

1-1-1975

An over-view of western and Islamic education.

Yusef Lateef
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<https://doi.org/10.7275/11919738> https://scholarworks.umass.edu/dissertations_1/3822

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AN OVER-VIEW OF WESTERN
AND ISLAMIC EDUCATION

A Dissertation Presented

By

YUSEF ABDUL LATEEF

Submitted to the Graduate School of the
University of Massachusetts in Partial
Fulfillment of the Requirements for the Degree of

DOCTOR OF EDUCATION

May

1975

AN OVER-VIEW OF WESTERN
AND ISLAMIC EDUCATION

A Dissertation Presented

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YUSEF ABDUL LATEEF

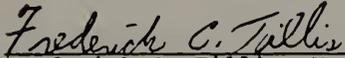
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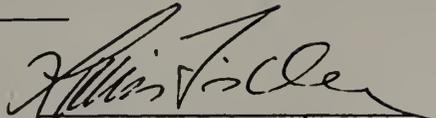
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September 1975

ACKNOWLEDGMENTS

I am indebted to many people who assisted me in various ways during the three years I was collecting data, studying and writing this document.

The following persons were helpful in appraising this dissertation from its inception to its completion: Dr. David Coffing (dissertation committee chairman; Dr. Roland Wiggins (committee member); Dr. Fred Tillis (committee member); Dr. Susan Campbell (committee member), and Dr. Norma Jean Anderson.

I am also indebted to Dr. Asa Davis for his guidance in my independent studies. My thanks go to the Ahmadiyya Movement in Islam for their 26 years of Islamic education. Thanks to Dr. Khalil A. Nasir for his help in evaluating many notions concerning Islamic education in the light of the Holy Quran. Appreciation goes to Nur Ghazalli for the extended use of his Islamic library.

May God be unendingly gracious to all who have aided me in this work including my wife, mother and all the members of my family.

All praise is due to God.

ABSTRACT

An Over-View of Western and Islamic Education

(May 1975)

Yusef Abdul Lateef, B.A., Manhattan School of Music

M.A., Manhattan School of Music

Directed by: David Coffing

A. PURPOSE OF THE STUDY

The growing desire of educated individuals to grasp the true spirit of Islamic Education as it relates to the Quran is the reason for this study. The first intention of the study is to enable the educator and other readers to understand the full meaning and aim of the Quran and to express the same feeling and effect that it produces in its original state of Arabic. A second intent of this study is to focus some light upon the nature of Islamic scholarship, that is, both in the religious and in the intellectual sciences. A third intent is to present useful information whereby one is informed about the ideals, values and aspirations of Western and Islamic Education.

A document of this kind is needed simply because there are few, if any, of its kind available in English and it is needed because of its humanitarian and universal outlook on men and their affairs, irrespective of caste, color and creed.

B. DESIGN

In 1970, the Scott, Foresman Publishing Company was making preparations to publish a teacher's handbook on education. During the process of their preparations they sent a draft copy of the proposed book to the School of Education at the University of Massachusetts to get teachers' reaction. The dissertation uses the Scott, Foresman table of contents, slightly modified, as a basis of comparative analysis of Western and Islamic Education.

The dissertation includes a brief but purposive genealogy of Western and Islamic Education. The genealogy takes a look at various educational concepts and processes which exist in both Western and Islamic Education.

The study contains references to appropriate books concerning the subjects or points under consideration.

The study has information which will aid educators in dealing with a pressing educational problem. The problem is how to create and maintain a humane society. The study is thought significant because further insights into the nature of morality, obligations, civilizations, culture, economics, politics, law, and social systems are presented from the Islamic perspective. It may also be significant in that it presents some of the teachings of the Quran whereby individuals will grasp the true spirit of the Quran and understand the real object of its revelation.

C. RESULTS

The dissertation exposes the spirit of the Quran, reveals some of the lexical meanings of its words and solves some of the intricacies of its grammar and rhetoric. Also, the science of Islamic Tradition and its inclusion in the curriculum of higher education are viewed.

The application of the processes and concepts which exist within the dissertation will aid educators in their thrust to stress aesthetic and moral education without weakening their academic pursuits.

The document presents a cross-cultural comparison of Western and Islamic Education; therefore, the phenomenon of acculturation should be experienced by those who evaluate the study in an objective manner.

The study deals with some of the intellectual and spiritual notions underlying character development. The study nullifies the use of biological concepts to classify people and cites definitively that racism is a cultural maladjustment. The study reveals that spiritual unity and social harmony are possible and prescribes the course whereby they may be obtained.

Although the document deals with the differences as well as the similarities between Western and Islamic Education it stresses that all people are equal before God and that the superiority of one human being or groups of human beings should never be related to birth, race or color, but rather to piety.

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C H A P T E R I

INTRODUCTION

A. PURPOSE OF THE STUDY

The growing desire of educated individuals to grasp the true spirit of Islamic Education as it relates to the Quran is the reason for this study. The first intention of the study is to enable the educator and other readers to understand the full meaning and aim of the Quran and to express the same feeling and effect that it produces in its original state of Arabic.

A second intent of this study is to focus some light upon the nature of Islamic scholarship, that is, both in the religious and in the intellectual sciences.

The scope of the study will include the nature of Western and Islamic Education, morality, ethics, obligations, civilization, culture, economics, natural and religious laws, social systems, the soul, Sufism, peace and Islamic tradition. Scholars may live in the East, West, North or South but they are still only branches of the same tree of knowledge, rooted in the earth of knowledge, created by God.

Also a document of this kind is needed simply because there are few, if any, of its kind available in English and it is needed because of its humanitarian and universal outlook on men and their affairs, irrespective of caste, color and creed.

The History of Education is often regarded as the progressive accumulation of technique and the refinement of quantitative methods. Such a point of view considers the present conception of Western Education to be the only valid one. To the Muslim, history is a series of events that in no way affect the nontemporal principles of Islam. They are more interested in knowing and realizing these principles than in cultivating originality and change. In order to provide an appropriate sub-stance for AN OVERVIEW OF WESTERN AND ISLAMIC EDUCATION, a history of the development of the two philosophies will be provided.

In 1910, the Scott, Foresman Publishing Company was making preparations to publish a Teacher Handbook on Education. During the process of their preparations, they sent a draft copy of the proposed book to the School of Education at the University of Massachusetts to get teachers' reactions.

This dissertation will use the Scott, Foresman table of contents, slightly modified (see Organization, p. 3), as a basis of comparative analysis of Western and Islamic Education.

B. SIGNIFICANCE OF THE STUDY

This study is significant in that it has information which will aid educators in dealing with a pressing educational problem. The problem is how to create and maintain a humane society. This study is significant because further insights into the nature of morality, obligations, civilization, culture, economics, politics, law, and social systems

are made available to educators of various levels. This study is significant in that it presents some of the teachings of the Quran whereby individuals will grasp the true spirit of the Quran and understand the real object of its revelation.

C. ORGANIZATION

To accomplish the purpose of this study the organization will be as follows: a Scott, Foresman Table of Contents, slightly modified, will be used. That which has been modified by deletion is indicated with an asterisk.

SCOTT, FORESMAN

TABLE OF CONTENTS

CHAPTER I. FOUNDATIONS OF EDUCATION

- A. Historical Foundations.....
- B. Social Foundations.....
- C. Philosophical Foundations.....
- D. Psychological Foundations.....

CHAPTER II. HUMAN GROWTH AND DEVELOPMENT

- *A. Intelligence and Heredity.....
- B. Environment.....
- C. Early Childhood.....
- D. Pre-adolescence.....
- E. Adolescence.....
- F. Gifted.....
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- H. Sociology of Learning.....

CHAPTER III. THE INSTRUCTIONAL PROCESS

- A. The Teaching Process.....
- B. The Learning Process.....
- C. Grouping.....
- D. Classroom Management.....
- E. Classroom Discipline.....
- F. Flexible Scheduling.....
- G. Educational Objectives.....

- H. Instructional Media.....
- I. Teacher-Made Test.....
- J. Standardized Test.....
- K. Evaluation.....
- L. Individualizing Instruction.....

CHAPTER IV. THE TEACHER

- A. Teacher Education.....
- B. Practice Teaching.....
- C. In-service Training of Teachers.....
- D. Substitute Teaching.....
- E. Teacher Aides.....
- F. Teaching Styles.....
- G. Teacher Organizations.....

CHAPTER V. THE SCHOOL SYSTEM

- A. School and Community.....
- B. School Organization.....
- C. Pre-school.....
- D. Continuing Education.....
- E. School Administration.....
- F. School Law.....
- G. Educational Agencies.....

CHAPTER VI. THE SUBJECT AREAS

- A. Art.....
- B. Business Education.....
- C. Modern Languages.....
- D. Home Economics.....
- E. Industrial Arts.....
- F. Vocational Education.....
- G. Language Arts.....
- H. English, Language and Literature.....
- I. Mathematics.....
- J. Music.....
- K. Physical Education.....
- L. Reading.....
- M. Science.....
- N. Social Studies.....
- O. Speech and Drama.....
- P. Extra-curricular Activities.....

CHAPTER VII. CONTEMPORARY ISSUES

- A. Educational Change.....
- B. Instructional Systems.....
- C. Pads.....
- D. Urban Education.....
- E. Minority/Majority Relations.....

- F. Values.....
- G. Curriculum Taboos.....
- H. Differentiated Staff.....
- I. Teacher Militancy.....
- J. Students.....
- K. Grantsmanship.....
- L. Aesthetics.....
- M. Technology In Education.....
- N. Inductive and Deductive Teaching.....
- *O. Redefining Subject Areas.....

Heredity was deleted, the reason being that Islam teaches that man was created one substance. The Quran says: "He has created man from a mere drop of fluid, but lo! he is an open disputer."¹ Elsewhere we read in the Quran,

O ye people! fear your Lord Who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of kinship. Verily Allah watches over you.²

Therefore it follows that mankind is of one family and they are susceptible to the same genetic characteristics which were inherent in God's first man and woman.

Redefining Subject Areas was deleted because to redefine a subject which is at the same time sustained seems to be wasted motion and due to this point of view Redefining Subject Areas had no relevance to the purpose here.

D. BACKGROUND OF THE AUTHOR

In 1949, I embraced the religion of Islam through

¹Malik Ghulam Fario (ed.), The Holy Quran (Rabwah: Hadrat Mirza Nasir Ahmad, 1969), p. 279.

²Ibid., p. 186.

the Ahmadiyya Movement. This movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, who was born in 1835 in Qadian, India. He remained devoted to the study of the Holy Quran and to a life of prayer and contemplation. Ahmad claimed that Islamic education was designed to elevate man to moral, intellectual and spiritual perfection.

The London Times writes, "Comprehension and tolerance are strong features of the Ahmadiyya cult" (2nd October 1926).

Professor H. A. R. Gibb writes: "This religious movement, through its own dynamic force has attracted wide attention and secured followers all over the world" (Whither Islam - p. 214).

Hazrat Mirza Bashiruddin Mahmud Ahmad, 1889-1965, became the head of the Ahmadiyya Movement in 1914 and guided this movement of contemporary missionary Islam until his death in 1965. He was succeeded by Hazrat Mirza Nasir Ahmad, a grandson of the founder. Hazrat Mirza Nasir Ahmad has remained at the head of this movement to this very day.

My Islamic studies began in 1949 and have continued up until this very day. The teachers with whom I have studied during the last 26 years were trained at the Ahmadiyya Educational center in Rabwah, West Pakistan.

My studies were as follows: Learning to read the Holy Quran in its original text, Classical Arabic; translation of portions of the Quranic Arabic Text; studying the meanings of technical Arabic words and particular Arabic

alphabets mentioned in the Holy Quran; study of Sunnah (practices and deeds of the Holy Prophet); study of the Hadith (the sayings of the Holy Prophet).

My Islamic activities are as follows: It has been an Islamic obligation to perform five daily prayers for the last 26 years; daily reading of the Holy Quran and meditating upon its meaning; individualized instruction in Quranic interpretation and frequent group discussions concerning specific verses of the Holy Quran.

During the year of 1957 I lived within the Ahmadiyya Mosque in Detroit, Michigan, and during the year I served as Imam (Prayer-Leader). My duties included the curriculum development for both children and adults. Of course, these responsibilities were given to me and skillfully censored by Bro. Jawad Ali, who had received his training at the center in West Rabwah, Pakistan.

As a result of my Islamic studies I have given lectures on Islam at Caldwell High School in Caldwell, N.J., Chicago State University, Texas Southern University, Operation Headstart at Berkeley, California, and underprivileged children groups in New York and California.

My Islamic training outside of the United States took place in Copenhagen, Denmark, at the Ahmadiyya Mosque and in Mecca and Medinah, Arabia.

Dr. Khalil Ahmad Nasir, who is currently teaching Oriental Politics at C. W. Post College in New York, was

the first to direct me in Islamic studies and through the years he has remained a helper to me in my pursuit of the knowledge of Islam.

E. LIMITATIONS AND DELIMITATIONS

It is written in the Holy Quran that God gives knowledge to whom He chooses. To the extent that God has given me of His knowledge, through Himself and through His creation, my study is limited. "God is all knowing."³ To the extent that Scott, Foresman's table of contents is incomplete so is my study.

My research has not permitted me to read all of the existing books that deal with Western and Islamic education. To this extent my study is limited. My interpretation also reflects my intellectual and spiritual development as a result of my past and present involvement in Islamic life and education.

The term "Western" in the title of this dissertation refers essentially to those educational philosophies and practices developed by European and American educators. Brameld, Bruner, Charlesworth, Garrison, Kaplan, Kessler, Mayhew, Piaget, Rogers, Russell, Ryle, Skinner, Thorndike and Tickton are some of the contributors to this perspective.

The term Islamic in the title refers to those systems of education which use primarily principles found in the

³Ibid., p. 12.

Holy Quran as basis for educational philosophies and practices. Ahmad, Ali, Farid, Karim, Khaldun, Khan, Rahman, Tusi and Zuberi are some of the contributors to this perspective.

E. GENERAL BACKGROUND FOR THE STUDY OF
THE RELATIONSHIP OF EDUCATION TO
ISLAMIC LIFE

In order to ascertain the extent to which Islam has encouraged education and learning, it is important to note that the first revelation to the Prophet was, "Read in the name of thy (Lord) Who created the Universe, Who created man from a clot of blood. Read and thy (Lord) is the greatest benefactor: He taught through pen; He taught man what he did not know."⁴

These verses indicate the superiority of knowledge and education over other things. After describing how man was created, it has been made manifest that God, through His benevolence, bestowed on man the gift of knowledge. The mention of teaching through pen hints at the way in which knowledge can be preserved for future generations and its diffusion made possible. For example:

Writing is the outlining and shaping of letters to indicate audible words which, in turn, indicate what is in the mind or soul. It follows after oral expression. It is one of the special qualities of man by which he distinguishes himself from the animals. Furthermore, it reveals what is in people's minds.

⁴Ibid., p. 1379.

It enables the intention of a person to be carried to distant places. It enables people to become acquainted with science, learning, with books of the ancients and with the sciences and information written down by them. Through God's Benevolence man is able to use the pen for these noble purposes and because of these useful aspects, writing is a noble craft.⁵

It is written, "the ink of the scholar is more holy than the blood of the martyr."⁶

In the light of commandments of the Quran and the traditions, the Muslims, at all times, retained learning and its diffusion a distinctive feature of their social life, as if it were an article of Faith with them. The culture and civilization of Islam is based on education. The Companions of the Prophet and later the Muslim Saints considered acquiring and imparting of knowledge as one of their religious obligations. Hazrat Zaid bin Sabit, who was the secretary of the Prophet, was thoroughly conversant with Persian, Hebrew, Abyssinian and Greek languages, besides Arabic. "Hazrat Musab-bin-Zubair advised his sons to acquire learning and explained to them that learning was an ornament for the rich and a means of earning wealth for the poor."⁷

Within ten years preceding the death of the Prophet, the Muslim rule had been established over a million square miles and it was felt imperative to have a system of education

⁵Ibn Khaldun, The Mugaddimah, trans. F. Rosenthal, Vol. II (Kingsport, Tennessee: Kingsport Press, Inc., 1967), p. 377.

⁶M. M. Sharif, Muslim Thought (Lahore, Pakistan: S. H. Muhammad Ashraf., 1951), p. 8.

⁷Mohammed Husain Khad Zuberi, Educational Concepts of Great Men (Karachi: Academy of Educational Research, 1965), p. 5.

for this vast area. The Governors of the various provinces were ordered to arrange for the educational needs of their respective provinces. The Prophet had also appointed Directors of Education. During the Caliphate of Hazrat Umar Farooq education received great impetus. In all subjugated areas, schools were established and for the first time teachers were given salaries. For the children of the nomad tribes reading of the Quran was made compulsory. Besides reading and writing, archery and swimming were also taught. Hazrat Usman Ghani used to say, "Teach your children archery and swimming. Give them training in reading and let them learn good verses of poetry."⁸

Neither poverty nor long distances ever deterred Muslims from getting education. In the light of the Prophet's command "Seek knowledge even if it be in China"⁹ traveling for study was regarded as a religious obligation and the seeker of knowledge relentlessly endured all the troubles of tiresome journeys.

The Muslims have always regarded physical training as a part of education and have given it equal status with that of the training of the mind. In this connection the opinion of Al-Ghazzali is that

suitable games should be arranged in schools to help the students to recover after their mental chores in the classroom, for such a recovery is necessary to refresh his memory and renew his energy. If a pupil is kept away from play and

⁸Ibid., p. 6.

⁹Ibid., p. 3.

forced to study continuously, his spirit will be dampened, his power of thought and his freshness of mind will be destroyed. The result will be that he will become sick of study and will try to evade his lessons.¹⁰

In view of the Prophet's command that to acquire knowledge is the duty of all Muslim men and women, women's education is a matter to which they have given special attention. According to Baladhuri: "in the early days of Islam, the Prophet himself inspected the education of women once a week and gave necessary instructions to his wives, who usually looked after it. Enthusiasm for women's education continued to grow, but they were generally given education at home and their tutors, besides teaching them theology, tried to inculcate in them the true Islamic culture."

Among the narrators of Traditions, there are some fifteen hundred women, about whom biographical notes are found recorded. No less than one thousand Traditions are known through Hazrat Aishah. Hazrat Nafisah was a scholar of such eminence that Imam Shafai used to attend her teaching. Another lady, Fakhrum Nisa, gave public lectures on literature in the great mosque at Baghdad and a large audience profited by her lectures. In short, among teachers of universities, in the circles of the learned and among poets and writers, names of Muslim women are found frequently. In fact, there is hardly any sphere of human activity in which Muslim women have not excelled.

¹⁰ Ibid., p. 8.

In the early days of Islam, wherever the Muslims went, they established schools and this is why today the Arabic language is the mother-tongue of Egypt, Iraq, Syria and the whole of the northern part of Africa. Along with the Arabic language, the Quranic philosophy of Divine Unity, the etiquette and manners of the Prophet and a high ideal of freedom which owed obeisance to none but Allah were also taught. The sayings and doings of the Prophet offer the best explanation of the Quranic verses. Attention was turned towards Hadith.¹¹ This resulted in the coming into existence of the science of Tradition or the principles of Hadith, which were included in the curriculum for higher education. The curriculum for elementary education, in addition to reading and writing, comprised of arithmetic, literature and stories of Prophets. Children were also required to memorize moral poetry which dealt with such topics as the superiority of learning, denunciation of ignorance, obedience to parents, commendable qualities and virtuous actions. Up to the fourth century, the mosques and the homes of the learned men served as the Islamic universities where distinguished theologians, philosophers and experts in other national and traditional branches of learning held their respective circles. Every Islamic school had a number of circles and each professor gave thorough instruction in his particular subject. The

¹¹HADITH: The inclusive term for all that has been handed down about the Prophet, all that is attributed to his authority by an accredited series of narrators.

students took notes of their lectures. Such independent universities, without any obligation to the Government and without any pressure or help from a ruler, had been established at many places. . . .

Seeing this enthusiasm for education among the people, the Muslim rulers in the fifth century were moved to serve the cause of education and palatial buildings for educational institutions began to be constructed at numerous places. In 455 Nizam-ul-Mulk Tusi, the renowned Vizier of the Saljudke dynasty, laid the foundation of a university at Baghdad. Subsequently, similar universities were established at Neshapur, Samargand, Bokhara, Herat and Merv. The most dignified of these Islamic universities was the Mustansiryah University at Baghdad. Here were four separate departments of the Islamic jurisprudence, viz., Hanafi,¹² Shafai,¹³ Maliki¹⁴ and Hanbali,¹⁵ each with a chairman who had seventy-five students in his charge. There was no burden of educational expenses on the students. Besides food and books, they received some funds every month as

¹²HANAFI: Followers, in early Islam, of Muhammad Ibn al-Hanafiya (the 'rightly'guided' one).

¹³SHAFAI: Those, in early Islam, who believed that the only moral and legal precepts and precedents left by the prophet were those which came into existence about the middle of the second/eighth centuries.

