eds.). 1989. *The Indian South Africans*. Pinetown : Owen Burgess Publishers.

Ashraf, S.A. 1988. The Conceptual Framework of Education : the Islamic Perspective. *Muslim Educational Quarterly*. Vol. 5, no. 2, p. 16.

Asmal, A.S. 1977. *Establishment and Development of Islamic Education and Schools in Durban since the 1860's*. Unpublished B.Ed. II Mini-Thesis. University of Durban-Westville.

- Beard, P.N.G. & Morrow, W.E. 1981. *Problems of Pedagogics*. Durban-Pretoria : Butterworth.
- Beck, C. 1974. *Educational Philosophy and Theory : An Introduction*. New York : Feffer and Simons.
- Boyce, A.N. 1974. *Europe and South Africa : A History for South African High Schools*. South Africa : Juta and Company.
- Bultman, R. 1948. *Kerygma and Mythos*. New York : Feffer and Simons.
- Burns, E.M. 1973. *Western Civilizations*. Vol. 1. U.S.A. : W.W. Norton and Company Incorporated.
- Burns, R. 1982. *Self-Concept Development and Education*. London : Holt, Rinehart and Winston.
- Cassirer, E. 1965. *An Essay on Man : An Introduction to a Philosophy of Human Culture*. U.S.A. : Yale University Press.
- Chapman, M. 1990. *The Linguistic-Cultural Component of Education*. Cordtek Conference, University of Durban-Westville. Durban : The Natal Mercury, 13 August.
- Child, D. 1986. *Applications of Psychology for the Teacher*. London : Rinehart and Winston.
- Cohen, L. & Cohen, A. (eds.) 1986. *Multicultural Education : A Sourcebook for Teachers*. London : Harper and Row.
- Cunningham, F. 1974. *Objectivity in Social Science*. U.S.A. : University of Toronto Press.
- Damast, W. 1985. *Die Meervoudigheid en veelvormigheid van enkele eietydse ideologiese tendense met verwysing na moontlike pedagogiese implikasies*. Ongepubliseerde D.Ed. proefskrif : Doctor Educationis : Universiteit van Suid Afrika : Pretoria.

Dearden, R.F., Hirst, P.H. & Peters, R.S. (eds.). 1972. *A Critique of Current Educational Aims*. London : Routledge and Kegan Paul.

De Lange Commission Report. 1981. Report of the Main Committee. Pretoria : Human Sciences Research Council. Clause 3.3.

Dhlomo, O. 1990. *The Daily News*. 24 August : Address by Dr Oscar Dhlomo at the Michaelhouse School Speech Day. Pietermaritzburg.

Dodd, C.H. 1973. Ideology and Political Development, in : Benewick, R. *Knowledge and Belief in Politics : The problem of Ideology*. London : Allen and Unwin.

Donohue, J.S. & Esposito, J.L. 1982. *Islam in Transition*. New York : Oxford University Press.

Du Plooy, J.L. & Kilian, C.J.G. 1981. *Introduction to Fundamental Pedagogics*. Pretoria : Haum Educational Publishers.

Du Plooy, J.L., Griessel, G.A.J. & Oberholzer, M.O. 1982. *Fundamental Pedagogics for Advanced Students*. Pretoria : Haum Educational Publishers.

Du Toit, P. 1982. *Reflections on Marxism*. Pretoria : Van Schaik.

Ellis, A.K., Cogan, J.J. & Howey, K.R. 1981. *Introduction to the Foundation of Education*. U.S.A. : Prentice Hall Incorporated.

Elphick, R. & Giliomee, H. (eds.). 1979. *The Shaping of South African Society : 1652-1820*. South Africa : Printpak Limited.

Elster, J. 1985. *Making Sense of Marx*. Cambridge : Cambridge University Press.

Enayat, H. 1980. *The International Resurgence of Islam : The Background : History Today*. Instant Research Service. Chicago : Encyclopaedia Britannica Incorporated.

Encyclopaedia Britannica. 1987. Volumes 2,5,6,10,18,19 and 23.
Chicago : Encyclopaedia Britannica Incorporated.

Encyclopaedia Britannica. 1987. Micropaedia Ready Reference. no. 11 and no. 12. 15th Edition. Chicago : Encyclopaedia Britannica Incorporated.

Fay, B. 1975. ***Social Theory and Political Practice.*** London : Allen and Unwin.

Feibleman, J.K. 1973. ***Understanding Philosophy - A popular History of Ideas.*** U.S.A. : Souvenir Press (Educational and Academic) Limited.

Fleur, A. (ed.). 1979. ***Dictionary of Philosophy.*** U.S.A. : Pan Books.