¹⁴MALIKI: Followers, in early Islam, of a school of thought that placed its reliance on the 'living tradition' (Sunna) (4) of Medina founded by Malik Ibn Anas.

¹⁵HANBALI: Followers, in early Islam, of a branch of Sufism (5) who are referred to as Hanbalites.

scholarship. The University Library was very unique where books on all topics were available to students. Near the University, there were a bath and a dispensary where medicines could be had free. "In 572, Sultan Salahuddin Ayyubi founded a similar university in Egypt. The rulers of the Fatimiah Dynasty established the Azar University that exists to this day and where education is given free."¹⁶

Islam considers religious education to be essential for young people. Religion has two main aspects: the one consists of tenets and dogmas as propounded by jurists and the other of knowledge of moral values, which is the practical side of religion. To learn its dogmas or to listen to what the Divines have said is of no value unless its moral lessons are fully appreciated.

To understand the Islamic spirit in regards to economics, the following three points are worthy of attention:

1. It is goodness and virtue that one should aim at in one's economic behavior.
2. The real and desirable pattern of economic relationship is active cooperation.
3. To make possible the collective progress towards goodness and virtue, necessary material provisions must be made available to society.

This is because

Man is born with innumerable needs and to strive for their fulfillment is but natural. A well-provided life ensures peace of mind, contentment and a sense of security. It is such a state of mind which is favorable to the building of a healthy, moral and spiritual atmosphere. No level of material progress and economic development is in itself antagonistic to moral and spiritual progress. In fact, all such progress, if it is properly achieved and maintained, is an aid to healthy morality and true spirituality.

¹⁶Ibid., pp. 8-12.

Islam, therefore, does not restrict efforts at material progress. It regards a certain standard of material provision as an indispensable condition for the evolution of the desirable social pattern. It exhorts the individual to make all efforts at its achievement. It ordains society to guarantee such provisions to each individual in all circumstances.

There are limits to secular pursuits. Life has aspects other than economic which call for devotion, and require our energy and time for their proper development. A balanced life necessitates proper allocation of human efforts and resources among all the important aspects of life. Exclusive devotion to economic development may mean the neglect of other vital aspects of human life.¹⁷

The Islamic individual is always conscious of the fact that a materially prosperous life is not an end in itself. The life-end being success in the life hereafter, the value of everything is determined by the contribution it makes towards that end. It is virtue and goodness that count. So all efforts to satisfy our material needs can contribute towards this end only if they are properly directed. The idea is that we can make our economic activities subservient to our life-end if we focus our attention to the higher ends. This attitude is the natural outcome of the Islamic outlook on life which gracefully gears all our activities to higher moral and spiritual ends, without injuring their natural relationships.

According to Siddiqi: "The more one's behavior is in accord with moral standards and the higher the level of his goodness, the more successful he is."¹⁸

¹⁷Muhammad Nejatullah Siddiqi, Some Aspects of the Islamic Economy (Lahore W. Pakistan: Islamic Publications Ltd., 1970), pp. 17-18.

¹⁸Ibid., p. 15.

The question now arises, what is a moral quality? "What we call good or ill manners or morals are the results of the exercise of reason that come into play on appropriate occasions. A person who is not guided by the dictates of reason in his conduct may be compared either to a child whose reasoning powers are not yet matured or to a madman who has lost all reason."¹⁹ In a large sense, spirituality is the result of good morals.

Islamic education is equally concerned with the development of the soul as well as the intellect. This claim was made by Hazrat Mirza Ghulam Ahmad the founder of the Ahmadiyya movement in Islam, which was founded in 1889. Ahmad claimed that Islamic education was designed to evaluate man to moral, intellectual and spiritual perfection. Ahmad presented the following:

Another argument bearing upon the subject in hand is that the body itself is the mother of the soul. The soul does not come from some place in the heavens and enter the body in the womb of the mother, but is as it were a light or an essence that lies concealed in the seed and grows with the growth of the body. The Holy Word of God gives us to understand that the soul grows from the body while it is developed in the womb of the mother. Thus it says:

Then we bring the body (which has been prepared in the womb) into another form and manifest another creation out of it (which is called the soul), and blessed is God the most excellent Creator who has no equal.

There is a deep secret in the words, "We manifest another creation out of the body." It throws light on the nature of the soul and indicates the

¹⁹Hazrat Mirza Ghulam Ahmad, The Teachings of Islam (London: Hazell Watson and Viney Ltd., 1966), p. 33.

strong and mysterious tie between it and the body. The indication which the Word of God has here given us as to the nature of the connection between the body and the soul leads us to other important conclusions. It teaches us that the words which a man speaks and the deed which he does, if said or done for the sake of God and to manifest His glory, and if regulated by His Commandments, are subject to the same Divine Law, viz., that in all the sincere outward actions there is a soul hidden as in the seed of man, and as the body of these actions is gradually developed, the hidden soul appears in it. When the complete embodiment of the actions take place, the soul flashes of a sudden in perfect brightness and glory, and shows itself so far as the spirit can be seen and there appears a plain movement of life²⁰

Islamic education, in one sense, is an education that strengthens or pervades the heart with Divine Love. Islam literally means peace as well as submission to the will of God. Islam ultimately brings one to peace and harmony with God and his fellowman. Therefore:

The will of God is the principle of righteousness conceived in cosmic terms which became articulated in the life of the Muslim community as it was created by the efforts of the Holy Prophet as well as in the precepts and commandments in the Quran that set forth the norms which guided the life of that community. It is this loyalty to a cause which provides the most potent factor for good life. Royce, for instance, defines this cause as a "spiritual unity which links many individual lives into one, and which is, therefore, essentially super-human, in exactly the same sense in which we find the realities of the world of reason to be super-human.

In this submission to the Divine Will, we find that happiness has as good a place as perfection. It is the happiness of the individual and of the collective whole and of humanity; here egoism and altruism find a harmonious synthesis. It denies neither the happiness of the body or of the spirit, neither of art nor of taste. It equally helps

²⁰Ibid., p. 24.

towards the perfection of the whole human race without sacrificing the interests of the individual. Kant's categorical imperative finds a suitable content here. Its formality is rounded off by emotional attachment which people feel in submission to the soul-satisfying divine commands. Intense love for God as the ultimate moral and spiritual basis of life affords the only effective sanction for moral conduct. . . .

The moral laws enunciated by the Quran are a guide to, or a means of channeling power into moral conduct. The will to power is natural to man and without its manifestation there would be no civilization, no culture, no society. If its exercise is subjected to the over-all control of morality, it becomes a means of peace and harmony in the social life of society. It helps man to bring order in the chaos of his impulses and social conflicts, harmony in the relations of people, therefore laying the foundation for the universal peace and order. This socialization of moral laws is an essential contribution of Islamic education to Ethics.²¹

In that the culture and civilization of Islam has always been involved in the seeking and the utilization of knowledge it is now appropriate, because of his humanitarian and universal outlook of men and their affairs, to look at some of the viewpoints of Al-Ghazzali. He believes that:

Morality and good conduct are not possible without knowledge . . . knowledge results from the functioning of intellect or reason which is the innate rational faculty of man. . . .man's ability to reason distinguishes him from animals in that it is the source of the kind of knowledge of which animals are incapable.

Existential knowledge, again, is of two kinds, viz, phenomenal and spiritual. The former is the knowledge of the material world, while the latter is of spiritual realities; e.g., God, soul, etc. Knowledge of the spiritual realities is the highest form of knowledge. It depends on intuition (Mukashafa), but comes differently to different people. To some it comes slowly

²¹Bashir Ahmad Dar, Quranic Ethics (Lahore: Zarreen Press, 1969), pp. 65-68.

through a good deal of self-cultivation (Mujahada), while to a few it is revealed directly.

Islam views intellect as a potentiality for the development of knowledge. The potentiality cannot be converted into actuality except under two conditions. Firstly, the development of intellect is dependent upon bodily growth, and secondly, there must be some external cause to excite it to action, just as there must be something to hear if the ear is to hear. In essence, all sciences are potentially in the intellect and do not come from without. What comes from without is the occasion that brings them into actuality.²²

Other prevailing thoughts in the Islamic World in regards to knowledge follow:

The sage does not let himself be drawn into the specialist's single mode of knowing, for then he would forfeit the higher knowledge. Intellectual achievement is then, in a sense, always patterned upon the model of the unattainable complete, the total thing that is not found.

In the Islamic World, the highest form of knowledge has never been any single science. Not only did the Muslim and, in general, medieval sages say, with Aristotle, that knowledge is dependent upon the mode of the knower, and therefore upon his state of being; they also asserted, conversely, and from another point of view, that one's being depends upon one's knowledge.²³

It is reported that the Prophet said:

Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our companion when friendless; it guides us to happiness; it sustains us in misery; it is a weapon against enemies and an ornament among friends.²⁴

²²M. Umaruddin, The Ethical Philosophy of Al-Ghazzali (Lahore: Sh. Muhammad Ashraf, 1970), pp. 78-79.

²³Seyyed Hossein Nasr, Science and Civilization in Islam (Cambridge: Harvard University Press, 1968), p. 29.

²⁴Dwight M. Donaldson, Studies in Muslim Ethics (London: S.P.C.K., 1953), p. 256.

1. Quran

The Quran is divided into Chapters or Suras, 114 in number. . . . For the Quran and itself, and consequently for the Muslims, the Quran is the Word of God (Kalam Allah). Muhammad, [Who upon be the peace and blessings of God] too, was unshakeably convinced that he was the recipient of the Message from God.²⁵

In essence, the center of the Quran's interest is man and his betterment. Ahmad has the following concept: "It is for this reason that the Holy Book claims to be a perfect guidance for mankind as to it alone was given the opportunity to work a reformation complete in all respects."²⁶

The application of the Quramic injunctions dealing with the woman immensely improved the status of the woman, but the most basic is its treating the woman as a fully-pledged personality. Zuberi has reported the following:

Uneducated women will not only fail to do their duties, but, those whom God has given sharp intellect and strong will, if deprived of properly training their natural gifts, will impede the progress of men. Women not only influence the moral behavior of their children, and govern the heart of their husbands, but can, considerably add to, or take away from, the total national strength.²⁷

According to Ahmad: "The aim of the Quran is to teach mankind excellent morals and make them good men and finally to take them to the highest pinnacles of advancement and make them Godly."²⁸

²⁵Fazlur Rahman, Islam (New York: Holt, Rinehart and Winston, 1966), p. 30.

²⁶Hazrat Mirza Ghulam Ahmad, The Teachings of Islam (Rabwah, W. Pakistan: Hazell Watson and Viney Ltd., 1966), p. 32.

²⁷Mohammed Husain Khan Zuberi, Educational Concepts of Great Men (Karachi: The Educational Press, 1965), pp. 83-84.

²⁸Ahmad, p. 32.

As long as the Prophet was alive, he provided the sole religious and political guide for Muslims both through the Quranic revelation and by his extra-Quranic words and behavior. With his death in the year 632 AD, the Quran remained, but his religiously authoritative personal guidance was cut off.

2. Hadith and Sunna

The next century, from about 670-767 AD, was most remarkable for the growth of a phenomenon which may perhaps best be described as religious methodology in the basence of the living guidance of the Prophet and of the earliest generation of his companions. The first manifestation of this phenomenon is known as the Hadith, subsequently compiled in a series of works, six of which, composed in the third/ninth centuries, came to be accepted as the authoritative second source of the content of Islam besides the Quran.

A concept, the understanding of which is fundamentally important for our understanding of the development of the Hadith, is the concept of the Sunna. The Sunna has been defined as a duty commonly enjoined by the Prophet either by way of injunction or deeds or approvals, tacit or expressed. Sunna literally means the 'trodden path' and was used by the pre-Islamic Arabs to denote the model behavior established by the forefathers of a tribe. The concept in this context was, therefore, two constituents: (a) an (alleged) historical fact of conduct and (b) its normativeness for the succeeding generations. With the event of Islam, the content of the Prophet; i.e., the practical norms that flow from his reported actions and sayings. Therefore, the Hadith is what the Prophet said, the Sunna is what the Prophet did and it is believed, by the Islamic World, that the Prophet lived completely by the Quran.²⁹

3. Sufism

The emergence of Sufism, i.e., the science of divine knowledge, began in the cultural centers of

²⁹Rahman, pp. 43-44.

Iraq and Persia during the second/eighth and third/ninth centuries as an ecstatic method of realizing the spirituality of Islam. The doctrines of Sufism and its rules of conduct were based on the Quran and the lives of the Prophet and his Companions. The Quran was interpreted mystically and allegorically. Their famous doctrine of the Unity of Existence (Wahdat-Al-Wajud) is based on their interpretation of the Quran. According to it, all is a reflection or adumbration of God. He is the Visible and the Invisible. His hand is above men's hands. He shoots their arrow when they shoot and wishes their thoughts when they wish. He loves them when they love him. He is ever in a new manifestation. He is the real being and object of love.

The followers of Sufism, who call themselves Sufis, regard the Prophet as the Universal man.³⁰

"His traditions and doings played a great part in the development of Sufism. Their philosophy of the Ego is based on the tradition: 'God is the sole reality of everything.'³¹ The Sufis endeavored to emulate each and every aspect of the Prophet's life. The practice of ecstasy and self-annihilation of the ego was founded on the Prophet's habit of absorption in prayers. The ascetic aspects of Sufism are based on the simplicity of the life followed by the Prophet.

The Sufis also endeavored to emulate the simple lives of the Prophet's Companions, particularly that of

³⁰Nasr, p. 340.

³¹Rahman, p. 141.

Hazrat Ali, who is regarded as the head of many of the Sufi sects.

Gradually a breach developed between Sufism and orthodox Islam. At its first stage of development Sufism was not very different from Islam. In their doctrines, the Sufis emphasized some truths of Islam at the cost of others. The gulf between Sufism and Islam continued to remain wide until Al-Ghazzali reconciled the two. Al-Ghazzali is responsible for weaving the Sufi doctrines into the texture of Islamic thought and literature. He rejected all sects and systems and adopted the Sufi mode of life. First, he studied it theoretically and studied the Sufi literature thoroughly. Then he began practicing Sufism and in this he followed Ali Farmadi. He retired from society to practice it. After wandering for 11 years, he restored to public teaching for a while, but again retired to a monastery and madrasa (school) to teach the Sufi doctrines. There he spent his days until death.³²

We now move into an observation of the second chapter.

³²Umaruddin, pp. 48-49.

CHAPTER II

FOUNDATIONS OF EDUCATION

This chapter will offer considerations of Western and Islamic Educational perspectives or overtures to such aspects of Foundations of Education as related to historical foundations, social foundations, philosophical foundations and psychological foundations.

HISTORICAL FOUNDATION: WESTERN

The United States Office of Education, established in 1867, has experienced many rapid and fundamental changes in its structure. At the inception education was a matter of local concern and did not occupy a great deal of national attention:

Its mission was to collect statistics and facts showing the conditions and progress of education and to diffuse such information as shall aid the people of the United States in establishing and maintaining efficient school systems, and otherwise promote the cause of education.¹

Long before the United States Office of Education was established, there appeared in the United States that which may be designated as Education for Salvation:

When during 1620-1630 the Pilgrims set foot upon the coast of what is now Massachusetts, they were

¹Keith Goldhammer, et al. [or Suttle E. John and others], Issues and Problems in Contemporary Educational Administration (Oregon: The Center For The Advanced Study Of Educational Administration, 1967), p. 54.

firmly committed to an outlook on life that we call Puritanism. Although known as Separatists because of a complete separation from the Church of England, they held, religiously, to certain basic doctrines of the Church. The point of such a life outlook that is of concern to education is that which refers to the biblical account of Adam's fall and subsequent ejection from the Garden of Eden, came the doctrine of natural depravity. As stated in the New England Primer, 'In Adam's Fall we sinned all.' And all children thereafter were believed to be, as biblically expressed, 'born in sin and iniquity and of this earth earthy.' What human nature, especially that of children, is assumed to be is fundamental to education, for that is a major part of the ideological foundation upon which a whole education superstructure is built and for the Puritans the doctrine of innate depravity was questionable. The Puritans were a deeply religious people and considered salvation a primary purpose of life and, therefore, salvation was their primary purpose of schooling. The believed that due to the assumed innate depravity of children, their natures had to be broken, brought into subjection, given the right direction, and confirmed in that direction. Subsequently, education had first to be disciplinary in the sense of establishing discipleship.

The subject matter for study was almost exclusively religious--the catechism, the Bible, the Psalter, and the Testament. For more than a century after its first printing about 1660 or possibly a little later, the New England Primer was the major text for primary schools, almost universally used. Beginning with 'In Adam's Fall, we sinned all,' it provided in prose and verse all manner of moral and religious precepts. The alphabet was learned through the Hornbook--a rectangular board with a handle, looking much like a wide paddle, on which was mounted a sheet of paper having the alphabet in lower and upper case, the vowels, a number of two-letter syllables, a benediction, and the Lord's Prayer. Over the printed sheet for protection was fastened a sheet of transparent 'horn' (the plastic of that day). The sheet of horn was a real necessity, since in some cases an entire school year may have been devoted to mastering the one page. The methodology throughout was that of strict recitation of matters learned entirely by rote. This, also, was in strict accord with theory; for the point of view of the time was that of innate ideas and its concomitant of inherent and absolute connection between ideas and the words that denote them. Therefore, the catechism, selected Bible verses and the words

of the minister in his sermon of the previous Sunday, all were to be learned by rote. And such learning was taken to be the kind needed by children to rescue their innately depraved souls from the curse brought upon them by the sin of Adam-- education for salvation.²

Also, prior to the inauguration of formal school systems was Thomas Jefferson's Republican Philosophy of Education:

The heritage of nineteenth century American education from the Jeffersonian Enlightenment was the belief that talents and enterprise are ever on the alert. Belief in progress was a nineteenth century credo that blended with optimistic American cultural nationalism, accelerated the desire for informal, personal education and delayed the inauguration of formal school systems. Men thought they could readily learn on their own all the necessary lessons for practical success in a nation of abundance. Individual initiative, not organized formal schooling, was thought to be the major key to knowledge. Neither Jefferson or John Adams or, for that matter, any of the founding fathers of the republic, would have predicted or have entirely designed this course of affairs. Such is the irony of our early history that the model of their lives served to encourage later generations toward self-education and intellectual self-reliance.³

When speaking of the Foundations of Education in the Western World, it is in order to briefly assess the significance of Herbartianism in the United States:

When the National Education Association met at Saratoga Springs in the summer of 1892, De Garmo and the McMurrays were instrumental in founding the Herbart Club. Three years later, in 1895, the club became

²Ernest E. Bayles and Bruce L. Hood, Growth of American Educational Thought and Practice (New York: Harper and Row, 1966), p. 2.

³Letter, Thomas Jefferson to John Adams, October 28, 1813, University of North Carolina Press, The Adams-Jefferson Letters (2 Vols.; Chapel Hill).

the National Herbart Society for the Scientific Study of Education. The concerns of the society gradually shifted from problems in Herbartianism to those of American education in general. In 1901, the society changed its name to the National Society for the Scientific Study of Education, then, at a later time, eventually dropped 'Scientific' from the title. The Dropping of Herbart's name from the name of the society shows the demise of Herbartianism as an educational movement. But, in education as in other spheres of human activity, although movements may pass out of the picture they tend to leave their marks. This seems to be particularly true of Herbartianism. The Herbartians made important contributions to American education. They were leaders in the fight against faculty psychology, which, however, continued to have widespread influence on teaching procedures and curriculum content and organization. They made us increasingly sensitive to the significance of interest and its effects on learning. They promoted belief in the development of teacher education. This they did and more.

The pedagogical theories and practices of Johann Heinrich Pestalozzi made us sensitive to the significance of a democratic culture and paved the way for universal national education. At an early age Pestalozzi was made sensitive to inequalities based on wealth and social class. The degradation of the poor deeply affected the sensitive Pestalozzi and inspired his lifelong humanitarianism. Pestalozzi conceived the goal of man to be the development of man's best inner powers. Pestalozzi thought that to achieve this goal every child needed a healthy family life and a complete education devoted to the good of the community.⁴

Friedrich Froebel (1782-1852) is known as founder of the kindergarten movement:

It is also said in passing that he was a follower of Pestalozzi and that he had a mystical bend in his ideas of education. Perhaps Froebel's reputation for mysticism has been instrumental in keeping some readers away from his works, particularly in an age that places its trust in operational concepts and scientific verification of psychological theories.⁵

⁴Bayles and Hood, p. 2.

⁵Ibid., pp. 49-51.

Another factor that may account for the neglect of Froebel's views is the assumption that he was concerned only with infant education. It is obvious that the kindergarten stands as his major achievement and most of his writings are on infant education, but it should not be concluded that the education of young children was his sole educational interest. A translator of Froebel's, "The Education of Man," W. N. Hailmann, suggested in his preface: "that his (Froebel's) educational principles and methods, like his practical educational activity, were not confined to the earliest years of childhood, but embraced the entire impressionable period of human life."⁶

In 1840, Froebel decided on the name 'Kindergarten,' a garden for children. Here in the protective environment of such a garden, Froebel taught organized play because organized play was a prominent feature of this school. For Froebel, play is important because it is the first means of development of the human mind, its first effort to make acquaintance with the outward world, to collect original experiences from things and facts, and to exercise the powers of body and mind. Froebel believed that education, in instruction, should lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God.⁷

John Locke's contribution to American education lay in the degree to which he more or less strictly adhered to the principle of tabula rasa, often characterized by Locke as "white paper":

He believed that with a tabula rasa mind, ideas have to come from experience; i.e., from our sensations.

⁶W. N. Hail, Friedrich Froebel, The Education of Man (New York: Appleton-Century-Crofts, 1887), p. 17.

⁷Bayles and Hodd, p. 2.

Hence, sensations come first; these lead to ideas; ideas in turn lead to actions' actions repeated often enough give rise to habits; and the sum total of our habits represents what we call 'character.' Therefore, the order is:

SENSATIONS→IDEAS→ACTIONS→HABITS→CHARACTER and once ideas are formed, we give names to them; ideas must come first. Words are only arbitrarily assigned symbols, which are to be used to designate (but not stand in the place of) ideas. Moreover, habits are the outcome of the educative process; and this is the process Locke refers to as education as habit formation.

Locke also believed that the work of a teacher is to fashion the carriage and form the mind; to settle in his pupil good habits and the principles of virtue and wisdom; to give him, little by little, a view of mankind, and work him into a love and initiation of what is excellent and praise-worthy. He believed that all the plays and diversions of children should be directed towards good and useful habits, or else they will introduce ill ones. Locke also points out that those in charge of the young should remember, in all the parts of education, that most time and application is to be bestowed on that which is likely to be of greatest consequence and of most frequent use in the ordinary course and occurrences of that life for which the young man is designed. All this adds up to the four ends of education required for the upbringing of a gentleman as seen by Locke: virtue, wisdom, breeding and learning. He believed that the foundations of virtue are laid in a true notion of a God and by accustoming him (the child) to pray to him. By wisdom he means a man managing his business ably and with foresight in this world. By breeding he means that one should not think meanly of himself and not to think meanly of others. By 'learning' Locke means what we commonly call 'erudition'; i.e., knowledge of matters commonly thought to be proper.⁸

Assuming that education is involved in the pursuit of knowledge makes it appropriate at this juncture to look at some theories of knowledge:

Emanuel Kant, in his theory of knowledge, states that there are two components of knowledge, spontaneity and receptivity or sensibility and understanding.

⁸Bayles and Hood, pp. 50-54.

Kant calls intuition 'sensibility.' Kant believes that whatever he, as a physical subject, encountered in space affected his sense organs. This physiological reality is for Kant only a metaphoric expression and, at the same time, a particular instance of being as being-given. Kant believed that sensibility covers everything that intuitively fills the act of thought, sense perception in the more restricted usage, the self-perception of the 'inner sense,' the obscure being of what is thought but not elaborated in thinking. In substantiation of the component of knowledge designated as 'understanding' Kant employs the distinction between analytic and synthetic judgments, which serves him as a key with which to penetrate the essence of cognition. Analytic judgments only make clear what we already know in a concept as such. For example, in the judgment 'all bodies have extension' the concept of the body already contains extension, as it does form and impermeability. This is an analytic judgment because it clarifies and analyzes our knowledge, but does not increase it. Synthetic judgments, on the other hand, are those in which the predicate adds something new which cannot be gleaned from the concept itself. For example: 'some bodies are heavy' is, according to Kant, a synthetic empirical judgment, for the concept of the body as such does not include heaviness. This difference between analytic and synthetic judgments or between judgments which clarify and those that amplify is obviously not a distinction according to formal logic, such as affirmative and negative judgments, but one based on the significance of judgments for knowledge.⁹

John Locke believes that knowledge consists exclusively in the perception of the connection and agreement or disagreement and repugnance of any of our ideas. Kant, in his general empiricist theory, designates that all our ideas come from experience, from sensation or reflection. But presupposing this theory, Kant then clearly takes mathematical knowledge as the paradigm of knowledge. And on this point

⁹Karl Jaspers, The Great Philosophers (New York: Harcourt, Brace and World, 1962), pp. 247-250.

he shows an affinity with Descartes. On the other hand, Locke says:

If we reflect on our own ways of thinking, we shall find that sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves, without the intervention of any other, and this, I think, I think, we may call intuitive knowledge. Thus, the mind perceives immediately by intuition that white is not black and that three are more than two. This is the clearest and most certain kind of knowledge which the human mind can attain. There is no room for doubt, and it is on this intuition that depends all the certainty and evidence of all our knowledge.¹⁰

Bertrand Russell, in his views on individual and social knowledge, is of the opinion that scientific knowledge aims at being wholly impersonal, and tries to state what has been discovered by the collective intellect of mankind. Russell says:

The community knows both more and less than the individual; it knows, in its collective capacity, all the contents of the learned bodies, but it does not know the warm and intimate things that make up the color and texture of an individual life. When a man says, 'I can never convey the horror I felt on seeing Buchenwald' or 'No words can express my joy at seeing the sea again after years in a prison camp,' he is saying something which is strictly and precisely true; he possesses, through his experience, knowledge not possessed by those whose experience has been different, and not completely capable of verbal expression. If he is a superb literary artist, he may create in sensitive readers a state of mind not wholly unlike his own, but if he tries scientific methods, the stream of his experience will be lost and dissipated in a dusty desert.¹¹

Russell also believes that knowledge is of two kinds:

First, knowledge of facts; second, knowledge of the general connections between facts, insofar as

¹⁰Edmund F. Sutcliffe, History of Philosophy (Westminster: The Jesuit Fathers of Heythrop College, 1968), pp. 109-110.

¹¹Bertrand Russell, Human Knowledge (New York: Simon and Shuster, 1948), p. 3.

it is not inferential, has two sources, sensation and memory. He believes that memory is the purest example of mirror knowledge in that a memory is accurate, not in proportion to the help it gives in handling present and future facts, but in proportion to its resemblance to past facts. Sensation, perception and memory are essentially pre-verbal experiences, but the fact is when we come to knowledge expressed in words, we seem inevitably to lose something of the particularity of the experience that we seek to describe, since all words classify and the person who uses them need not be doing so. In order to comprehend the previous statement [The following is presented]: 'Before any verbal statement can be considered to embody knowledge or error, definitions, nominal or ostensive, of all the words involved must be furnished.'¹²

It seems that Russell realized that truth and knowledge, at times, were beyond language. He realized that knowledge is a property of beliefs. He realized, it seems, that knowledge consists in a certain relation between a belief and one or more facts other than the belief. When this relation is absent, there is no knowledge. Perhaps Russell means that whatever one conceives clearly and distinctly is knowledge and if so we may take Descartes, Hegel and Dewey as protagonists of this point of view.

HISTORICAL FOUNDATIONS: ISLAMIC

The 'Quran' the holy book of the Islamic world is the basis and foundation of Islamic education. The Islamic World believes that the Quran was revealed by God, over fourteen hundred years ago, to the Holy Prophet Muhammad, (may the peace and blessings of God be upon him).

In the Quran it is written: 'Read in the name of thy Lord Who created; He created man from a clot.'

¹²Russell, pp. 421-424.

Read and thy Lord is most Honourable, Who taught to write with the pen, taught man what he knew not.¹³

In view of the religious basis of Islamic society, it is not surprising that the mosque was, from the earliest day of the era, the hub of the community, and that in addition to its religious and even social role, it soon acquired an educational function--it became the earliest school in Islam. Here scholars would meet to discuss the Quran, and before long, they began to teach the religious sciences, especially the study of Hadith (tradition), since devout Muslims were deeply interested in learning all they could about the prophet Muhammad. As the realm of Islam expanded, mosques, where instruction in the basic rules and precepts of the faith were provided. Within three centuries Baghdad possessed 3,000 mosques, and in the fourteenth century an estimated 14,000 were to be bound in Alexandria.¹⁴

Before long many acquired fame as centers of learning and scholarship, developing into important institutions with large libraries and thousands of students. Here students learned to read and recite the Quran, and lectures on such subjects as the Quran, law, tradition, Arabic philology, history, and sometimes even medicine were given to large audiences comprised of young students, mature townspeople, and travelers passing through.

Almost simultaneously a system of elementary schools was established to supplement the educational opportunities available in the mosques. This very early and rapid development of elementary education with its emphasis upon religious training can be explained in two ways. First Islam has always placed a high value upon education as is indicated by numerous traditions.¹⁵

¹³Muhammad Ali, A Manual of Hadith (Pakistan: The Ahmadiyya Anjuman Ishaat Islam, 1969), p. 31.

¹⁴Mehdi Nakosteen, History of Islamic Origins of Western Education (Boulder: University of Colorado Press, 1964), p. 47.

¹⁵James Hastings, Encyclopedia of Religion and Ethics, ed. James Hastings, V (New York: Charles Scribner's Sons, 1912), p. 199.

One of these, for example, attributed to Muhammad himself, states: "The best generation is mine (i.e., of my companions), the next best the following one and the next one the succeeding one . . ." ¹⁶

Therefore, the early generations were made part of the historical foundations of Islamic education. The actual work of these generations was largely transferred through the medium of the Hadith. The original motivation must have been to anchor the accepted interpretation of Islam to the most authoritative point, based more or less on the explicit or implicit belief that the earliest generations must have thought and acted under the Prophet's teaching. The Hadith contains in itself almost all points of view on every problem, which were developed by Muslims during the first three centuries or so:

In order to collect, sift and systematize this massive and amazing product, a number of eminent scholars began to travel throughout the length and breadth of the then Muslim World. This powerful movement is known as 'Seeking of the Hadith.' Eager seekers went from place to place learning from man to man. By the end of the 3rd/beginning of the 10th century several collections had been produced, six of which have since then been regarded as being especially authoritative and are known as 'The Six Genuine Ones.' Foremost among these is the Sahih (the 'Genuine') of Muhammad ibn Isma'il al-Bukhari (194-256/810-70) acclaimed later by Muslims as being next only to the Quran in authority. The Sahih of Muslim ibn al-Hajjaj (d.261/875) comes next, close to that of al-Bukhari. The four remaining are the works of Abu Da'ud (d.275/888), al-Tirmidhi (d.279/892), al-Nasa'i (d.303/916) and Ibn Maja (d.273/886). ¹⁷

¹⁶Fazlul Karim, Al Hadis (Pakistan: Rafique Press, 1963), p. 161.

¹⁷Fazlur Rahman, Islam (New York: Holt, Rinehart and Winston, 1966), pp. 63-64.

The products of the modern system of Islamic education who care to study Islam scientifically are bound to study the Quran and the Hadith. However, "the Quran, the most consummate and final revelation of God to man, must be made the primary and indeed the sole director of human life and the source of law."¹⁸

SOCIAL FOUNDATIONS: WESTERN

Social foundations in the Western world are, no doubt, influenced by various social forces and cultural values.

Rightly or wrongly this notion hit upon education as the major social institution to provide solutions to its problems. We must look at the goals of education and at the activities of the school not just in terms of what is ideal but in terms of the environment in which education functions, the attitudes of people, and the role of the other financial, political, and social agencies in our society.¹⁹

Obviously our schools are influenced by our Democratic system of government. The word, Democratic, causes one to think of freedom and order. The idea of freedom and order is an undying problem to which progressive thinkers return again and again. Because of this, the classroom teacher is perplexed over how much and what kinds of freedom to encourage among students. The teacher is frequently confronted with the questions: What does freedom mean in terms of the society? What does order mean? and How can freedom be related to order?

¹⁸Rahman, pp. 68-69.

¹⁹Grant Venn, Man, Education and Man Power (Washington: The American Association of School Administrators, 1970), p. 20.

Brameld believes that Democracy is a living symbol of organized freedom and that it, alone among cultural ideals, provides that every normal person shall share fully and publicly in the interplay of events and the making of decisions. Brameld says:

This notion of shared experience is, indeed, so central to progressivist theory that it should be underscored. It is the normative principle that freedom is genuine only when you and I, working and living in groups, are able to express our interest fully and continuously together. Any social institution that in some way blocks such interplay, that prohibits members of a race or religion from joining at every point in the activities of the community, that subordinates women, that denies working people complete participation in economic affairs, is thus far unfree and therefore undemocratic.²⁰

SOCIAL FOUNDATIONS: ISLAMIC

The social foundations of Islamic education are influenced by the Religion of Islam. The word "Islam" to a Muslim means peace and submission to the will of God and to live in an Islamic society one is influenced by people who are striving for spiritual qualities and secular knowledge as well. Such influences ultimately create an atmosphere of true democracy. In such an atmosphere, whether it be within the home or within an institution, each human being is treated with love, justice, consideration and respect. It is reported that the Prophet said: "The creation is the family of Allah. So the dearest of the creations of Allah

²⁰Theodore Brameld, Patterns of Educational Philosophy (Yonkers: World Book Company, 1950), p. 159.

is he who is best to his family. So achieve peace among the different communities.²¹

The social forces and cultural values acquired by Muslims are directly proportionate to the degree that they seek knowledge and the seeking of knowledge is incumbent upon every Muslim from the cradle to the grave, therefore it is logical to say that the seeking of knowledge is the social foundation of Islamic Education.

In the Manual of Hadith is written:

The Holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others, and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through education. Islam, in fact lays the basis of mass education, education of men as well as women, of children as well as adults. Writing was encouraged and acquisition of knowledge was made the standard of excellence.²²

PHILOSOPHICAL FOUNDATIONS: WESTERN

Perennialism, closely allied to essentialism, is perhaps the oldest and main philosophy in the Western World of education; another is Existentialism. Basically Essentialists seek new means to achieve traditional ends, while the Existentialist are more concerned with new means to new ends.²³

Thomism in another entity that underlies the philosophical foundations of Western education:

The epithet 'Thomist' has been applied since the fourteenth century to followers of St. Thomas Aquinas; the earlier 'Thomatist,' occasionally used, was

²¹Fazlul Karim, Al-Dis (Dacca: Ruby Press, 1963) p. 257.

²²Ali, p. 31

²³Wander Walker, Philosophy of Education (New York: Philosophical Library, 1963), pp. 7-8.

dropped toward the end of the fifteenth century. The term has a different implication according to the three main historical periods that can be distinguished. First, until the beginning of the 1500's, during a period of vigorous Scholasticism and competition among several schools. Thomism stood in metaphysics for the doctrine of a composition of essence and existence in all created beings; and in noetics it opposed both nominalism and the Neoplatonic concept of illumination by the ideas. Second, from the sixteenth until the eighteenth century Thomism flourished in the golden age of Spanish Scholasticism. At this time, Thomist unre-servedly applied to theology, the metaphysical concept of the pre-motion of all secondary causes by the first cause. Third, beginning about the middle of the nine-teenth century there was a revival of Thomism that was authoritatively endorsed by the Catholic church. Since then it has been claimed for Thomism that it represents the philosophia perennis of the West. Thomists have engaged in many-sided dialogue with thinkers from other traditions and disciplines and have applied Thomistic principles to modern social, political and educational problems.

In the philosophy of Thomism phenomenology is not divided from ontology. The world is real and composed of many real and distinct things, all deriving from one fountain and all related by the analogy of being. Man is a single substance com-posed of body and soul; his knowledge begins from experience of the material world and his understand-ing is developed through reason; his free activity determines his personal and eternal destiny. One characateristic of Neo-Thomism has been its willing-ness to assimilate influence from outside its own tradition, which is a tribute to the depth and ver-satility of its principles.

Thomism is evident in the work of A. E. Taylor at Edinburgh, Kenneth Kirke of Osford, E. L. Mascall at London and Mortimer Adler at Chicago. Distinguished work comes from the Medieval Institute in Toronto, and there are flourishing centers of Thomistic study in Washington, River Forest, Illinois, St. Louis, Missouri, Montreal and Sydney. The enumeration, how-ever, is incomplete. The bibliographies of the Bul-letin Thomist bear witness to a world-wide interest in Thomistic thought on the part of philosophers, theologians and educators.²⁴

²⁴Karl C. Garrison, Albert J. Kingston and Arthur S. McDonald, Psychological Foundations (New York: Appleton-Century-Crofts, 1964), p. 119.

William James (1842-1910) was the American philosopher whose work in psychology established that science as an important element in the revision of social and philosophical doctrines at the turn of the nineteenth century. Thereafter, it was no longer possible to erect systems in purely deductive fashion. All thought must take account of the branch relating to man's mind. This respect for the organized experience of the laboratory inevitably influenced educational theory and practice, then known by their proper name of Pedagogy. It was not long before James' inquiring spirit led him to offer courses in the relations of psychology to physiology, for which he soon established the first psychology laboratory in America. During his 35 years of teaching philosophy at Harvard, his direct influence spread over a wide range of students, such as George Santayana and Gertrude Stein.

James' important contributions to educational theory are based on his assumptions made about the human mind. For example, he imagined the pupil's mind as being a sensitive plate whereby teaching should take the simple form of making desired impressions on the plate. The rest is done by setting the child to take these in by rote, by repeating rules, by watching and remembering contrived experiments.²⁵

In order to present a contrasting point of view the following is presented:

In a recent critique of various forms of philosophical analyses of the scientific enterprise, Stephen Toulmin points out that a perennial common concern of philosophers of science has been for the 'acceptability' of scientific propositions. Acceptability, as Toulmin defines it, refers to the evaluation of propositions in terms of a set of a priori of definitions which, by their very nature are located within and controlled by the limits and rules of a particular school of thought. Philosophers occupied with acceptability have tended to ignore the problem of the 'acceptability' of scientific propositions, applicability referring to the evaluation of propositions in terms of standards, requirements, and demands of discipline and human undertakings outside of the discipline in which the proposition itself has been developed. In

²⁵Walker, pp. 239-240.

evaluating this distinction, Toulmin suggests that philosophers of science shift their concerns from acceptability to concerns of applicability and in doing so open up philosophical analyses to the testimony of human problem solving experience, testimony that philosophers have historically tended to ignore.²⁶

Toulmin's suggestion is also very appropriate for the philosophy and psychology of education today. The viewpoint being that in order for education to survive its present crisis it will have to become more historical in terms of evolutionary theory and definitely more pragmatic.

In discussing education it would, perhaps, be looked at as a sin of omission to not mention John Dewey:

Throughout the United States and the world at large, the name of John Dewey has become synonymous with the progressive education movement. Dewey has been generally recognized as the most renowned and influential American philosopher of education. He was born in Burlington, Vermont, and he died in New York City in 1952. During his lifetime the United States developed from a simple frontier-agricultural society to a complex urban industrial nation and Dewey developed his educational ideas largely in response to this rapid period of cultural change. Dewey's educational philosophy and his psychology of learning stressed the functional relationship between classroom learning activities and real life experiences and analyzed the social and psychological nature of the learning process. The starting place in Dewey's philosophy and educational theory is the world of everyday life. For Dewey, the everyday world of common experience was all the reality that man had access to or needed. He considered the scientific systematization of human experience the highest attainment in the evolution of the mind of man and this way of thinking and approaching the world has become a major feature of the educational philosophy in the Western world.²⁷

²⁶W. R. Charlesworth, Ethology's Contribution to a Framework for Relevant Research (Storn Berg: Max Planck Institute Percha., 1973), p. 6.

²⁷Walker, pp. 81-82.

PHILOSOPHICAL FOUNDATIONS: ISLAMIC

From its inception, the philosophical notions underlying the foundations of Islamic education haven't been changed and adapted:

The arts and sciences came to possess a stability and a crystallization based on the immutability of the principles from which they had issued forth. It is this stability that is often mistaken for stagnation and sterility.

The arts and sciences in Islam are based on the idea of unity, which is the heart of the Muslim revelation. Just as all genuine Islamic art, whether it be the Taj Mahal or the Paris Mosque, provides the plastic forms through which one can contemplate the Divine Unity manifesting itself in multiplicity, so do all the sciences that can properly be called Islamic.

In its universal sense, Islam may be said to have three levels of meaning. All beings in the universe, to begin with, are Muslim; i.e., 'surrendered to the Divine Will,' willingly or unwillingly. A flower cannot help being a flower; a diamond cannot do other than sparkle. God has made them so; it is theirs to obey. Secondly, all men who accept with their will the religious law of Islam are Muslim in that they surrender their will to that law.

Finally, we have the level of pure knowledge and understanding. It is that of the contemplative, the gnostic, the level that has been recognized throughout Islamic history as the highest and most comprehensive. The gnostic in Muslim in that his whole being is surrendered to God; he has no separate individual existence of his own. He is like the birds and the flowers in his yielding to the Creator; like all the other elements of the cosmos, he reflects the Divine Intellect to his own degree. He reflects it actively; his participation is a conscious one. Therefore, 'knowledge' and 'science' are defined as basically different from mere curiosity and even from analytical speculation. The gnostic is from this point of view 'one with Nature'; he understands it 'from the inside,' he has become in fact, the channel of grace for the universe.