Fowler, H.S. & Fowler, F.G. (eds.). 1964. ***Concise Oxford Dictionary.*** London : Oxford University Press.

Gibran, K. 1923. ***The Prophet.*** London : Heinemann Limited.

Gouldner, A.W. 1980. ***The Two Marxisms : Contradictions and Anomalies in the Development of Theory.*** London : Macmillan Limited.

Government Gazette. 1927. Union of South Africa. Pretoria : Government Printer.

Government White Paper. 1983. Provision of Education in the Republic of South Africa. Pretoria : Government Printer.

Griessel, G.A.J. 1975. Die gesagsverhouding in fundamentele pedagogiek - perspektief. ***Educare.*** Vol. 4, no. 2, p 10-18. Pretoria : Universiteit van Suid-Afrika.

Griessel, G.A.J. 1985. ***Orientation in Fundamental Pedagogics - A Study Manual for Beginners.*** Universiteit van Suid-Afrika : Goodwood.

Gunter, C.F.G. 1980. *Aspects of Educational Theory*. Stellenbosch : University Publishers and Booksellers.

Hadith. 1979. The Translation of the meanings of Sahih Al-Bukhari. Vol. 1, Vol. VI and Vol. VII. (Translated by Muhammad Muhsin Khan). Islamic University, Al Medina Al-Munawwara.

Hadith. Ibn-Majah. Narrator Hazrath Alli. (Circa 9th Century).

Hamidullah, M. 1983. *Introduction to Islam*. Malaysia : Polygraphic Press.

Haralambos, M. & Heald, R.M. 1982. *Sociology : Themes and Perspectives*. Suffolk : The Chaucer Press.

Hessari, R. & Hill, D. 1989. *Practical Ideas for Multi-Cultural Learning and Teaching in the Primary classroom*. London : Routledge and Kegan Paul.

Holy Quran. Al-Quran Surah II (line 163), 42 : 2-6, Surah II (line 112), vi - 72, 1-5, 32, 27. Verse 44, 21, 107, 4. Iqrah verse 1-5, cvii 4-5, xxiv - 37. Surah 34. 10/10-11. 59:2. 49:13. 51:19. 4:4. 4:20.

Hopfe, L.M. 1983. *Religions of the World*. New York : Macmillan Publishing Company Incorporated.

Horton, H. & Raggatt, P. (eds.). 1983. *Challenge and Change in the Curriculum*. Britain : Hodder and Stoughton.

Human Sciences Research Council. 1967. Act 39.

Human Sciences Research Report of 1989.

Hussain, S.S. & Ashraf, S.A. 1979. *Crisis in Muslim Education*. King Abdul Aziz University, Jeddah : Hodder and Stoughton.

Husserl, E. 1950. *The Idea of Phenomenology*. The Hague : Marthinus Nijhoff.

- Islamic Correspondence Guide : ***Basic Teachings of Islam***. 1982. Muslim Students Association of the United States and Canada. Distributed by the Arabic Study Circle of Natal. Durban : Offset Plate and Printing Services.
- Jeffcoate, R. 1984. ***Ethnic Minorities and Education***. London : Harper and Row.
- Jhazbhay, I.D. 1992. Commentary on Islam. ***South African Broadcasting Corporation***. Television Programme : ***IMPRESSIONS***. Sunday, 5 April, 1992.
- Kandel, I.L. 1955. ***The New Era in Education : A Comparative Study***. Boston : Houghton Mifflin.
- Kant, I. 1926. ***Fundamental Principles of the Metaphysics of Ethics***. London : Longmans.
- Karabel, I. & Halsey, A.H. 1977. ***Power and Ideology in Education***. New York : Oxford University Press.
- Khan, A.R. 1992. ***Guide Notes and Interview***. Principal : Department of Islamic Studies. Durban : Orient Islamic Educational Institute. Tuesday, 05.05. 1992.
- Kew, J.W. 1973. ***History of Western Civilization***. Pretoria : University of South Africa Publication.
- King, E.G. 1965. ***World Perspectives in Education***. Britain : Methuen and Company.
- Kneller, G.F. 1971. (a) ***Foundations of Education***. U.S.A. : John Wiley and Sons Incorporated.
- Kneller, G.F. 1971. (b) ***Introduction to the Philosophy of Education***. U.S.A. : John Wiley and Sons Incorporated.