The intellectual function, so defined, may be difficult for Westerners to comprehend. Were it not for the fact that most of the great scientists and mathematicians of Islam operated within this matrix, it might seem so far removed as to be irrelevant to this study. Yet, it is closer in fact to the Western tradition than most are likely to realize. It is certainly very close to the contemplative strain of the Christian Middle Ages-- a strain once more evoked in part, during the modern era, by the German school of Naturphilosophie and by the Romantics, who strove for communion with Nature.²⁸

Viewed as a text, Nature is a fabric of symbols, which must be read according to their meaning. The Quran is the counterpart of the text in human words; its verses are signs, just as are the phenomena of Nature. Both Nature and the Quran speak forth the presence and the worship of God: "Soon we will show them our signs in farthest regions of the earth and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is witness over all things?"²⁹

To the teachers of Islamic Law, the Quran is merely prescriptive, Nature being present in their minds only as necessary setting for men's actions. To the Muslim, on the other hand, the Quranic text is also symbolic, just as all of Nature is symbolic. If the tradition of the symbolic interpretation of the text of the Quran were to disappear and the text thereby reduced to its literal meaning, man might still know his duty, but the 'cosmic text' would become unintelligible. The phenomena of Nature would lose any connection with the higher orders of reality, as well as among themselves; they would become mere 'facts.' This is precisely what the intellectual capacity and Islamic culture as a whole will not accept.

²⁸Nasr, pp. 21-24.

²⁹Farid, p. 1032.

The spirit of Islam emphasizes, by contrast, the unity of Nature, that unity that is the arm of the cosmological and intellectual sciences. Therefore, we see that the idea of unity is not only the basic presupposition of the Islamic arts and sciences; it dominates their expression as well.

In Islam, the intellectual symbolism often becomes mathematical, such as practicing the science of algebra which is related to geometry and trigonometry, while the direct experience of the mystic is expressed in such powerful poetry as that of Jalal al-Din Rumi, a Persian poet of the twelfth century. The instrument of gnosis is always, however, the intellect; its reflection in the human domain. The link between intellect and reason should never be broken. The intellect remains the principle of reason; and the exercise of reason, if it is healthy and normal, should naturally lead to the intellect. That is why Muslim educators and metaphysicians say that rational knowledge leads naturally to the affirmation of the Divine Unity.³⁰

PSYCHOLOGICAL FOUNDATIONS: WESTERN

So I say at once that in my humble opinion there is no 'now psychology worthy of the name. There is nothing but the old psychology which began in Locke's time, plus a little physiology of the brain and senses and theory of evaluation, and a few refinements of introspective detail, for the most part without adaptation to the teachers use . . .³¹

Jerome S. Bruner has taken into account psychology and its value to education but unlike Locke, Bruner is of the opinion that psychology should be adapted to the teachers use:

Part of the failure of educational psychology was its failure to grasp the full scope of its mission. . . .A theory of instruction, which must be at the heart of educational psychology, is

³⁰Nasr, pp. 24-26.

³¹James W. Hillesheim and George D. Merrill, Theory and Practice in the History of American Education (Pacific Palisades: Goodyear Publishing Company, 1971), pp. 215-217.

principally concerned with how to arrange environments to optimize learning according to various criteria--to optimize transfer or retrievability of information. . . .If we are to do justice to our evolution, we shall need, as never before, a way of transmitting the crucial ideas and skills, the acquired characteristics that express and amplify man's powers.³²

Jean Piaget, by his arguments, contributed to the psychological foundations of Western education. Piaget says:

As a function of general modification of action and through the influence of language and socialization, intelligence is transformed during early childhood from simple sensorimotor or practical intelligence to thought itself. Language enables the subject to describe his actions. It allows him both to reconstitute the past (to evoke it in the absence of the objects which were previously acted upon) and to anticipate future, not yet executed, actions to the point where sometimes actions are replaced by words and are never actually performed. This is the point of departure for thought.³³

Many of the behavioral sciences are based on the assumption that predictions about behavior can be made if a sufficient number of relevant variables are known. In accepting this line of thinking it pays to look at Thorndike's involvement:

In the history of educational psychology, the classical studies of Thorndike, with animals as subjects, did much to furnish a basis for principles of learning in school situations. Through the use of animal subjects, the psychologist has been able to arrange more elaborate and better controlled situations for the study of learning and other behavioral activities than is possible with human subjects. The number of investigations conducted annually with animals, and the variety

³²Jerome S. Bruner, Toward a Theory of Instruction (Cambridge: The Belknap Press, 1971), pp. 37-38.

³³Jean Piaget, Six Psychological Studies (New York: Vintage Books, 1968), p. 22.

of problems being studied today, indicate their usefulness in furnishing scientific findings for educational psychologists.

The methods psychologists use for studying human behavior are essentially the same as those used by students in other areas of science. A given kind of behavior is observed and an attempt is made to relate it to the nature of the organism and to the situation.

Understanding, prediction and control of behavior are the goals of psychology and educational psychology.

At the very heart of the psychological foundations of education are the major reasons for sending children to school. Educators say that training will enable the child to solve problems more adequately and efficiently in later life.

In the view of educators, particularly teachers, the educative process is a planned effort to guide boys and girls in the acquisition of certain skills, knowledge, and attitudes somewhat harmonious with their cultural heritage. The product of education refers to the changes in behavior that occur as a result of experience. The expanded school curricula, increased school attendance, improved teacher preparation, and broadened religious and community programs are a reflection of the needs of our society for better education of boys and girls--the citizens of tomorrow. The objectives of the homes, schools, churches and other institutions reflect the social culture of the group, their aspirations and goals.

Contributing to the psychological foundations of Western education there are a continuing line, too numerous to mention, of experimental psychologists who through their laboratory studies continue to supply valuable information on problems of learning and motivation. Because much of their work has been conducted with animals, the human factor has been eliminated, therefore increasing the objectivity of their studies. However, in their efforts to screen out the different sources of error, they confine their studies to a very limited area, such as 'The effects of olfactory cues upon learning' or 'The effect of varying the intensity of a particular visual cue upon the behavior and learning of the chimpanzee.' Because of this it is difficult to apply the findings to a total learning situation characteristic of classroom learning. Nevertheless, studies of the animal

learning in laboratory situations have furnished valuable information about the psychology of the learning process.³⁴

There are those who would rely on what is termed common sense. Concerning this, Barnett has stated: "But as Einstein has pointed out, common sense is actually nothing more than a deposit of prejudices laid down in the mind prior to the age of eighteen. Every new idea one encounters in later years must combat this accretion of self evident concepts."³⁵

John Dewey, in his contribution to the psychological foundations of Western education argued that actual thinking has its own logic if it is orderly, reasonable and reflective. He states:

When we say a person is thoughtful, we mean something more than that he merely indulges in thoughts. To be really thoughtful is to be logical. Thoughtful persons are heedful, not rash: they look about, are circumspect instead of going ahead blindly. They weigh, ponder, deliberate--terms that imply a careful comparing and balancing of evidence and suggestions, a process of evaluating what occurs to them in order to decide upon its force and weight for their problem. Moreover, the thoughtful person looks into matters; he scrutinizes, inspects, examines. He does not, in other words, take observations at their face value, but probes them to see whether they are what they seem to be.³⁶

William James, another profound thinker on the subject at hand, has stated:

. . .psychology can and ought to give the teachers help, but it is a great mistake to

³⁴Hillesheim and Merrill, pp. 215-217.

³⁵Lincoln Barnett, The Universe and Dr. Einstein (New York: William Sloan Publishing Company, 1952), p. 63.

³⁶Reginald D. Archanbault, John Dewey on Education (New York: The Modern Library, 1964), p. 247.

think that 'the science of the mind's laws' can serve to define 'programmes and schemes and methods of instruction' for immediate school-room use. Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves. An intermediary inventive mind must make the application, by using its originality.³⁷

PSYCHOLOGICAL FOUNDATIONS: ISLAMIC

Locke's contention that we have intuitive knowledge of our own existence, demonstrative knowledge of God's existence and sensitive knowledge of the existence of particular things, call to mind the following notions of Al-Ghazzali:

There are various grades of the knowledge of of God. The lowest grade is the faith of the common people based on authority and tradition. A higher grade is the knowledge of the learned based on deduction and reflection. But the highest knowledge is gained through Mukashafa [certitude]. [Mukashafa] is a certitude which is the result of the light that God instils into the heart when it is purged of vices and filled with virtues through Ilm Al-Mutamala [knowledge which comes to those who have intimacy with God].³⁸

In relation to the subject at hand Seyyed Hossein Nasr reported the following:

Al-Razi, sometimes called 'the Arabic Galen,' is the greatest clinical physician of Islam, well-known in both the West and the East. His authority in medicine has been second only to that of a vicenna whom he excelled in his observational powers. Rhazes, as his name bears out, was born in Rai where he spent the first part of his life. He is said to have been a lute player who, at the age of thirty, turned from to music to alchemy. Then, as a result of the weakening of his eyesight, relatively late in life, he devoted his whole attention to medicine.

³⁷Walker, p. 244.

³⁸Umaruddin, p. 130.

As a master of psychosomatic medicine and psychology, Rhazes treated the maladies of the soul along with those of the body and never separated the two completely. He, in fact, composed a work on the medicine of the soul in which he sought to demonstrate the way to overcome those moral and psychological illnesses which ruin the mind and the body and upset that total state of health that the physician seeks to preserve. In his book, named 'Spiritual Physick' in its English translation, Rhazes devotes twenty chapters to the various ailments that beset the soul and body of man.³⁹

In accepting the premise that the cognitive part of man is within the soul, we realize that Rhazes' contributions to the moral and psychological health of man's soul is, indeed, of fundamental importance to the learning process.

When the soul is good and virtuous, zealous to attain virtue and acquire felicity and obsessed with the winning of true sciences and certain knowledge, its owner is obliged to take thought for those things which invoke the retention of these conditions and the maintenance of these prescriptions. Now, just as in medicine, the rule for preserving the body's health is to use that which is wholesome to the constitution, so the rule for preserving the health of the soul is to prefer association and intercourse with such persons as are congenial and collaborative in respect to the aforementioned qualities. Nothing has a greater effect on the soul than a companion or close friend. For this reason, one must be on one's guard against the intimacy or fellowship of persons not adorned with these talents and especially against intercourse with men of evil and defective character, such as those who have achieved notoriety for tom-foolery and impudence, or expended their aspiration on attaining the fruits of fowl appetites or engaging in lewd pleasures. The avoidance of this class is the most important condition and the thing most necessary for one who would preserve this health.

³⁹Nasr, p. 46.

Among the means of preserving the health of the soul is a strict adherence to the obligations of praiseworthy acts, whether of the class of speculatives or that of actives; and in such a way that the soul is day by day called to account for its discharge of the obligation relating to each one. Such a concept corresponds to bodily exercise in physical medicine; indeed, the physicians of the soul go to greater lengths in the importance they attach to the present exercise than do those of the body in the weight they give to the former. This is because the soul, as it grows careless of its attention to speculation, turning aside from its reflection on realities and its immersion in ideas, inclines to foolishness and stupidity, being cut off from the material goods of the world of sanctity; and when it is stripped of the ornament of action and grows intimate with sloth, it draws near to destruction. Such divesting and abandonment necessarily produces a shedding of the form of humanity and reversion to the rank of beasts; and this is veritable inversion, from which the healthy souls take refuge with God.⁴⁰

⁴⁰Nasir Ad-Din Tusi, The Nasirean Ethics (London: George Allen and Unwin Ltd., 1964), pp. 113-114.

CHAPTER III

HUMAN GROWTH AND DEVELOPMENT

This chapter will present discussions of Western and Islamic Educational perspectives or approaches to such aspects of Human Growth and Development as related to intelligence, environment, early childhood, pre-adolescence, adolescence, gifted, handicapped and sociology of learning.

INTELLIGENCE: WESTERN

. . .but there is not just one unique, but several different kinds of intelligence, namely, abstract, social and practical. The first is manifested by the individual's ability to work with symbols, the second by his ability to deal with people and the third by his ability to manipulate objects.

Western empiricistic thought might say that intelligence is a form of adaptation, a particular instance of biological adaptation involving a striving for equilibrium in mental organization.¹

There are many theories that attempt to explain the nature of intelligence. As one studies them he soon becomes aware of the fact that there is a great deal of disagreement among authorities concerning the concept of intelligence. In fact, some say that intelligence is what intelligence tests test, and one may well speculate the implications of such a statement.

¹Sherman H. Frey and Earl S. Haugen, Readings in Classroom Learning (New York: Van Nostrand Reinhold Company, 1969), p. 158.

For example, Gilbert Ryle presented the following:
 "When we speak of the intellect or, better, of the intellectual powers and performances of persons, we are referring primarily to that special class of operations which constitute theorising. The goal of these operations is the knowledge of true propositions or facts."²

Ryle also says,

. . .an action exhibits intelligence, if, and only if, the agent is thinking what he is doing while he is doing it, and thinking what he is doing in such a manner that he would not do the action so well if he were not thinking what he is doing. This popular idiom is sometimes appealed to as evidence in favor of the intellectualist legend. Champions of this legend are apt to try to reassimilate knowing how to knowing that by arguing that intelligent performance involves the observance of rules, or the applications of criteria. It follows that the operation which is characterized as intelligent must be preceded by an intellectual acknowledgement of these rules or criteria; that is, the agent must first go through the internal process of avowing to himself certain propositions about what is to be done ('maxims,' 'imperatives' or 'regulative propositions' as they are sometimes called); only then can he execute his performance in accordance with those dictates. He must preach to himself before he can practice.³

A short way to say this is that intelligence grows out of the meaning each situation has for the individual. However, the way a child perceives a situation in relation to himself, depends upon his developmental history, his organic dynamics, his relationships with certain persons, his innate capacities, and his views of his capacities, as well as his future--of his expectancies and goals.

²Gilbert, Ryle, The Concept of Mind (New York: Barnes and Noble, 1969), p. 26.

³Ryle, p. 29.

All these factors are dynamic in any situation and should be viewed as forces that influence perception. Even though all of these factors operate for practically all children, there are qualitative and quantitative differences from child to child with regard to each factor.

INTELLIGENCE: ISLAMIC

In Ibn Khaldun's work, the Muqaddimah, his view of intelligence concurs to a large degree with Frey and Haugen's and in addition he alludes to those factors that provide intelligence. Concerning intelligence, Khaldun writes:

The habits of the crafts provide intelligence. Perfect sedentary culture provides intelligence, because it is a conglomerate of crafts characterized by concern for the (domestic) economy, contact with one's fellow men, attainment of education through mixing with (one's fellow men), and also administration of religious matters and understanding the ways and conditions governing them. All those (factors) are norms (of how to do things) which, properly arranged, constitute scientific disciplines. Thus, an increase in intelligence results from them.⁴

The Holy Quran at a number of places lays emphasis on the observation of the Universe and Nature. As observation and study are the basis of all knowledge, it has been said in (Al-Baqarah) the second chapter of the Holy Quran:

Verily in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens there with the earth after death and scatters therein all kinds of beast, and in the change of the winds and the clouds pressed into service between the heaven and the earth--are indeed Signs for the people who use their brains.⁵

⁴Khaldun, p. 406.

⁵Farid, pp. 67-68.

In these verses there are hints in respect of the various branches of learning for those who use their intelligence; for example, the creation of the heavens hints at the study of Astronomy; the rebirth of the earth draws attention to Geology; the alternation of day and night invites to study Geography; the voyages by ships and the gains derived therefrom provide an incentive for ship-engineering and trade; the rains and through them the rejuvenation of the barren land gives inducement for the study of Meteorology and Agriculture; the mention of beasts spread over the earth implies the study of Zoology. In essence, the Quran at numerous places advises man to use brain and to exercise the faculty of thinking.

There seems to be a similarity between that which Ryle calls the "intellectualist legend and that which Nasirad-Din Tusi calls the "faculty of rationality." Tusi presented the following:

The Human Soul is particularized by a faculty called the Faculty of Rationality: this is endowed with the ability to distinguish between the things perceived. Now, inasmuch as its direction is to knowledge of the realities of existent beings and comprehension of the types of intelligibles, this faculty is called, in this regard, the Speculative Intelligence; and inasmuch as its direction is to control objects, distinction between good and evil actions, and the discovery of acts for the ordering of life's affairs, so--in this sense, this faculty is called Practical Intelligence.⁶

It should be understood that the faculty of intelligence (discrimination and reason) has not been created

⁶Tusi, p. 42.

identical in all men, but dispersed in varying ranks. The Quran says: "Allah will exalt those of you who believe and those who are given knowledge to a high degree."⁷

At this juncture it is appropriate to mention the following:

The Holy Prophet made it incumbent on those who came to him to seek knowledge, to impart the same to others and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through education.⁸

The analogy here is that Islam teaches that the faculties of knowledge are entrusted to us by God and our well-being and salvation depends on whether we use them for the good of society or not.

Ibn Khaldun comments on intelligence in the following:

Intellectuality, regardless of age, comes about through the following condition: Man's ability to think comes to him (only) after the animality in him has reached perfection. It starts from discernment. Before man has discernment, he has no knowledge whatever, and is counted one of the animals . . . What-ever he attains subsequently is the result of sensual perception and the 'hearts'--that is, the ability to think--God has given him.⁹

NOTE: See: Educational Objectives: Islamic

ENVIRONMENT: WESTERN

Louis Kaplan adequately describes current thinking concerning physical, intellectual, emotional, and social growth and development in the following:

Thus what parents do to children must certainly be considered in interpreting the origins of

⁷Ali, p. 31.

⁸Ibid., p. 31.

⁹Khaldun, p. 425.

personality disturbances. Often, too, children unconsciously pattern their behavior after the behavior of parents. If parents meet their problems in an immature or abnormal way, children learn to do the same, quite independent of any inherited tendencies. Or if parents cannot relate themselves to children, the consequences are often seen in the attempts of the child to solve his problems in un-wholesome ways.¹⁰

In entertaining the notion of environment, for the purpose of evaluating its pertinence or relevance to education, there is a body of facts and ideas from the field of cultural anthropology that should be touched upon. This material has to do with the great variety of cultures that coexist in the United States and with the part that culture plays in making one child different from another. These are facts of great importance for the work of teachers:

There is no such thing as the environment of the American child. For example: a Southerner has a pattern of family relationships, an attitude toward a settled existence, toward the land, toward the stranger, toward efficiency that is different from the patterns of a person from the North or the Midwest. The fact is the functioning form provides a different background of experience from that of the suburb or the city street. Within the city, there is difference occasioned by the income bracket of the family; and within the income bracket, there is the pattern that is affected by the occupation of the father. Miners and sanitation workers and college instructors have approximately the same income but usually they provide different designs of living for their children.

Also, there are differences that have little to do with geographic factors or with income bracket or occupation. There are groups in this country that have strongly patterned ways of life that run counter to the general 'American' culture but that they regard as highly desirable. For example, there are many Indian tribes, who value their own

¹⁰Louis Kaplan, Mental Health and Human Relations in Education (New York: Harper and Row Publishers, Inc., 1959), p. 139.

culture above the culture of the white people who are their neighbors, and the people of Hawaii and other islands. In addition, there are many groups of people in the United States who recently arrived from abroad. Although they admire American technology and progress, these people often cling, deliberately or unconsciously, to the attitudes and ways of their parents, rearing their children according to their own upbringing, instilling in them the values of their own culture.

When children from such different backgrounds go to school together, they bring to the class their different backgrounds of experience, different tools for understanding, and different techniques in human relations, even though, superficially, they appear much alike. The acts and precepts of the teacher may have different meanings for them, meanings that are often different from what the teacher intended. For example: a teacher, thinking to encourage and reward a Hopi Indian girl for her lice-free hair, praised her publicly as the girl with the most careful mother; but the girl wept in distress, because for a Hopi to be singled out is a horrible ordeal.

Accordingly, we cannot treat children as if they all felt and evaluated and interpreted and reacted to experience in the same way. Neither can we treat great difference in reaction and attitude as if they were always due to individual peculiarity. When a Navajo boy calls a robin's egg 'green,' he is not color blind or ignorant; he is classifying colors as his culture classifies them. When a Mexican boy said he had an angel whispering in one ear and a devil in another, he was neither peculiar nor emotionally disturbed or even poetic; he was voicing his culture's expression of inner conflict.¹¹

ENVIRONMENT: ISLAMIC

Following are some Islamic notions of environment that are considered to be pertinent or relevant to education:

Parents should train their children in good conduct and keep them away from bad company. The care of the child must commence from the very beginning. First, of all he must be suckled by a virtuous woman. For

¹¹Ibid., p. 139.

the milk becomes a part of the child's system, nourishes the body and builds up the mind and influences it for better or for worse.¹²

The Quran and Islamic tradition has become the primary sources whereby Muslims extract the substances with which they nurture their psychological and spiritual environment. Seyyed Hasslin Nasr has written:

It should be known that instruction of children in the Quran is a symbol of Islam. Muslims have, and practice, such instruction in all their cities, because it imbues hearts with a firm belief (in Islam) and its articles of faith, which are (derived) from the verses of the Quran and certain Prophetic traditions. They are the basis of all later (knowledge). The first impression of the heart receives is, in a way, the foundation of (all scholarly) habits.¹³

For example the following Quranic verses, when sincerely embraced, bring about a warm humanizing condition within a persons mind and soul: "This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, who believe in the unseen and observe prayer and spend out of what we have provided for them."¹⁴

The expression "this is a perfect Book, means, this is a Book which possesses all those excellent qualities which a perfect Book should possess."¹⁵

¹²Umaruddin, p. 175.

¹³Nasr, pp. 66-67.

¹⁴Farid, pp. 12-13.

¹⁵Ibid., p. 13.

The verse, "there is no doubt in it, does not mean that nobody will ever entertain any doubt about the Quran. It only means that its teaching is so rational that a right-thinking person, who approaches it with an unbiased mind, will find it a safe and sure guide."¹⁶

The words, "a guidance for the righteous, means that a guidance contained in the Quran knows no limit. It helps man to attain limitless stages of spiritual perfection and makes him more and more deserving of God's favors."¹⁷

The words, "who believe in the unseen refer to anything hidden or invisible; anything absent or far away. Moreover the word as used in the Quran does not mean imaginary and unreal things, but real and verified things, though unseen. It is, therefore wrong to suppose that Islam forces upon its followers some mysteries of Faith and invites them to believe in them blindly. The words signifies things which, though beyond the comprehension of human senses, can nevertheless be proved by reason or experience. The supersensible need not necessarily be irrational. Nothing of the unseen in which a Muslim is called upon to believe is outside the scope of reason. There are many things in the world which, though unseen, are yet proved to exist by invincible arguments and nobody can deny their existence."¹⁸

¹⁶Ibid., p. 13.

¹⁷Ibid., p. 13.

¹⁸Ibid., p. 13.

The clause, they observe Prayer, refers to those who perform their prayers with all the prescribed conditions. Ahmad describes prayer in the following words:

Worship is the outer expression of the inner relationship of man to God. Moreover, God's favors surround the body as well as the soul. So, perfect worship is that in which body and soul both play their part. Without the two the true spirit of worship cannot be preserved, for though adoration by the heart is the substance and adoration by the body only the shell, yet the substance cannot be preserved without the shell. If the shell is destroyed, the substance is bound to meet with a similar fate.¹⁹

The verse, spend out of what we have provided for them according to Ahmad means anything bestowed by God on man, whether material or otherwise. Ahmad says that this verse lays down three directions and describes three stages for the spiritual well-being of man:

(1) He should believe in the truths which are hidden from his eyes and are beyond his physical senses, for it is such a belief which shows that he is possessed of the right sort of Taqwa or righteousness. (2) When he reflects on the creation of the universe and the marvellous order and design which exist in it and when, as a result of this reflection, he becomes convinced of the existence of the Creator, an irresistible longing to have a real and true union with Him takes hold of him. This finds consummation in the observance of Prayer. (3) Lastly, when the believer succeeds in establishing a living contact with his Creator he feels an inward urge to serve his fellow-beings.²⁰

The analogy here is that Islam envisages a type of environment where humans help one another in goodness and piety and do not help one another in sin and aggression.

¹⁹Ibid.

²⁰Ibid.

EARLY CHILDHOOD: WESTERN

Early childhood educators have always viewed education as taking place both in and outside of the school. . . .Friedrich Froebel, the father of kindergarten education viewed the home as the proper context of education, the parent as the proper teacher, and the earliest stages of childhood as the proper period for beginning education.²¹

Jerome Bruner is of the opinion that language is a vital element in education beginning in early childhood.

He says:

One general theme is the extent to which and the manner in which the long human childhood (assisted as it is by language) leads to the dominance of sentiment in human life, in contrast to the instinctual patterns of gratification and response found to predominate at levels below man. . . .The long process of sentiment formation requires both an extended childhood and access through language to a symbolized culture. Without sentiment (or values or whatever term one prefers) it is highly unlikely that human society or anything like it would be possible.²²

Jean Piaget's point of view, in this instance, parallels Bruner's. Piaget says:

With the appearance of language, behavior is profoundly modified both affectively and intellectually. In addition to all the real or material actions the child learns to master during this period, he now becomes able, thanks to language, to reconstitute his past actions in the form of recapitulation and to anticipate his future actions through verbal representation.²³

²¹Bernard Spodek, Early Childhood Education (New Jersey: Prentice-Hall, Inc., 1973), p. 8.

²²Bruner, p. 86.

²³Piaget, p. 17.

EARLY CHILDHOOD: ISLAMIC

The early Islamic childhood educators are in agreement with Spodek. "'Parents,' says Alghazzali, 'are responsible for looking after their children properly. The innocent child has his heart and mind pure and unblemished. His heart resembles a mirror, it reflects anything put before it. He imitates whatever he watches his parents and elders doing.'"²⁴

Ibn Khaldun's concept of language as it relates to education is similar to Bruner's and Piaget's. Khaldun says: "A speaker who possesses a perfect (linguistic) habit and is thus able to combine individual words so as to express the ideas he wants to express, and who is able to observe the form of composition that makes his speech conform to the requirements of the situation, is as well qualified as is (humanly) possible to convey to the listener what he wants to convey. That is what is meant by eloquence."²⁵

NOTE: See: Language: Islamic

PRE-ADOLESCENCE: WESTERN

Louis Kaplan alludes to pre-adolescence in the following:

Relatively few intellectuals are found among pre-adolescent youngsters. Generally, children of this age find sustained concentration difficult.

²⁴American Association of School Administrators, In-Service Education for School Administration (Washington, D.C.: Academy of Ed. Research, 1963), p. 63.

²⁵Ibn Khaldun, The Mugaddimah, Vol. III: An Introduction to History (Kingsport: Kingsport Press, Inc., 1967), p. 342.

They tend to avoid responsibility, are easily discouraged, and are quite satisfied to turn out products below their level of ability.²⁶

The significance of the earliest years on a man's future development was recognized five hundred years before Christ, by the Chinese philosopher and religious leader, Confucius. He coined the saying:

Give me the first nine years of a child's life, and he will be mine as long as he lives. This same conviction has been expressed for several hundreds of years now by the Jesuits, who are the child-rearing experts in the Roman Catholic Church.

It can be said with certainty today, in light of psychological research, that no other period in a person's entire life is as important to his development as the pre-adolescence period.

For a period of nine months, the child grows in his mother's womb. At birth the biological umbilical cord is cut. In the nine months that follow, the psychological umbilical cord can continue to maintain close contact between mother and child through the nursing process--sucking--and other bodily contacts.

Then the child begins to live in a social relationship--which is to say, a relationship of detached nearness to his parents. This relationship continues throughout the entire preschool age, and in some cases up to the age of nine, when the process of liberation from home and parents begins.

The formation of a child's character, complete with instruction in morality, begins in a very fundamental way during the first year of life. If the intimate emotional contact between mother (or, eventually, the mother substitute) and child is broken during the crucial period of infancy, the child's ability to relate to others may be damaged for all time.²⁷

²⁶Louis Kaplan, Mental Health and Human Relations in Education (New York: Harper and Row Publishers, Inc., 1959), p. 139.

²⁷Ottar Ottersen, The Most Important Years (Minneapolis: Augsburg Publishing House, 1966), p. 159.

Our newly acquired knowledge of the fundamental significance of pre-adolescence has come mainly from three sources: (1) research in and enlightenment from the field of psychoanalysis; (2) careful observations made by development psychologists in play schools and pedagogical clinics; (3) the new knowledge secured by child psychiatry, not least through the many university teachers who are involved in educational research, and the activity of counseling agencies.²⁸

PRE-ADOLESCENCE: ISLAMIC

See: Pre-School and Individualized Instruction: Islamic.

ADOLESCENCE: WESTERN

Adolescence, the transitional period between puberty and adulthood in human development may be thought of as the last period of psychological evolution where the individual approaches maturity.

This commonly excepted fact is expressed in certain psychological writings. For example, Piaget has written the following:

Indeed, pubertal changes would play only a very secondary role if the thinking and emotions characteristic of adolescents were accorded their ture significance. By comparison with a child, an adolescent is an individual who constructs systems and theories. By contrast, what is striking in the adolescent is his interest in theoretical problems not related to everyday realities. He is frequently occupied with disarmingly naive and chimeric ideas concerning the future of the world. The majority talk only about a small part of their personal creations and confine themselves to ruminating about them intimately and in secret. But all of them have systems and theories that transform the world in one way or another.²⁹

²⁸Kaplan, pp. 265-268.

²⁹Piaget, pp. 60-61.

Louis Kaplan sees adolescence as a problem period.

He has written the following:

In this post-puberty period many unsolved problems are carried over from the adolescent's puberty years such as frequent changes of mood, sensitivity over physical appearance and many old fears which crop up and press more vividly than ever before. Among these many problems school achievement looms as one of their chief worries.³⁰

ADOLESCENCE: ISLAMIC

Concerning adolescence, Al-Ghazzali has presented the following:

When he reaches the age of 'Tamiz' or discretion, he should be taught cleanliness and prayer. In Ramadan (the Islamic month of fasting) he should be induced to fast on certain days. He must be taught religious laws according to his requirements. His training should create in him a horror of theft, misappropriation, lying, and obscenity, and similar vices.

After having been educated on the above lines he must, during adolescence, be initiated into the significance of these things, and of the deeper spirit and meaning of religion. The fertility and the transitory nature of the worldly joys should be impressed upon him. The pleasure of God and the world to come should always regulate his desires and motivate him.³¹

NOTE: For further reference see: Environment: Islamic

GIFTED CHILDREN: WESTERN

About gifted children Reginald L. Jones says: "The talented or gifted person is one who shows consistently

³⁰Kaplan, p. 269.

³¹Umaruddin, p. 177.

remarkable performance in any worthwhile line of endeavor. Thus we shall include not only the intellectually gifted but also those who show promise in music, the graphic arts, creative writing, dramatics, mechanical skills, and social leadership."³²

The problem here is how can one choose the criteria whereby the non-gifted child can be distinguished from the gifted child, of course, excluding those who suffer from brain damage or some other psychopathology.

Gilbert Ryle alludes to this notion in the following: "For there need be no visible or audible differences between an action done with skill and one done from sheer habit, blind impulse, or in a fit of absence of mind. One boy may, while thinking about cricket, give by rote the same correct answer to a multiplication problem which another boy gives who is thinking what he is doing."³³

The deduction here is that gifted children are perhaps those children who have acquired the habit of performance in any worthwhile line of endeavor. Ryle says: "The ability to apply rules is the product of practice. It is therefore tempting to argue that competencies and skills are just habits."³⁴

³²Reginald L. Jones, Education of Exceptional Children (Boston: Houghton Mifflin Company, 1971), p. 1.

³³Ryle, p. 40.

³⁴Ryle, p. 42.

GIFTED CHILDREN: ISLAMIC

The Holy Quran states the following: ". . .Allah bestows His gifts on whomsoever He pleases without reckoning."³⁵

An interpretation of the preceding Quranic sentence logically includes the category of human-beings referred to as gifted children. It follows that in every age some individuals or nations, by their superior intellect and harder work, come to acquire ascendance and control over other individuals or nations. This is neither unfair nor unjust so long as proper opportunities are not denied to the less fortunate peoples also to make proper use of their talents and intelligence to earn the good things of life. Therefore with these Godly gifts the recipients have moral responsibilities. In conjunction with guiding the gifted child in the arts or the sciences the educator has a moral obligation to develop the child's moral intellect.

NOTE: See Environment: Islamic

HANDICAPPED CHILDREN: WESTERN

"As was done in Europe up to the time of Rousseau, in our country even today education is supposed to mean that the child should be made to copy fully his elders in dress, manners, talking and walking and also in thoughts and emotions. . .Rousseau, Froebel, Tolstoy, and in her age, Madame

³⁵Farid, p. 86.

Montessori, have laid great stress on the above mentioned principles in their systems of education."³⁶

The acceptance of the above guidelines, as the system of education, would tend to place those children who are crippled, physically disabled or mentally deficient in the category of the handicapped. Therefore, in teaching handicapped children the teachers best efforts should be directed to studying thoroughly the child's nature and doing his best to help him attain perfection in his own way.

Following are some of Reginald L. Jones' thoughts concerning handicapped children:

Children vary tremendously in the degree of intellectual capacity with which they function, ranging from extremely inferior to extremely superior levels. If we measure their intellectual capacity by means of an intelligence test, we find that a large percentage clusters around the middle portion of the range. By definition, we call these children 'average.' A small percentage ranks at such a low level that we term them 'feeble-minded,' or handicapped and an equally small percentage ranks at such a high level that we term them 'genius.' Between the highest and lowest levels there is a very large range--a continuum--which comprises all the intervening levels of intellectual capacity.

Children range all along this continuum, differing from each other in both the amount of intelligence they display (quality). There is no sharp break along this continuum. For convenience, we may term those who rank below some arbitrarily selected point as handicapped, just as we may term those who rank above some arbitrarily selected point as superior.

Although there have always been handicapped children, in recent years a more adequate recognition

³⁶Educational Research Academy, Concepts of Great Men (Pakistan: The Educational Press, 1965), pp. 128-129.

of the nature of their specific characteristics and problems has developed. This is recognized by the recent appearance of research and development programs for the handicapped and educational courses specifically designed to train teachers in the care and education for handicapped children.

In 1904 Alfred Binet and Thomas Simon developed the now famous Binet-Simon test to identify mentally retarded children in the public schools. It has been translated and revised for use in many countries throughout the world. In this country, the best known revisions were made by Goddard, Yerkes, Kuhlman and Terman. These intelligence tests made the measurements and detection of mentally handicapped children more accurate and their use stimulated important movements in planning more effectively for children in the public schools.

Widespread deficiencies ranging across the cognitive, affective, motivationally and social areas have been found in deprived children. Compensatory programs have, therefore, aimed at exposing the children to a different and wider range of almost every type of stimulus deemed to be beneficial (e.g., better equipment, parent participation, trips, and perceptual training). In essence, this approach assumes that all of these factors contribute an equal amount to the alleviation of the deficits found in the handicapped child.

Recent research has shown consistently that verbal ability, the cornerstone of intellectual as well as academic progress, is a particular handicap of children from poverty areas. Various attempts have been made to develop and enhance verbal ability of young children in Project Head Start and similar programs as well as in some compensatory education programs at the kindergarten and primary levels in public schools.

Generally represented in these programs are two schools of thought: the prescriptive-instructional approach (currently prevalent in experimental and research programs) and the developmental approach. The former includes three types of methods. One stresses imitation, repetition, and practice in teaching standard English to disadvantaged (handicapped) pre-schoolers, while the second is programmed

learning, based on the learning theory of reinforcement and B.F. Skinner's principles of operant conditioning. The third is a revival of the Montessori method, with its emphasis on sense training oriented toward the learning of the basic tool subjects. The focus is on the materials used by the child, as in programmed learning, although the child selects the materials he wants to use at any particular time and he, rather than the programmer, determines the sequence of tasks. There is a minimum of interaction between the teacher (who assumes a supervisory role) and children, as well as among children--each child works individually and silently with equipment related to the learning of basic skills.

In some instances there are children who have incurred a mild neurological impairment and, as a result, may have severe learning disabilities, or any exhibit behavior deviations which make adjustment in the regular classroom difficult, even though their intelligence scores are within the range for 'normal.' The problems which these children present to the regular classroom teacher are many. There are, however, few courses or experiences in the teacher-training curriculum which would prepare a teacher to cope with a brain injured child. To continue these children in regular classrooms would extend the concept of individual differences quite beyond its intended meaning.

In order to identify these children in a practical way, a description of the symptoms which they display will be helpful. There is one group of related symptoms of physical behavior which is commonly referred to as 'organic drivenness.' This syndrome includes impulsive behavior, hyperactivity, distractibility, difficulty in maintaining a quiet attitude, difficulty in maintaining attention, manual incoordination, impulsive motor discharge and sensitivity to extraneous stimuli.

There is a second constellation of traits in the area of social behavior. This group is characterized by asocial behavior. Their asocial behavior is indicated by inner impulsiveness and disinhibition. These children may have difficulty in learning social and cultural norms and group conformity.

There is a third syndrome in the area of speech and language functions. This may include aphasia or dysphasia; that is, irregular speech development and speech impediments. This syndrome may also include alexia or dyslexia, the inability to recognize printed symbols, and retardation in reading development. It frequently includes dysgraphia, illegible writing, a lack of coordination in writing and drawing, and a confusion between letters and sounds. This third syndrome may be related to impairment in the speech and motor areas of the brain and to perceptual retardation.³⁷

HANDICAPPED CHILDREN: ISLAMIC

Of course, Islamic education is concerned with studying and directing the child's nature in order to help him attain perfection in his own way, however, particular chastisements and regulations are entertained whereby the child will escape acquired disabilities. This is alluded to in the following quotation:

. . .a nurse must be chosen, who is neither stupid nor diseased, for bad customs and most diseases are transmitted by the milk from the nurse to the child. (The word 'Nurse' is interchangeable with the word 'Mother'.) Beware of approving for the child a nurse diseased and mean of mind. The nature that enters the body with the milk leaves it only when the soul does. When once his suckling is complete, one must concern oneself with the discipline and training of his character before destructive dispositions gain a hold; for the infant is apt, and inclines the more to reprehensible dispositions by virtue of the deficiency and the need in his nature. The first principles of discipline is to keep him from mingling with the contrary-minded, for frequenting them and playing with them must inevitably corrupt his nature. The soul of an infant is malleable and all the quicker to accept form from its peers.

³⁷Jones, p. 343.

He must be awakened to a love of nobility, especially such nobilities as he can attain merit to by intelligence, discrimination and piety--not those dependent on property and race.³⁸

SOCIOLOGY OF LEARNING: WESTERN

What children know depends on cumulative and trans-generational factors. Evelyn Kessler relates to this in the following:

Culture can be passed not only from parents to children, as in the case with inherited characteristics, but also from child to parent, and even between people who share neither the same space nor the same time. By turning to your library, you can read the works of people who are long dead, or who, though alive in your time, live a great distance from you. The transmission of culture is through learning. An individual absorbs the ways of his native specific society gradually, as well as formally, and so completely that he comes to regard these ways as natural. This process is called enculturation. Enculturation includes not only the obvious patterns, such as language, food preferences, the uses of artifacts, and so forth. It also includes role behavior and reaction expectations.³⁹

C. Wright Mills holds that public education in America has become just another mass medium to serve the ends of the power structure: "The schools have become mere occupational and social elevators, and are timid politically at all levels. This institutional design has produced grossly ill-equipped people, who lack the know-how, the moral commitment and the spirit to deal adequately with a power structure

³⁸Tusi, pp. 166-167.

³⁹Evelyn S. Kessler, Anthropology: The Humanizing Process (Boston: Allyn and Bacon, Inc., 1974), p. 40.

which is as astute, or more astute, than has been the case in American society heretofore."⁴⁰

Mills' charge is that the failure of public education has assisted the power structure because education is not relevant; i.e., it has not provided the majority of the populace with up-to-date knowledge, or with a courageous moral fibre which could be used by them to combat the works of the power structure.

For example,

while it is doubtlessly important to keep alive the "Spirit of 76" as symbolic of the beginning of a new system of government dedicated to liberty and democracy, and to respect George Washington as an exemplar of a new democratic way of life, these symbolic images and others like them are inadequate for the industrial and technological twentieth century 1971. Yet teachers and textbooks dwell on concepts and images of this type. Deserving as the concepts are, and heroic as these men were, they operated in a social context which has changed enormously as far as this notion is concerned. Certainly knowledge about them is desirable for perspective and for continuity between our age and all that preceded it, but a disproportionate amount of time is devoted to their study to the exclusion of concepts and images which would better equip the young to meet the problems and cope with the issues today."⁴¹

⁴⁰Jones, p. 302.

⁴¹Ibid.

Liberal education, then, is the kind of public education Mills prescribes. By "liberal education" he means liberating education, of which the end product is self-development; i.e., the self-educating, self-cultivating man or woman who possesses skills, sensibilities and values. To achieve this end, Mills outlines the following procedures:

We must begin with what concerns the student most deeply. We must proceed in such a way and with such materials as to enable him to gain increasingly rational insight into these concerns. We must try to end with a man or a woman who can and will by themselves continue what we have begun: the end product of the liberal education, as I have said, is simply the self-cultivating man and woman.⁴²

SOCIOLOGY OF LEARNING: ISLAMIC

Islam teaches that what children know is governed by their exposure to the sociology of Islamic principles. One writer says: "The student should study successively the principles of Islam, the principles of jurisprudence, disputation, and then the Prophetic traditions and the sciences connected with them."⁴³

Islamic education is a medium to serve the ends of humanity. The moral laws enunciated by the Quran are,

⁴²Jones, p. 302.