- Knorr-Cetina, K. & Mulkay, M. 1983. *Science Observed : Perspectives on the Social Study of Science*. London : Sage Publications.
- Kruger, M.M. & Whittle, E.P. 1982. *Fundamental Perspectives in Education*. Cape Town : Juta and Company.
- Landman, W.A., Kilian, C.J.G., Swanepoel, E.M. & Bodenstein, H.C.A. 1982. *Fundamental Pedagogics*. Cape Town : Juta and Company.
- Lerche, C.O. & Said, A.A. 1963. *Concepts of International Politics*. New Jersey : Prentice Hall Incorporated.
- Lerner, R.M. & Spanier, G.B. 1980. *Adolescent Development. A Life-Span Perspective*. U.S.A. : McGraw-Hill Book Company.
- Levitas, M. 1974. *Marxist Perspectives in the Sociology of Education*. London : Routledge and Kegan Paul.
- Lewis, C.T. & Short, C. (eds.). 1966. *A Latin Dictionary*. Oxford : Clarendon Press.
- Lichtenstadter, J. 1958. *Islam and the Modern Age : An Analysis and an Appraisal*. New York : Bookman Association.
- Locke, M. 1974. *Power and Politics in the School System*. London : Routledge and Kegan Paul.
- Loewenstein, K. 1969. Political Ideology and Political Institution. In : Cox, R.H. (ed.). *Ideology : Politics and Political Theory*. Belmont : Wadsworth Publishers.
- Luthuli, P.C. 1981. *The Philosophical Foundations of Black Education in South Africa*. Durban : Butterworth.
- Macquarrie, J. 1985. *Existentialism*. New York : Penguin Press.

- Mannheim, K. 1936. *Ideology and Utopia*. New York : Harcourt Publishers.
- Mannheim, K. 1952. *Essays on the Sociology of Knowledge*. London : Routledge and Kegan Paul.
- Martin, R.C. 1982. *Islam : A Cultural Perspective*. U.S.A. : Prentice Hall Incorporation.
- Morrish, I. 1978. *The Sociology of Education : An Introduction*. London : Unwin Books.
- Morrow, W.E. 1981. Margetson on Pedagogics. In : Beard, P.N.G. & Morrow, W.E. *Problems in Pedagogics : Pedagogics and the study of Education in South Africa*. Durban, Pretoria : Butterworth.
- Musgrove, F. 1984. *Education and Anthropology : Other cultures and the teacher*. New York : John Wiley and Sons.
- Mussen, P.H. 1975. *Child Development and Personality*. New York : Harper and Row.
- Nadvi, S.A.H.A. 1986. *Islam and the Earliest Muslims : Two Conflicting Portraits*. (Translation : M. Ahmed). Lucknow, India: Academy of Islamic Research and Publication.
- Nadvi, S.H.H. 1987. *Islamic Resurgent Movements in the Indo-Pak Subcontinent : A Critical Analysis of the Eighteenth and Nineteenth Centuries*. Durban : Offset Plant and Printing Services.
- Nadvi, S.S. 1985. Education in Islam. *Orient Islamic Education Institution : Silver Jubilee Anniversary Magazine*. Durban : Art Printing Press.
- Najaar, S.A. 1978. *I am a Muslim. Part 2*. Cape Town : S. and S. Printers.
- Nel, B.F. 1980. *Phenomenology as Methodological Foundation for Social Research*. Vol. 3, no. 3, Durban : University of Durban-Westville.

- Nel, B.F., Singh, R. & Venter, W.M. (eds.). 1985. Focus on Quality. ***Selected Proceedings : Conference on Qualitative Research Methodology in the Social Sciences***. Report no. 21.
- Niblett, W.E. 1959. ***Religion and Education***. London : S.C.M. Press Limited.
- Nomani, M.M. 1986. ***Khomeini : Iranian Revolution and the Shi'ite Faith***. Lucknow, India : Al-Furqan Book Depot.
- Oakeshott, M. 1969. A Critique of the Ideological Style of Politics. In : Cox, R.H. (ed.). ***Ideology, Politics and Political Theory***. Belmont, California : Wadsworth.
- Oberholzer, C.K. 1975. ***Man and his Communication Techniques : A Philosophical Treatise***. Vol. 1. no. 1. Pretoria : University of South Africa.
- O'Hear, A. 1981. ***Education, Society and Human Nature : An Introduction to the Philosophy of Education***. London : Routledge and Kegan Paul.
- O'Keef, B. 1986. ***Faith, Culture and the Dual System. A Comparative Study of the Church and County Schools***. U.S.A. : Philadelphia. The Falmer press, Taylor and Francis Incorporated.
- Orient Islamic Educational Institute : Silver Jubilee Anniversary Magazine***. 1985. Durban : Art Printing Press.
- Pachai, B. 1980. ***South African Indians***. Washington : University Press of America.
- Patel, Y. 1992. ***Interview***. Principal : Orient Islamic Educational Institute. 09.05.1992. Durban.
- Peters, R.S. 1973. ***The Concept Education***. London : Routledge and Kegan Paul.