⁴³Khaldun, p. 304, Vol. III.

therefore, means of channeling human power into moral conducts. Moral conduct is pertinent to a civilization that is to be progressive, humane and peaceful. Without its manifestation there would be no civilization, no culture or no society that can truly be called a civilization in the true sense of the word.

According to Islam, the way to achieve this is to socialize moral laws, to de-individualize morality, to change the objective or moral life from individual salvation into social well-being and social harmony. In short, to establish a social order in which the will to power of the individuals and the collective whole is yoked to the enhancement and enrichment of moral and spiritual values. It is not intellectual speculation concerning the good life, but the actual experiencing of it in the give-and-take of human intercourse which can motivate it and channel out for it the proper laws and moral standards.

The sociology of life that Islamic education teaches is described in the Quran and can be summarized in the light of the following verse: "Surely Allah enjoins the doing of justice and the doing of good to others; and giving to the kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed."⁴⁴

NOTE: See: Individualized Instruction and Pre-School: Islamic

⁴⁴Farid, p. 571.

CHAPTER IV

THE INSTRUCTIONAL PROCESS

This chapter will cite opinions of Western and Islamic educational relationships or approaches to such aspects of the Instructional Process as related to the teaching process, the learning process, grouping classroom management, classroom discipline, flexible scheduling, educational objectives, instructional methods, instructional media, teacher-made test, standardized test, evaluation and individualizing instruction.

THE TEACHING PROCESS: WESTERN

Primarily the teaching process deals with the rationales which lie behind roles that might be expected of a teacher. Spodek describes these rationales in the following:

Behavior analysis combines familiar educational techniques in a unique way to provide a new kind of learning opportunity for young children. The program includes aspects of team teaching, non-graded classrooms, programmed instruction, individualized teaching, and token reinforcement systems. The result is an education system which accelerate the learning and achievement of the children, and unites professional educators, paraprofessionals, and parents in the teaching process.¹

¹Spodek, p. 164.

However there is a connection between process and the product of thinking and the internal and necessary connection between the actual process of thinking and its intellectual product is overlooked by two opposite educational schools. They are described in the following:

One school thinks that the mind is naturally so illogical in its processes that logical form must be impressed upon it from without. It assumes that logical quality belongs to organized knowledge and that the operations of the mind become logical only through absorption of logically formulated, ready-made material. In this case, the logical formulations are not the outcome of any process of thinking that is personally undertaken and carried out. The formulation has been made by another mind and is presented in a finished form, apart from the processes by which it was arrived at. Then, it is assumed that by some miracle its logical character will be transferred into the minds of pupils. The adoption by teachers of this misconception of logical method has probably done a great deal to bring pedagogy into disrepute.

The other type of school accepts the underlying premise of the opposite educational theory. It also assumes that the mind is naturally adverse to logical form. It bases this conviction upon the fact that many minds are rebellious to the particular logical forms in which a certain type of textbook presents its material. From this fact it is inferred that logical order is so foreign to the natural operation of the mind that it is of slight importance in education. At least in that of the young, and that the main thing is just to give free play to impulses and desires without regard to any definitely intellectual growth. So the mottoes of this school are 'freedom,' 'self-expression,' 'individuality,' 'spontaneity,' 'play,' 'natural unfolding,' and so on. In its emphasis upon individual attitude and activity, it sets slight store upon organized subject matter. It conceives process to consist of various devices for stimulating and evoking, in their natural order of growth, the native potentialities of individuals.²

²Spodek, pp. 82-83.

THE TEACHING PROCESS: ISLAMIC

A systematic series of actions directed towards transporting man to spiritual regions is at the heart of the Islamic process. The series of actions are prescribed in the Holy Quran and when they are followed they awaken in man, through his reasoning, faith in one God. Upon this topic the following verse has bearing: "O Thou soul! That art at rest and restest fully contented with thy Lord, return unto him, He being pleased with thee and thou with Him: so enter among My servants and enter into My Paradise."³

Ahmad comments on the previous verse in the following words:

It should be borne in mind that the highest spiritual condition to which man can aspire in this world is that he should rest contented with God and should find his rest, his happiness, and his delight in Him alone. This is the stage of life which we term the heavenly life.

The pure and perfect sincerity, truth and righteousness of a person are rewarded by Almighty God by granting him a heaven upon this earth. All others look to a prospective paradise but such a one enters paradise in this very life. It is at this stage, too, that a person realizes that the prayers and worship which at first appeared to him as a burden, are really the sustenance on which the growth of his soul depends and that this is the basis of his spiritual development. He then sees that the fruit of his efforts is not to be gathered in a future life only.⁴

³Farid, p. 1356.

⁴Ahmad, p. 89.

Nasirad-Din Tusi describes the teaching process in the following: "The Islamic teacher uses whichever process that enables the student to recognize the modality of things. In reality, it is a science of instruction and a sort of instrument for the acquisition of the unknown. In essence, the process is Speculative Philosophy."⁵

THE LEARNING PROCESS: WESTERN

The learning process may be described as teacher attitudes toward principles of learning. There are many Western educators who believe that our learning process is sorely in need of change. Lewis Mayhew says: "The body of knowledge is expanding even faster than the body of students. Clearly, if coming generations of college students are to keep pace with a world of accelerating change, the learning process itself will have to undergo accelerating change."⁶

On the other hand, learning may be defined as the act or process of acquiring knowledge or skill, however, Jerome S. Bruner believes that the act or process of acquiring knowledge or skill depends largely upon the learner. Bruner says: "There are better means to that end than teaching. Unless the learner also masters himself, disciplines his taste, deepens his view of the world, the 'something' that is got across is hardly the effort of transmission."⁷

⁵Tusi, p. 28.

⁶Lewis B. Mayhew, Higher Education in the Revolutionary Decades (Berkeley: McCutchan Publishing Corporation, 1967), p. 342.

⁷Bruner, p. 73.

THE LEARNING PROCESS: ISLAMIC

Ibn Khaldun describes the Islamic learning process in the following quotation: "A scholars education is greatly improved by traveling in quest of knowledge and meeting the authoritative teachers (of his time). The reason for this is that human beings obtain their knowledge and character qualities and all their opinions and virtues either through study, instruction, and lectures, or through imitation of a teacher and personal contact with him."⁸

Nasirad-Din Tusi is of the opinion that the teacher is extremely relevant to the learning process. Tusi remarks:

In truth, the teacher is a corporal master and a spiritual master, his rank in veneration being below that of the Primary Cause but above that of human fathers.

Alexander was asked whether he loved his father or his teacher the more, to which he replied: 'My teacher, for my father was a cause of my transitory life, whereas my teacher was a cause of my life ever lasting.'⁹

The conclusion here is that a student who shows love and veneration to a capable teacher is, by his own attitude, participating in the learning process.

GROUPING: WESTERN

In regards to grouping Eric Hoyle mentions the following:

Homogeneous grouping is the classification of pupils for the purpose of forming instructional groups

⁸Khaldun, p. 307, Vol. III

⁹Tusi, pp. 204-205.

having a relatively high degree of similarity in regard to certain factors that effect learning. However, many different schemes fit this definition, and a wide variety of programs and practices have emerged, all of which involve some form of classification or selection of students, each aiming to increase either teaching or learning effectiveness. The task of organizing instruction is more difficult in heterogeneous groups than in homogeneous groups.¹⁰

GROUPING: ISLAMIC

Islam teaches that if it is best to put particular students in groups, the aim being to increase either teaching or learning effectiveness, then do it. For example, the Islamic school within the Ahmadiyya Movement, in Rabwah Pakistan, groups blind students together for the purpose of memorizing the Quran.

Avicenna says, "It is necessary for the teacher to study the capacities of his pupil and to use a method of teaching that may not be beyond his understanding. If classes are formed, after an intelligence test of the students, excellent results can be achieved."¹¹

CLASSROOM MANAGEMENT: WESTERN

Classroom management can be defined as dealing with those duties of classroom teachers that be outside the field of instructional methodology, such as making assignments, taking attendance, keeping a grade book, cataloging materials,

¹⁰Eric Hoyle, The Role of the Teacher (New York: Humanities Press, 1969), p. 23.

¹¹Zuberi, p. 13.

etc. Nicholas J. Long alludes to classroom management in the following words: "There are four major alternatives to handling behavior. They are: permitting, tolerating, interferred and preventive planning . . . The task is to find the right combination of techniques for each child."¹²

CLASSROOM MANAGEMENT: ISLAMIC

Islamic thinking about classroom management is that the pupil will manage himself as soon as he realizes the man's ability to think is a special natural gift which God created exactly as He created all His other creations.

The Quran says: "And He has pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who use their understanding."¹³ The understanding here is that when an Islamic scholar reflects on the amazing order that exist among the heavenly bodies he then realizes that God, the Creator and manager of this infinite creation, loves order. This realization informs the scholar that he is part of this orderly network and to not comply with the teachers scheme would be an abuse of a God-given privilege.

When the pupil understands this his thinking means the beginning of orderly and well-arranged human actions.

¹²Nicholas J. Long, Conflict in the Classroom (Belmont: Wassworth Publishing Company Inc., 1971), p. 442.

¹³Farid, p. 556.

CLASSROOM DISCIPLINE: WESTERN

Classroom discipline is frequently referred to as the development within individuals of self-control. Some educators believe that the giving of rewards constitutes one of the most valuable tools teachers have at their disposal.

Dr. Benjamin Fine doesn't suggest the giving of rewards as a valuable disciplinary tool, however, he has presented the following point of view:

I'll make my position clear at once, I'm opposed to corporal punishment. I don't believe you can better discipline through the switch, the paddle, or the back of the hand. Fear breeds fear, and hatred breeds hatred. A good teacher should not lose her temper. If she does, she should leave the classroom and cool.

Unfortunately, a recent teacher opinion poll, taken by the National Education Association, found that in the answer to the question: 'Do you favor the judicious use of corporal punishment as a disciplinary measure in elementary schools?' 72 per cent of the teachers said, 'yes' and only 22 per cent said, 'no.' Moreover, 58 per cent of the high school teachers favored corporal punishment, whereas 35 per cent were opposed to it. You ask how we can bring discipline into the classroom. There is no single formula. I do know that the better teachers do not have to resort to the switch. The poorest teachers need the prop of physical punishment more than the good ones.¹⁴

In 1960 A. S. Neill presented a book entitled "Summerhill" wherein a radical approach to child rearing was announced. Neill's ideas described a classroom where students had complete freedom. Neill conceived this

¹⁴Benjamin Fine, Your Child and School (New York: The Macmillan Company, 1965), p. 238.

complete freedom as the teachers most valuable tool. However, his educational theories have at one and the same time, been championed by some of the country's leading thinkers and utterly derided by scholars and specialists of equal eminence. For example, Max Rafferty, California State Superintendent of Public Instruction, regards the atmosphere of Summerhill as utterly iniquitous. He writes, "I would as soon enroll a child of mine in a brothel as in a Summerhill."¹⁵

Another point of view is as follows: "On the other hand John Culkin, a Jesuit priest, regards Summerhill as a holy place."¹⁶

CLASSROOM DISCIPLINE: ISLAMIC

NOTE: See: Classroom Management: Islamic

FLEXIBLE SCHEDULING: WESTERN

Lifton M. Walter describes Flexible Scheduling in the following terms: "Flexible Scheduling involves the technology of scheduling and the educational parameters of scheduling. The increasing power and militancy of teacher organizations have made classroom teachers a potent force in the development of curriculum and procedures."¹⁷

¹⁵Hart Publishing Company, Inc., Summerhill: For and Against, Library of Congress Catalog Card No. 77-88862 (United States of America, 1970), p. 2.

¹⁶Hart, p. 2.

¹⁷Lifton M. Walter, Educating For Tomorrow (New York: John Wiley and Sons, Inc., 1970), p. 32.

No doubt in this day of technological advancement, instructional television may become an important aid to flexible scheduling; however, TV has not yet reached its summit. To illustrate this point a view point of Sidney G. Tickton follows:

Where a school or university receives the signal of a broadcast station, or any signal over which it does not have full control, the problem of scheduling becomes critical. If tenth grade mathematics is to be offered at 11:00 a.m., for instance, fitting it simply into one large high school would be quite an achievement, but arranging an entire school system for it would be an administrative miracle. Under present circumstances, then the school with its own recording and playback ability has a distinct advantage, especially if it has the internal ability to distribute more than one signal at a time. As it happens, very few schools are so equipped, and only a small percentage of our nation's classrooms are capable of receiving and showing television pictures. Therefore, as we design production centers and other centralized TV establishments, we become part of the educational establishment that tends to forget that the drama's leading character is the student.

With very few exceptions, television is usually simply dumped on established curricula and administrative systems. As such, it becomes an addendum, an adjunct, and ultimately an insignificant line item in the annual budget. Solid attempts to use the medium effectively are few. Television has simply not caught the fancy of those who make big educational decisions.¹⁸

FLEXIBLE SCHEDULING: ISLAMIC

Flexible Scheduling is a technical and conventional matter. Its numerous aspects are all alike or similar, because of its conventional and technical character. The

¹⁸Sidney G. Tickton, To Improve Learning, Vol. I: An Evaluation of Instructional Technology (New York: R. R. Bowker Company, 1970), p. 147.

essential factor here is that the teacher should teach to his maximum capacity and the student should absorb that which is being taught to his maximum capacity irregardless of scheduling.

EDUCATIONAL OBJECTIVES: WESTERN

Kingsley Price expresses ideal Educational Objectives in the following:

The purpose of public education is to reproduce the national culture from one generation to another, to develop in the student the national character. This character expresses national manners, customs and tastes; but its chief trait is that it provides for those who wear a spontaneous inspiration to work for the general will or good of the nation. In subjecting one's own life to the welfare of the whole, one finds the only freedom which is genuine. He desires the public good, advancing it either by sacrificing his particular inclination in its favor or by contributing to it all his own positive force. Everything he desires is within his power to achieve and he is both happy and free. The promotion of freedom through submission to the general will is the goal recommendation for public education.¹⁹

EDUCATIONAL OBJECTIVES: ISLAMIC

The Islamic Educational Objectives are basically the same as those of Kingsley Price, with strong stress put on moral and ethical objectives as well as cognitive objectives. The only difference, perhaps, is that in Islam these objectives are gained primarily by the complete submission to the will of God. In order to explain this notion the

¹⁹Kingsley Price, Education and Philosophical Thought (Boston: The John Hopkins University, 1969), p. 349.

following Islamic belief is presented: "A concept of God, the absolute author of the universe, is developed where the attributes of creativity, order, and mercy are not merely conjoined or added to one another but interpenetrate completely."²⁰

INSTRUCTIONAL METHODS: WESTERN

It seems that instructional methods evolve from operant conditioning. B. F. Skinner has this to say: "This fact appears to depend upon the culture. The individual continues to receive many forms of casual instruction from members of the group outside his family, where the variables available to the group are similar to those in ethical control."²¹

It appears that Skinner realizes that behavior analysis is an instructional system that follows a standard but flexible pattern. He also cites the following:

Operant conditioning shapes behavior as a sculptor shapes a lump of clay. Although at some point the sculptor seems to have produced an entirely novel object, we can always follow the process back to the original undifferentiated lump, and we can make the successive stages by which we return to this condition as small as we wish. At no point does anything emerge which is very different from what preceded it. The final product seems to have a special unity or integrity of design, but we cannot find a point at which this suddenly appears full grown in the behavior of the organism. It is the result of a continuous shaping process.²²

²⁰Rahman, p. 33.

²¹B. F. Skinner, Instructional Methods (New York: The Free Press, 1965), p. 403.

²²Skinner, p. 91.

Piaget has a similar view point.

The functioning of a behavioral scheme implies the functioning of the entire organism, the whole person. He alone exists and functions. When we focus on structures of knowing, we intentionally leave aside other aspects (e.g., motivational) which are always part of the total picture. But even when we limit our attention to the knowing aspect of behavior, we must realize that all knowing schemes are related to each other and none can function in splendid isolation. Depending on the generality of schemes, each scheme stands in a hierarchical, active relation to schemes above it and below it.²³

INSTRUCTIONAL METHODS: ISLAMIC

The Islamic instructional method is basically singular in its parameters meaning that the system of action prescribed within the Quran has become the basis of instruction, the foundation for all habits that may be acquired later on. Fazlur Rahman says in the following:

As the Quran gradually worked out its world-view more fully, the moral order for men comes to assume a central point of divine interest in a full picture of a cosmic order which is not only charged with a high religious sensitivity but exhibits an amazing degree of coherence and consistency. A concept of God, the absolute author of the universe, is developed where the attributes of creativity, order, and mercy are not merely conjoined or added to one another but interpenetrate completely.²⁴

Therefore it logically follows that from a system of action, which holds God to be the absolute author of the universe, comes the Islamic instructional method. God says in the Quran the following: "To Him belong creativity and ordering or commanding."²⁵

²³Piaget, p. 42.

²⁴Rahman, p. 33.

²⁵Ibid., p. 33.

The objectives may best be explained by the following words:

All moral qualities fall under two heads: (a) those which enable a man to abstain from inflicting injury upon his fellow men, and (b) those which enable to do good to others. To the first class belong the rules which regulate the motives, designs, and actions of man so that he may not injure the life, property, or honor of his fellow beings through his tongue or hand or eye or any other member of his body. The second class comprises all rules calculated to guide the motives and actions of man so as to enable him to do good to others by means of the faculties with which God has endowed him, or to proclaim the glory or honor of others or to forbear from imposing a penalty which an offender has incurred (thus conferring upon him the positive benefit of having escaped a physical punishment or loss of property which he would otherwise have suffered), or to punish him in such a manner that the punishment turns out to be a blessing for him.²⁶

The cardinal objective is to obtain, by drinking of the cup of knowledge of God, those Divine blessings which bring about spiritual blessings. After achieving this objective the Muslim realizes that he has been blessed, by God, with the paradise upon earth which is granted to the spiritual man. Referring to this Almighty God says: "And for him who fears his Lord and stands in awe of His majesty and glory there shall be two paradises: one in this world and the other in the life to come."²⁷

The educational objectives should be of a positive nature and the type that can be put into action. The primary educational objectives should be to teach the child simple

²⁶Ahmad, p. 44.

²⁷Farid, p. 1160.

rules of citizenship and at the same time introduce religion to him. The secondary objective should not be confined to the development of mind alone, but it should also develop moral values. At the college stage, we should see whether our education is national, whether it produces in the students an aptitude for investigation and research and whether it places before them correct ideals.

The overall thought is that the best educational objective is knowledge which benefits the human being and the society.

INSTRUCTIONAL MEDIA: WESTERN

According, to A. A. Lumsdaine:

The word 'instructional,' as employed here, embraces many of the connotations of the terms training and education. Instruction is used as a generic term referring to any specifiable means of controlling or manipulating a sequence of events to produce modifications of behavior through learning . . . instructional media refers to a class of instructional resources, e.g., films, or to a group or subset of such a class. The terms instruments and media can include both instructional materials prepared for teaching a particular subject matter or the combination of equipment and associated materials.

Instructional resources which can aid in the learning process include, in addition to the teacher, a wide variety of tools, devices, materials, and other 'aids' broadly speaking, these either present information to the learner or afford opportunities for him to make responses which help him to learn or indicate what he has learned.²⁸

²⁸A. A. Lumsdaine, Instruments and Media of Instruction: Handbook of Research on Teaching, ed., N. L. Gage (Chicago: Rand McNally and Company, 1967), p. 584.

To a large degree the computer has become a helpful medium in education. In assessing the computer, Sidney G. Tickton presented the following:

Where it is not practical or desirable to have a computer interact directly with students, it can be used as an information system to aid teachers in the individual monitoring and management of student progress. The Instructional Management System (IMS), developed by System Development Corporation, and currently being used experimentally in two California schools, provides such capabilities. Other systems, designed for similar purposes, include the Individually Prescribed Instruction (IPI) system developed by the University of Pittsburg, and the Program for Learning in Accordance with Needs (PLAN), developed jointly by the American Institute for Research and Westinghouse Learning Corporation.²⁹

INSTRUCTIONAL MEDIA: ISLAMIC

Islamic Instructional Media is also that medium of instruction implemented by teachers for students for the purpose of helping the students attain a stated objective.

Types of Media:

The same as those in the Western Instructional Media.

Lectures and seminars are also a means of communicating Islamic thought. Traveling for the purpose of seeking knowledge is also an instructional media and has been so since the early days of Islam. Intinerant students have been known to travel long distances to follow the lectures of famous teachers. The study of the Hadith and

²⁹Tickton, p. 207.

Sunnah, the putative reports of deeds and sayings of the Prophet and his Companions, gave the earliest and the most powerful impetus to this scholastic journeys. There are reports in medieval Islam of People who had heard more than a hundred teachers. "Making ready for the road" is a key-phrase aptly summing up this movement of acquisition of knowledge.

The Islamic way of life is instructional media. Examination of the entire universe is a media and many verses in the Quran directs to this examination; for example, we read:

Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens there with the earth after its death and scatters therein all kinds of beast, and in the change of the winds and the clouds pressed into service between the heaven and the earth--are indeed signs for the people who use their understanding.³⁰

Therefore using ones understanding, in reflecting on the universe, is a kind of research that is a media.

1. QURAN: The religious book that Muslims believe to be the words of God, the foundation of all, the source of Islam and the sciences and the basis of instruction.
2. HADITH: The inclusive term for all that has been handed down about the Prophet, all that is attributed to his authority by an accredited series of narrators.
3. SUNNAH: A duty commonly enjoined by the Prophet either by way of injunction or deeds or approvals, tacit or expressed.

³⁰Farid, p. 67.

TEACHER-MADE TEST: WESTERN

Robert L. Thorndike describes Teacher-made Test in the following terms:

Teacher-made Test may be defined as the construction and use of informal objective, performance, essay and oral examinations. It should be recognized that the classroom teacher at least the typical elementary or secondary school teacher, seldom is interested in pure measurement. Frequently, he is engaged in a constant process of interacting with students and making tentative value judgments on the basis of such interactions. At the most, the Teacher-made Test gives only partial information about the students reliability and progress.

The examination he administers is simply one source of information about the progress of the student.³¹

In some instances injustices exist in injustices in the following terms:

The cloud of deception and hypocrisy that hangs over the slum school casts its shadow over all the schools. Ways of thinking that are used to justify differences in the quality of education become part of the ideology of the entire system, suburban as well as inner city. When students are not college material, white skin and middle-class status do not protect them from the scorn that they merited in their teachers eyes, as many a parent will testify. White or black, rich or poor, they have to learn that the people who created objective test believed as an article of faith that all the questions they made up had one and only one correct answer. Over and over, it is striking how rigid teachers tend to be and how difficult it is for children who haven't been clued in on this rigidity to figure out what the teacher expects in the way of suppression of original and clever responses.³²

³¹Robert L. Robert, Educational Measurement (Washington: American Council on Education, 1971), pp. 273-274.

³²Milton Schwebel, Who Can Be Educated? (New York: Grove Press, Inc., 1968), p. 12.

TEACHER-MADE TEST: ISLAMIC

In a recent world survey of education an observation of testing was made in the Islamic country of Kwait Arabia. Some of the results of that observation is as follows:

Education is directly or indirectly oriented to examinations. When teachers and students realize that their achievements are assessed on the basis of examination results they begin to devote most of their time and attention to examination requirements. Since many of the vital components of education are not measureable in quantitative terms, too much preoccupation with external examination tends to exclude important aspects of education. Hence efforts are being made to develop a more satisfactory system of evaluation. The weight of written final examination has been reduced and replaced by evaluation of classroom work. A system of cumulative records has been introduced to assure better assessment. The development of more objective examinations where the emphasis will be more on application of knowledge than on memorization of factual information is being initiated.³³

The Quran says: "Those whom God guides, no one can lead astray," and "those whom God leads astray have no one to guide them."³⁴ The preceding Quranic verse is usually devoutly embraced by Islamic students.

STANDARDIZED TEST: WESTERN

K. C. Garrison alludes to the Standardized Test and the Teacher-made Test in the following words:

³³UNESCO, The Handbook of Educational Organization and Statistics, Vol. I: World Survey of Education (Paris: UNIPUB, 1955-71), p. 724.

³⁴Farid, P. 369.

Standardized Tests are usually the multiple-choice type or some kind of comprehensive random achievement monitoring. Recently, there have been developments in the direction of improved simulation of criterion situations related to educational objectives.

Both the standardized and the teacher-made test must be valid, reliable and usable if the desired outcomes are to be achieved. Similarly, both standardized and teacher-made tests can be either performance or paper-and-pencil measures. They can be either objective or subjective, true-or-false questions or essay, although in practice almost all standardized tests are objective in design.

As an educator the teacher is concerned with such questions as, are the students making progress in the direction of the goals appropriate to a particular learning situation? If so, how much progress is being made and what is the evidence that progress is being made?

The difficulty of presenting meaningfully the results obtained from an educational test can be illustrated by a pupil's score on a science test given by the teacher. The teacher may determine the pupils score by the number of items that were correctly answered or by the per cent of the total number correctly answered. Both scores are meaningless, providing other information is not available. For example, if there are fifteen exercises and the pupil answers ten of them correctly, his score would be $66 \frac{2}{3}$ per cent correctly answered. The teacher may also consider this in terms of the actual number of items correctly answered which is thirty. This would be a raw score, that is, the quantitative amount correctly performed. In this case the student is credited with one point for each item correctly answered. The teacher may prefer to give the pupil two or more credits for items only partially answered. In this circumstance a larger raw score is obtained and recorded by the teacher.

The standardized test is usually constructed by a specialist or a group of specialists working as a team.

Perhaps the most significant difference between the standardized and the teacher-made test

lies in the furnishing of norms. Norms actually represent scores attained on the test by given groups of individuals. By comparing the score a student makes on a given test with a comparable norm group, the teacher gains more understanding of that student's relative achievements.³⁵

On the other hand, Milton Schwebel has a different point of view than Garrison concerning testing. Schwebel's notion is as follows:

From the contemporary theory of intelligence, which is little different from the Platonic conception of man, have come such modern derivatives as the IQ test. Though not inherently good or bad, it has become, through the use made of it, an instrument of subtle torture that adversely affects the child's self-expectations and self-concept, and his parent's and teachers' expectations and concepts of him. It has falsely given everyone the belief that it measures something immutable and predictive of the child's powers to develop intellectually. It has done this for individuals of all social classes and for groups in the lower classes, and it has served to justify differential education: high-quality academic education for the higher classes and low-quality general or vocational education for the lower classes.³⁶

STANDARDIZED TEST: ISLAMIC

In Islamic educational institutions the emphasis is not placed on Standardized Test. Rather, the emphasis is placed on the teacher, for the teacher has the responsibility of molding the student. Nasirad-Din Tusi says, ". . . my teacher was a cause of my life ever-lasting."³⁷

There is not a method of pupil evaluation in Islamic education such as a standardized test. The testing that

³⁵Garrison, p. 338.

³⁶Schwebel, p. 17.

³⁷Tusi, p. 205.

takes place within Islamic education is usually subjective and philosophic. The subjects that the students are tested in are purely religious. On the other hand, Islam is not for or against any type of examination.

NOTE: See: Teacher-made Test: Islamic

EVALUATION: WESTERN

Ahmann J. Stanley and Glock D. Marvin allude to evaluation in the following words:

In the Western world of academic educational evaluation is generally looked upon as being the systematic process of determining the effectiveness of educational endeavors in the light of evidence. Of course, you can see from the breadth of this definition the uses of educational evaluation are broad and diverse. Some of the subgroups are as follows:

1. Appraisal of academic achievement of individual pupils.
2. Diagnosis of learning difficulties of an individual pupil or an entire class.
3. Appraisal of the educational effectiveness of a curriculum, instructional materials and procedures, and organizational arrangements.³⁸

Benjamin S. Bloom sees evaluation in the following terms:

. . . it follows that the nature of a particular sequence of educational experiences should be determined by the educational objectives it is designed to further. Educational objectives are statements of desired changes in the thoughts, actions, or feelings of students that a particular course or educational program should bring about.

³⁸Ahman J. Stanley and Glock D. Marvin, Evaluating Pupil Growth (Boston: Allyn and Bacon, Inc., 1967), p. 4.

Educational objectives as they have been used by evaluators, teachers and curriculum workers are relatively specific statements of the characteristics the students should possess after completing the course or program. Some have distinguished between educational objectives and the more general statements of aims or goals. Thus, the development of good citizenship is so broad and general an aim that it provides little direction for the determination of appropriate learning experiences. Such a general goal also gives little direction for the evaluation process. In contrast, an objective like the ability to relate principles of civil liberties and civil rights to current events is more specific and begins to give teachers and evaluators some direction with regard to both the subject content and the mental processes which the student is expected to develop.³⁹

EVALUATION: ISLAMIC

In the Islamic world of academic educational evaluation is the systematic process of purifying the heart. Al-Ghazzali refers to this notion in the following:

The object of man's creation is the acquisition of the knowledge of God. Man's love for God, which is the supreme end in this life and the vision of God which is the complete end or the summum bonum in the next, are direct consequences of the knowledge of God. Now this knowledge is achieved through the purification of the heart, which breeds love, which in its turn leads to the complete vision. Knowledge of God includes the knowledge of the creator and the creation comprising the universe, the soul, the circumstances attending after death, and so on. And knowledge of these things constitutes the essence (or evaluation) of Islam.⁴⁰

³⁹N. L. Gage, Handbook of Research on Teaching (Chicago: Rand McNally and Company, 1963), p. 388.

⁴⁰Umaruddin, p. 112.

INDIVIDUALIZING INSTRUCTION: WESTERN

Concerning Individualizing Instruction Robert L. Thorndike has the following notion:

Individualizing Instruction implies that students should progress at their own rate, testing themselves periodically, and proceed to new materials as the test results indicate to the teacher that they are ready to do so.

The advancement of technology has allowed this method to become extremely practical: the computer will score unit test; its memory will keep a cumulative record of test results; and its program will include decision rules to tell the teacher or student whether to recycle to a review unit, to move on to the next unit in the regular series, or to switch to an accelerated sequence.⁴¹

David H. Russell and Henry R. Fea did some research in individualized instruction. Their findings were as follows:

Bohnhorst and Sellars reported a study of individualized instruction in the primary grades of one school. The first half of the year was devoted to group work followed by eight weeks of individualized instruction. Although no significant differences appeared, gains were somewhat higher during group instruction; teachers who participated were of the opinion that individualization might benefit the more able readers.⁴²

One of their conclusions is as follows: "Some studies of group action indicate that there may be learnings in a group situation which are difficult to obtain in an individual activity."⁴³

⁴¹Thorndike, p. 5.

⁴²Gage, p. 914.

⁴³Gage, p. 916.

INDIVIDUALIZING INSTRUCTION: ISLAMIC

Al-Ghazzali describes a sequential individualized instruction for the student of Islam in the following:

When a child comes in to the world he begins receiving individualized instruction. When once his suckling is complete, one must concern oneself with the discipline and training of his character before destructive dispositions gain a hold. A child is a trust in the hands of the parents. His heart is like a fine and clean and precious stone, without any engraving and writing on it. It is capable of many sorts of development. If he is educated in the traditions of goodness, he will surely follow the truth when grown up and will attain happiness in both the worlds, which will be shared by his parents and teachers also.

When the child has learned to distinguish things still greater care is to be taken. The appearance of the sense of shame marks the beginning of discrimination between good and evil and the dawn of reason.

The child's first desire is for food. He should be taught table manners. He must begin in the name of Allah, use his right hand, eat what is near him, not look greedily at any one who is eating, avoid haste in eating, chew his food well, not smear his hand and clothes and not overeat. Those who eat moderately must be complimented before him. He should be taught to give away food to others and become self-sacrificing.

The boy should be taught to prefer plain clothes to elaborately colored or silk ones.

Then, at the age of five or six he ought to be sent to school and taught the Quran, Hadith, and the stories of the pious people, so that the love of these things may take root in his heart. He must not be allowed to read love poetry and to socialize with persons who consider it to be a vehicle of cleverness and wit. Such poetry can sow the seed of evil in him.

Reward the boy if he does something good, and compliment him before the people. He is likely to be pleased and encouraged. Overlook his undesirable acts when they are first committed. Do not scold him frequently. If he becomes accustomed to scolding he would become insensitive to it.

He must take a regular walk everyday to avoid becoming lazy.

He must not boast of his father's possessions, nor should he be vain of what he eats, wears or possesses. On the contrary, he must behave towards those whom he meets with gentleness and humility.

He must be taught how to sit properly and speak little.

He must be prevented from saying what is nonsense, obscene and indiscreet. He must not be allowed to associate with them who have such bad habits, for bad habits are easily contracted in bad company.

He must be taught to obey his parents, teachers, instructors and everyone who is older than himself.

When he reaches the age of discretion, which is about seven, he should be taught cleanliness and prayer. In Ramadan, the month of fasting, he should be induced to fast on certain days. He then must be taught religious laws according to his requirements. His training should create in him a horror of theft, misappropriation, lying, and obscenity, and similar vices.

After having been educated on the above individualized instruction he must, during adolescence, be initiated into the significance of these things and of the deeper spirit and meaning of religion. The futility and the transitory nature of the worldly joys should be impressed upon him. The pleasure of God and the world to come should always regulate his desires and motivate him.⁴⁴

In regards to the world to come, the Quran says, "O thou soul that art at rest (an rest fully contented with the Lord), return to thy Lord, thou being pleased with Him and He pleased with thee; so enter among My servants and enter in my paradise."⁴⁵

⁴⁴Umaruddin, pp. 175-177.

⁴⁵Farid, p. 1356.

CHAPTER V

THE TEACHER

This chapter will display an interchange of opinions of Western and Islamic Educational notions or approaches to such aspects of the Teacher as related to teacher education, practice teaching, in-service training of teachers, substitute teaching, teacher aides, teaching styles and teacher organizations.

TEACHER EDUCATION: WESTERN

Mercer and Carr have the following notions concerning teacher education:

Basically Teacher Education is concerned that teachers acquire technical skills of teaching. The elementary teacher is extremely important because children must have a good start or all of their future education will be under a handicap. From the beginning teachers must realize that they are shaping human beings who must eventually be the kind of people who will be good citizens of the world; such is the general consensus of western educators.

There appears upon the horizon of western education mainly two types of teachers, the public school teacher and the private school teacher.

Teachers represent middle-class values and manners. In playing this role, teachers do two things: they train or seek to train children in middle-class manners and skills and they select those children from the middle and lower classes who appear to be the best candidates for promotion in the social hierarchy.

Two groups of children escape this influence in part. Children of upper-class parents often

do not go to the public schools or drop out after a few years of public school attendance. These children attend private schools or have private tutors. The tutors and teachers in private schools are usually middle-class people, but their role is not the same as that of the public school teacher. They are restricted to teaching certain skills which have upper-class value. They are not expected to teach manners and social attitudes.

One of the frequent problems that confronts the private school teacher is that he, more than often, produces autistic human beings.¹

On the other hand Theodore Brameld is concerned that teachers acquire an understanding of social-self-realization as the criterion of learning. He explains his point of view in the following:

One way to penetrate immediately to the core of our theory of learning is to perceive that it is frankly and consciously normative as well as descriptive. The criterion by which we judge whether any experience should be included in an educational program is the value that this experience will have for the child or adult--above all, the synthesizing value of social-self-realization. This means that psychology and sociology, so far as their service to education is concerned, are not satisfied by such traditional canons of 'objectivity' as realist essentialist, especially, have assumed.²

TEACHER EDUCATION: ISLAMIC

Concerning this subject the Islamic thought is that teacher education should be primarily concerned with a means for the discipline of the soul and the purity of the

¹Blaine E. Mercer and Edwin R. Carr, Education and the Social Order (New York: Rinehart and Company, Inc., 1956), p. 377.

²Brameld, p. 531.

morals. Moral training is an essential corollary of education. Without moral training, education becomes not only useless, but harmful.

In other words Islam is conceived that teachers acquire moral, intellectual and spiritual perfection. This teacher is often referred to as the wise man, or hakim. Seyyed Hossein Nasr describes the hakim in the following:

Throughout Islamic History, the central figure in Teacher Education has been the wise man, or HAKIM. He has usually been a physician, a teacher of teachers, a writer and poet, an astronomer and mathematician, and above all a sage. In this figure of the HAKIM, one can see branches of a tree whose trunk is the wisdom embodied in the sage. The HAKIM has always established the unity of the sciences in the minds of students, by the very fact of his teaching all of the sciences as so many different applications of the same fundamental principles. The Islamic teaching as a whole and the classification of the sciences, which forms its matrix, are themselves dependent upon this figure of the HAKIM, or sage.³

PRACTICE TEACHING: WESTERN

Practice teaching is one of the prerequisites demanded of a student whereby he may obtain his certification requirements in education; however, this certification doesn't always indicate competence on the part of the student. For example, Sidney G. Tickton mentions the following:

The colleges and universities dedicated in one way or another to the training of teachers tend to use the same curricula that seemed appropriate decades ago. The young fresh graduate of a teacher-training institution is usually painfully ignorant about educational technology in general

³Nasr, p. 41.

and instructional television specifically. As thousands of new teachers move into classrooms, their attitudes are no different from those of their older and more experienced colleagues. There is no widespread attempt to train classroom teachers in the use of television, and this means that we have, at any given point, just about one hundred per cent of the classroom teachers to train. This item alone contributes heavily to a rather disappointing state of the art.⁴

The fact remains that there are continuous series of educational processes with which the practice teacher should become familiar and when he does he will be able to cultivate the attitude of reflective thinking, preserving it where it already exists and change looser methods of thought into stricter ones whenever possible.

NOTE: See: Substitute Teaching: Western

PRACTICE TEACHING: ISLAMIC

Practice teaching in the Islamic World is of a different nature than that of the Western World. The truth is, any Muslim who passes knowledge to another human may or may not be referred to as a practice teacher.

The central point here is that whoever is learned and passes this knowledge to others is, by this action, a practice teacher. This kind of attitude was designed to establish a flow of knowledge, continuously from one generation to another. In essence every Muslim scholar may or may not be referred to as a practicing teacher in that he is informed by Islamic tradition to pass on to others whatever

⁴Tickton, p. 150.

knowledge he has acquired. The tradition in question is as follows: "If anyone cares for his brothers need God will care for his need."⁵

NOTE: See: Substitute Teaching: Islamic

IN-SERVICE TRAINING OF TEACHERS: WESTERN

Aasa alludes to the In'-service Training of Teachers in the following:

In'-service Training of Teachers involves teachers thetically in curriculum construction and revision, improvement of teaching skills and instruction, new educational media, job specialization, and advanced degree and credit programs. The basic purpose of an (In'-service Training of Teachers) to administration in a school district--if the program is soundly conceived and well designed--is to bring to the district, at strategic points, the additional measures of leadership needed to keep the total school program moving forward and upward toward a higher level od accomplishment and more effective performance. It provides the factual information, the insight, the know-how, the encouragement, and the will to do--essential to making improvements whenever and wherever they can be made . . .⁶

Many members of the teaching profession have accepted the fact, or in some cases simply become resigned to it, that education must leave the era of hand labor and turn to machines to help increase their productivity; however, this trend has presented problems. The nature of the problem is alluded to in the following:

In-service training for school teachers,
while it may provide the new teacher's first

⁵Rahman, p. 216.

⁶Aasa Commission, In-service Education for School Administration (Washington, D.C.: American Association of School Administrators, 1963), p. 63.

brush with technology at work, is often as unsatisfactory as pre-service training. Both are centered for more on the mechanical 'how' of technology rather than on the 'why.'⁷

The situation was summarized for the Commission by A. W. Vander Meer, Dean of Pennsylvania State University's Graduate School of Education, as follows:

The pre-service preparation of the teacher must be followed by a continuing program of in-service education. It matters little whether these in-service activities are conducted by the universities, by school districts, by professional societies, or by a combination of these. The essential thing is that they be conducted and conducted well. Not only must education follow current graduate into the field, but also the existing instructional personnel presently manning the schools must not be neglected.⁸

IN'-SERVICE TRAINING OF TEACHERS: ISLAMIC

Even though there is not a taxonomy in Islamic education referred to as 'In-service Training of Teachers' the equivalent notion does exist within the Islamic traditional saying: "There shall be no envy but (emulate) two: The person whom Allah has given wealth and the power to spend it in the service of truth, and the person whom Allah has granted knowledge of things and he judges by it and teaches it to others."⁹

⁷Tickton, p. 56.

⁸Ibid., p. 5.

⁹Ali, p. 32.

SUBSTITUTE TEACHING: WESTERN

Concerning Substituting Teaching Aasa has presented the following:

A substitute teacher lacks some of the qualifications that are required to become a certified teacher and these qualifications vary from city to city and state to state. Certain benefits such as sick leave, paid holidays and seniority are denied substitute teachers.

There are instances when substitute teachers encounter disrespect and difficulties from students because some students are prone to disrespect substitute teachers. There are two main reasons why this occurs, either the substitute teachers is incapable of maintaining discipline while teaching or the students are prone to disrespect.

We must strive to have our educational system turn out young men and women of character because character is the one thing we carry with us from this world to the next. It is necessary that our educational system turn out young men and women of character who know the basic facts of economics, and who also have respect for the law and an appreciation of the spiritual. If this is not accomplished, the system will have been a failure.¹⁰

SUBSTITUTE TEACHING: ISLAMIC

The substitute teacher in an Islamic school would rarely if ever encounter disrespect from students in that all Muslim students are obliged to follow the Quranic injunction that reads: ". . .Obey those who are in authority among you."¹¹

The above Quranic injunction, in regards to the subject at hand, may be interpreted to mean that who ever has

¹⁰Aasa, pp. 100-101.