- Pipes, D. 1980. *This World is Political : The Islamic Revival of the Seventies*. London : Orbis Publishers.
- Power, E.J. 1982. *Philosophy of Education*. New Jersey : Prentice Hall Incorporated.
- Rahman, F. 1982. *Islam and Modernity : Transformation of an Intellectual Tradition*. U.S.A. : University of Chicago Press.
- Rensburg, R. 1991. Inter-cultural Communication in Organisations. *Unisa Alumnus*. Vol. 13, December. Pretoria : University of South Africa.
- Rodinson, M. 1972. *Marxism and the Muslim World*. (translated by Pallis, M.). London : ZED Press.
- Rodinson, M. 1979. *Islam and the Modern Economic Revolution*. (translated by Pallis, M.). London : ZED Press.
- Rogers, M.F. 1983. *Sociology, Ethnomethodology, and Experience : A phenomenological critique*. London : Cambridge University Press.
- Runes, D.D. (ed.). 1964. *Dictionary of Philosophy*. London : Peter Owen Limited.
- Saiyidain, K.G. 1975. *Problems of Educational Reconstruction*. Lahore : Kashmiri Press.
- Sarup, M. 1978. *Marxism and Education*. London : Routledge and Kegan Paul.
- Sarup, M. 1982. *Education, State and Crisis*. London : Routledge and Kegan Paul.
- Sarup, M. 1986. *The Politics of Multicultural Education*. London : Routledge and Kegan Paul.

Sastri College Souvenir Brochure : 1920-1980. August, 1981. Durban : Sastri Golden Jubilee Commemoration Council.

Schlebusch, L. 1992. *Post Natal*, Newspaper Article. February 6-9. Durban : Natal Newspapers.

Schoeman, P.G. 1980. *An Introduction to a Philosophy of Education.* Durban-Pretoria : Butterworth.

Schofield, H. 1980. *The Philosophy of Education : An Introduction.* London : Unwin Educational Books.

Schutz, A. 1954. Concept and Theory Formation in the Social Sciences. *Journal of Philosophy.* Vol. 51. April.

Schutz, A. 1972. *The Phenomenology of the Social World.* (Translated by Walsh, G. and Lennert, F.). London : Heinemann Publishers.

Sealey, J. 1985. *Religious Education : Philosophical Perspective.* London : Allen and Unwin.

Sharp, R. 1980. *Knowledge, Ideology and the Politics of Schooling.* London : Routledge and Kegan Paul.

Siddiqi, M. 1980. *Marxism or Islam.* Lahore : Ashraf Printing Press.

Spiegelberg, H. 1975. *Phenomenological Perspectives : Historical and Systematic : Essays in Honour of Herbert Spiegelberg.* The Hague : Marthinus Nijhoff.

Steyn, P.D.G., Bischoff, T.C., Behr, A.L. & Vos, A.J. 1986. *Education 3 : The Philosophical and Historical Foundations of Education.* Cape Town : Maskew Miller, Longmans Limited.

Sunday Times. 22 March 1992. Johannesburg : A Times Media Limited. p. 3.

- Tabawi, A.L. 1976. *Arabic and Islamic Themes : Historical, Educational and Literary Studies*. London : Luzac and Company Limited.
- Taneja, V.R. 1984. *Educational Thought and Practice*. New Delhi : Sterling Publishing Limited.
- Thompson, R. 1988. Some crucial issues related to non-racial education in the South African context. *Galaxy Journal of the Education Society of the Teachers Association of South Africa*. Durban : Teachers Association of South Africa.
- Trimingham, J.S. 1968. *The Influence of Islam upon Africa*. U.S.A. : Longman's Green and Company Limited.
- Uys, J.P. 1986. *Fundamental Pedagogics*. Pretoria : College of Education for Further Training.
- Van Rensburg, C.J.J. & Landman, W.A. 1988. *Notes on Fundamental Pedagogic Concepts*. Pretoria : N.G. Kerkboekhandel.
- Van Vuuren, J.C.G.J. (ed.) 1976. *Orientation in Pedagogics*. Pretoria : University of South Africa.
- Viljoen, T.A. & Pienaar, J.J. 1971. *Fundamental Pedagogics*. Durban : Butterworth.
- Von Grunebaum, G.E. 1962. *Modern Islam. The Search for Cultural Identity*. U.S.A. : University of California Press.
- Vrey, J.D. 1979. *The Self-Actualising Educand*. Pretoria : University of South Africa.
- Wallbank, J.W., Taylor, A.M. & Bailkey, N.M. 1976. *Civilization : Past and Present*. U.S.A. : Scott, Foresman and Company.
- Young, M.F.D. 1980. *Knowledge and Control*. London : Collier Macmillan Publishers.