¹¹Farid, p. 207.

been formally delegated a particular authority, whether it be what is referred to as substitute teaching or otherwise should be given their due respect and in no instance should they be disrespected.

In reality, there is no substitute teaching in Islamic education; this is because the Islamic thought is that whoever teaches is truly a teacher and not a substitute teacher. One who teaches automatically becomes certified to do so by the act of teaching.

NOTE: See: Practice Teaching: Islamic

TEACHER AIDES: WESTERN

John F. Thompson views teacher aides as follows: "At the elementary and secondary level some additional personnel has been added under the category of 'teacher aides.' But these people do not usually possess the specialized knowledge that is often needed though the teacher aide is a valuable addition to the school system."¹²

TEACHER AIDES: ISLAMIC

The truly Islamic teacher is he who is constantly adjusting himself to new currents in education and who has the ability to meet spiritual and intellectual challenges successfully and in performing these functions he becomes an aide to himself and to those with whom he comes in contact with. The following traditional teachings of Islam,

¹²John F. Thompson, Foundations of Vocational Education (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), p. 197.

when assimilated into ones character, effect a condition of true brotherhood:

Islam, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership of which cannot be denied even to the man who simply offers the Islamic salutation. One's faith is therefore greater or less as one's actions are more or less beneficial to humanity; his love for his brother is not mere word of mouth, but he is guided by the love in his everyday relations with him; he loves Allah most of all and loves humanity for the sake of Allah and thus his love for humanity is based on the purest of motives.¹³

Therefore, the word "aide" to the Islamic teacher reminds him of his religious obligation to God and at the same time informs him of a moral obligation to all humanity.

TEACHING STYLES: WESTERN

The idea of style deals with the consistencies in the behavior of teachers and the effect of these consistencies on the learning process. For example, Norman E. Wallen of the University of Utah and Robert M. W. Travers of Western Michigan University have made the following citation:

Teachers differ from one another in the extent to which they allow students to choose classroom activities, in the extent to which they emit information, and in the emphasis they place on grades. Some consistencies of behavior are often grouped together to define what is described here as a pattern of teacher behavior.¹⁴

The effects of style is analyzed in the following:

The attitudes of teachers toward their students, an aspect of the learning situation that is now

¹³Ali, p. 17.

¹⁴Gage, p. 448.

recognized as one of paramount importance, especially in the early grades, are partially determined by the theories they adopt. How one conceives the nature of a child's learning problem, whether as an inherent defect or as a preschool intellectual malnutrition--or as the effect of social inequality or of being the next generation in a line of ne'er-do-wells--cannot fail to effect the relationship of teacher and pupil. A teacher who regards the current functioning of the child as an adequate representation of his ability will expect and be content with the same level of performance. The child learns about himself from other people, and it is especially from teachers that he learns about his intellectual ability. Soon he will set his aspiration at the same level as her expectation of him. In the average overcrowded, understaffed school, the child is almost required to do so. If he does not, he may face the wrath of a teacher who will drive him to disruptive behavior and eventually to dropping out of school altogether.¹⁵

TEACHING STYLE: ISLAMIC

The Islamic teaching style is reflected through the personality of the teacher. The dimensions of the style depends upon the perfection of the teachers soul and the abilities he has acquired, whereby he communicates his subject matter. The perfection of ones teaching style lies within the soul's awareness of its true nature or potential. The soul that is aware of its true nature automatically acquires the appropriate teaching style for communicating subject matter; therefore teaching style comes through the perfection of the human soul. In keeping with the above notions the Islamic teacher is prone to the following concept: "One preserving the health of the soul must have a clear realization

¹⁵Schwebel, pp. 65-66.

that he is guarding nobel graces, magnificent treasures and infinite gifts."¹⁶

For more information concerning the development of the soul see "Psychological Foundations: Islamic."

TEACHER ORGANIZATIONS: WESTERN

"It should be pointed out by the university that the primary purpose of teachers organizations should be to improve the instructional process."¹⁷

Based on his research Milton Schwebel made the following observation:

Active and vigorous organizations are beginning to breathe new life into the profession and into the schools themselves. They are demanding higher salaries and better working conditions, both of which are conducive to the improvement of education, the former to attract and hold able people and to obviate the need for moonlighting; the latter to free the teacher from time-consuming clerical and custodial tasks.¹⁸

TEACHER ORGANIZATIONS: ISLAMIC

In regards to teacher organizations Faylur Rahman reports the following:

From the organizational point of view the teacher organization system reached its highest point in the Ottoman Empire where teacher organizations and schools were systematically instituted, endowed and maintained under the

¹⁶Tusi, p. 115.

¹⁷Keith Goldhammer, et al., [or Keith Goldhammer and others], Issues and Problems in Contemporary Educational Administration (Eugene: University of Oregon, 1967), p. 21.

¹⁸Schwebel, p. 232.

Shaykh Al-Islam's (teacher of Islam's) office with remarkable administrative skill and efficiency. These traditional organizations are still functioning all over the Muslim world. One of the most eminent of them is at the University of Al-Azhar in Cairo.¹⁹

The Ahmadiyya Movement in Islam with its center in Rabwah Pakistan is devoutly organized for the purpose of training teachers in many countries throughout the world. By this function their purpose is to improve the instructional process of Islam wherever.

¹⁹Rahman, p. 184.

CHAPTER VI

THE SCHOOL SYSTEM

This chapter will tender discourse of Western and Islamic Educational perspectives or approaches to such aspects of the School System as related to school and community, school organization, pre-school, continuing education, school administration, school law and educational agencies.

SCHOOL AND COMMUNITY: WESTERN

Cordasco, Hillson and Bullock alludes to this subject in the following words:

There is an intimate and sensitive relation between the community climate and the ability of public education to function effectively.

Environment is a powerful influence not only on the skills a child brings to school, but also on his attitudes toward learning. . .

Within the environment parents and neighbors shape the child's attitude. If peers and family regard the school as an alien, unresponsive, or ineffective institution in their midst, the child will enter school in a mood of distrust, apprehension, or hostility. If on the other hand, the community regards the school as an agency in which they have an investment, with which they can identify, which acknowledges a responsibility for pupil achievement in short as their own children will enter the school with positive expectations.¹

¹Francesco Cordasco, Maurie Cordasco, and Henry A. Bullock, The School in the Social Order (Scranton: International Textbook Company, 1970), p. 336.

Many people talk about the need for better education but the public in general is apathetic and indifferent about the local school function. As the result of his research concerning the school and community Dr. Milton Schwebel revealed the following:

Families can profitably discuss the new knowledge and new ideas that children bring home with them rather than question them about grades and behavior. It is true that children want to know their parents are interested in the quality of their performance, but if they are to value learning in itself they must see it valued by their parents. The growing mind flourishes in an atmosphere of stimulated interaction with the physical and social environment. Parents who are open-minded and who encourage exploration and who find delight in any or all of the media of expression such as language, mathematics, art, and music are giving the child what he needs.²

The deduction here is that there seems to be a parallel between the communities attitude concerning education and the quality of education or in other words the quality of education in any school is directly proportionate to the concern given it by its community.

SCHOOL AND COMMUNITY: ISLAMIC

In regards to the subject at hand the following statement is presented.

Now, the Quranic body of statements is both universal and concrete enough to inculcate a definite attitude to life: it enunciates not only eternal spiritual and moral principles, but also guided Muhammad and the early community through their struggles.³

²Schwbel, p. 242.

³Rahman, p. 69.

The deduction here is that the community that acts upon the Quranic injunctions becomes a positive influence on school function and the child's attitude.

For further elaboration on this point the following is presented:

The Quran had a grand aim before it. It had first to reclaim mankind from savagery and to make them men; then to teach them excellent morals and make them good men, and finally to take them to the highest pinnacles of advancement and make them godly.⁴

SCHOOL ORGANIZATION: WESTERN

Timothy Rogers views school organization in the following terms:

The Western concept of a School Organization is a system set up so that human beings at various stages of development should be brought into close contact for their mutual enjoyment and assistance.

Any school system which does not include mutuality and which does not contain an element of enjoyment is bound to be less than success . . . The units--tutor groups and divisions--must become integrated with each other and with the work in the various subject departments. Out-of-school activities, games, home associations--all must be incorporated into the 'school.' From the youngest student to the oldest member of staff, something is required.⁵

⁴Ahmad, p. 32.

⁵Timothy Rogers, School for the Community (London EC4V, 5EL: Routledge and Kegan Paul Ltd. Broadway House, 1971), p. 68.

SCHOOL ORGANIZATION: ISLAMIC

The Islamic concept of a School Organization is also a system designed so that human beings at different stages of development should be brought into close contact for their mutual enjoyment and assistance. The Islamic School Organization is not guided by sentiment but by justice. The Prophet of Islam once said, "If anyone cares for his brother's need God will care for his need."⁶

By psychology is meant knowledge of the states of the rational human soul and how it regulates and controls the body and what is outside the body.

PRE-SCHOOL: WESTERN

Following is an explanation of Pre-school:

The notion of Pre-schooling alludes to the effectiveness of the family as a socializing agent. Many, who are involved in education, in the Western World believe that the future of any society lies in its ability of its institutions and political systems, the productivity of its industrial resources, and the creativity of its intellectual talent reflect the degree of success of the adults in the society who have been given responsibility for shaping and developing its youth; however, some educators express some doubt in regards to the family as a socializing agent. The contemporary preoccupation with extrafamilial 'pre-school' education in the United States reveals a profound mistrust of our present methods of socialization. In particular it seems to express a growing skepticism about the effectiveness of the family as a socializing agent.⁷

⁶James Robson, Mishkat Al-Masabib (Pakistan: Sh Muhammad Ashraf, 1964), p. 3296.

⁷Robert D. Hess and Roberta M. Bear, Early Education (Chicago: Aldine Publishing Company, 1968), p. 1.

PRE-SCHOOL: ISLAMIC

In Islamic education, the notion of Pre-schooling alludes to the duties of parents and to the effectiveness of the family as a socializing agent. Parents are bound to give good education to their young children beginning first from a study of the Holy Quran. It is found in tradition that education is compulsory in the case of every Muslim male and female. Of all the properties which the children inherit from their parents the best is good manners. It is therefore the duty of parents to impart this training to them.

"Immediately on birth, proclamation of Allah's⁸ name should be infused into them through their ear, and honey or other sweet things should be given to them for suckling."⁹ Such is the nature of Islamic familial Pre-schooling education.

"Ayyub-b-Musa from his father from his grandfather reported that the Messenger of (1) Allah said: No father can give a better gift to his children than good manners."¹⁰

CONTINUING EDUCATION: WESTERN

One might say that a person is capable of taking part in a continuing-education activity only if he has had enough schooling in childhood to give him basic learning skills; is this true? One might think that continuing one's education

⁸Allah: The Transliterated Arabic Word for God.

⁹Karim, p. 161.

¹⁰Ibid., p. 161.

is the best way to develop the countless potentialities for growth which a person possesses; is this true. Is it a fact that in the past people had no chance to take advantage of their potentialities? Is there really a new mobility which permits people to advance both themselves and their society? Recently the U.S. Department of Health, Education and Welfare released a Report on Higher Education. Following are some of their view points concerning the subject:

The very term 'college-age population' is exclusionary. It implies that young people ought to be engaged in higher education from about age 18 (although nearly half are not). It also implies that the older students should be seen as atypical--that they are trespassing on campuses where they don't belong.

By long tradition, American colleges and universities discriminate against those who are older than 'normal student age' and those whose established life and work patterns make returning to a campus difficult if not impossible. This exclusion is most pronounced at highly selective private and public institutions, but as in so many other respects, these institutions carry a disproportionate weight throughout the higher education system. Many institutions have some kind of program of 'continuing education,' but these are generally relegated to third-class status.

The impact of these barriers of time and place falls not only on those who are excluded. As in other cases of apartheid, the segregationists are also deprived. Everything we know about education suggest that teaching and learning are strongly conditioned by peers--that the attitudes and knowledge of students are formed as much outside class as in. Partly for this reason, colleges go through elaborate admissions procedures to select students who are not only able, but balanced in terms of regional, ethnic, and social backgrounds. Yet in no case we know of is age a factor. Socially, colleges and universities serve to separate--

not integrate--the generations in American life.¹¹

CONTINUING EDUCATION: ISLAMIC

The idea of Continuing Education is implanted in Muslim children in early childhood through instructing them in the Quran. Islamic teachers have, and practice, such instruction in all their cities, because it imbues hearts with a firm belief in Islam and its articles of faith which are (derived) from the verses of the Quran and certain Prophetic traditions. It is written that the Prophet said, "The seeking of knowledge is obligatory upon every Muslim."¹²

The Quran has become the basis of instruction, the foundation for all habits that may be acquired later on. The reason for this is that the things one is taught in one's youth take root more deeply (than anything else). They are the basis of all later (knowledge). The first impression the heart receives is, in a way, the foundation of (all scholarly) habits. The character of the foundation determines the condition of the building.¹³

SCHOOL ADMINISTRATION: WESTERN

Getzels, Lipham and Campbell revealed the following:

Administration may be conceived as a social process and its context as a social system. Its components are three: structural, functional and operational.

The fact that administration always functions within a network of interpersonal or more broadly social relationships makes the nature of this network a crucial factor in the administrative process.

¹¹Elliot L. Richardson, Report on Higher Education (Washington, D.C.: U.S. Government Printing Office, 1971), p.8.

¹²Ali, p. 39.

¹³Khaldun, pp. 300-301.

Prior to about 1875 there were only three bodies of authority in an American college--the trustees, the president and the faculty. As colleges grew in size and wealth, further administrative officers were added: the dean, the registrar and the business officer--variously called business manager, treasurer, bursar, secretary of the board.

In the present usual organization, the business officer represents the president in business matters, the dean represents the president in educational matters and the registrar keeps all academic records.

The trustees hold all property, authorize the budget and budget changes, fix policies, appoint the president, and serve as a court of final appeal in all matters.

The faculty, under the board, teaches all students, determines all curricula and courses to be offered and all classes to be taught, and assigns classes to teachers, determines grades, who shall graduate, and who shall receive degrees, both in course and honorary.

The president is the chief executive officer of the board of trustees and also of the faculty. With the aid of the business officer, on the one hand, and of the dean, or deans, on the other, he is responsible for the administration of the educational and financial affairs of the institution under the policies and regulations set up by the board and by the faculty. Depending on the interest and talents of the president and immediate needs, he may devote his chief efforts to financial or to educational problems.

The control of an institution in all its parts is shared by the board of trustees, the president aided by the chief financial officer and deans, and the faculty. Following is a model of a typical college administration:

 THE CHIEF LOYALTIES

| OF TRUSTEES | OF PRESIDENT & OFFICERS | OF FACULTY |
|-----------------------------|--------------------------|--|
| TO LEGISLATURE OR DONORS | TO THE TRUSTEES | TO THE PRESIDENT |
| | TO LEGISLATURE OR DONORS | TO THE DEAN |
| TO PARENTS | TO THE FACULTY AND STAFF | TO THE INDIVIDUAL MEMBERS OF THE FACULTY |
| TO THE PEOPLE | TO THE STUDENTS | TO THE STUDENTS |
| | TO ALUMNI | TO THE TRUSTEES |
| | TO THE PEOPLE | TO ACADEMIC STAN- DARDIZING AGENCIES |

Very briefly, the functions of the above agencies are as follows: the trustees control all financial and property matters and determine general policies. The president administers the institution under policies fixed by the trustees. The faculty controls teaching and research and is responsible for academic standards.¹⁴

SCHOOL ADMINISTRATION: ISLAMIC

Islamic administration may be conceived as a functional, peaceful, rational, social process and system whereby man can carry out the network of social relationships within the administrative process.

A fine example of a modern Islamic school administrative system is that of Kuwait. This system is described in the following:

Education became the responsibility of the state in 1936 when an Advisory Board and a

¹⁴Jacob W. Getzels, James M. Lipham, and Ronald F. Campbell, Educational Administration as a Social Process (New York: Harper and Row Publishers, 1968), pp. 52-53.

Department of Education were established. Before that education was left to individual initiative, and such schools as existed concentrated on religious instruction and on teaching rudiments of reading and writing. One of the first tasks of the Board of Education was to modernize the education system and for this purpose teachers were recruited from different parts of the Islamic world.

As it was, education was made free including the supply of books and meals. A team of experts was invited to look into the curricula and other programs. In 1955 another team of educators was invited to undertake a more comprehensive examination of the existing system and suggest improvements. The existing pattern and practice is based on their recommendations.

In general, the education system of Kuwait endeavors to achieve the following objectives: all-round development of the personality of the child; preparation for various occupations or vocations and professions; training for citizenship to build a community characterized by freedom and justice for all; preservation and development of Arabic language and culture; moral and religious education.

Recently the State has accepted the responsibility to provide free education to every Kuwaiti from kindergarten to university, including all types of vocational and professional education. Universal compulsory education has been accepted and arrangements are underway for effective implementation of this with effect from 1967. Legislation for compulsory adult education is under consideration.

The Ministry of Education is responsible for initiating as well as implementing educational policy. The final decision about policy matters lies with the National Assembly. Policies can also be initiated at the level of the National Assembly or the Council of Ministers or the Planning Board, regarding matters which concern the general economic and social development of Kuwait. It is recognized that education of all types is the responsibility of the State and, therefore, almost all educational establishments are run and controlled by the Ministry of Education. There are, however, a few private schools that look after the education of the children of expatriates who could not be

admitted to the Government institutions either owing to lack of space or because they need education to be provided through their mother tongue. The State school system is open to all Kuwait children irrespective of residence, sex, social or economic status. All children enjoy equal educational opportunities, receive education in the same schools, sit in the same classes and are subject to the same rules and regulations. Almost all Kuwaites are Moslems and speak Arabic; therefore there is no language problem.

Following is a model of their Administrative system: The ministry of Education is composed of four divisions, each headed by an Assistant Under-Secretary as follows: (a) physical and social education, with departments of physical education and scouts, school activities, social services; (b) cultural affairs, with departments of cultural relations and libraries; (c) administration and financial affairs, the departments being administrative affairs, financial affairs, nutrition, general affairs, stores branch; (d) technical affairs, with departments of special education, audio-visual aids, examinations and students' affairs, secondary education, intermediate education, primary education and branches for kindergarten education, research and technical coordination, textbooks and curriculum, inspection and private school control. Each department is headed by a director and each branch by a controller. The director or controller is responsible for the proper functioning in specific matters. The directors are assisted by the heads of branches.

The Under-Secretary has full authority to decide all matters except the following, for which he has to obtain the approval or sanction of the ministry of Education: matters of general policy; financial matters; foreign missions and scholarships; inter-ministerial affairs; inter-state matters; important changes in the functioning of the Ministry.

The senior executive officers of the ministry are normally drawn from the senior civil service. They may or may not have an educational background. There is no fixed tenure and a new Minister has the authority to ask for the transfer of any of the top officers.¹⁵

¹⁵UNESCO, pp. 721-722.

SCHOOL LAW: WESTERN

We may assume that the phrase "School Law" may be used to describe a binding custom or practice of a school, however, Louis Joughin makes the following assessment of school law:

Higher education, like any other social structure, sometimes finds itself affected by factors over which it has no significant control. In the area of the Association's concerns, the non-academic factor most frequently encountered is legal proceedings. When litigation occurs, counsel often and normally advise their clients, institutions and teachers alike, to remain silent outside the regulated and protective forum of the courtroom. Since the Association must proceed through the cooperative assistance of the parties in an academic controversy, its action is likely to be suspended until the courts have reached their conclusion in a legal case involving the same controversy. Furthermore, it is always possible that court proceedings will result in a solution of the problem agreeable to all concerned, thus disposing of the case.

A second external influence is the substance of law. The statutory and common laws of the states govern much of the relationship between public institutions and their teaching and research staffs, and, on occasion, the relationship of the academic profession to society in general. And where statutory or common law ends, public higher education is likely to discover the complexities of administrative law. The institutions usually described as 'private' will perhaps have less concern with public law, but their privileged tax-exempt position, the public standards they must meet, and the public services they perform, have with other factors created a situation where classification as public or private is evidently becoming more difficult to make. In any event, the private institutions have their own legal problem with the law of contract, particularly in regard to controversies involving appointments on the academic staff. Third among the outside influences, as both the colleges and universities and the state and federal courts are beginning to discover, is the existence of important

constitutional issues which involve the liberties of individuals in the academic context.¹⁶

SCHOOL LAW: ISLAMIC

Concerning School Law Fazlur Rahman cites the following:

At the very root of the Muslim conception of law lies the idea that law is inherently and essentially religious. That is why, from the very beginning of Islamic history, law has been regarded as flowing from or being part of the concept Sharia (the divinely ordained pattern of human conduct). The Quran, the most consummate and final of God to man, must be made the primary and indeed the sole director of human life and the source of law.

Now, the Quranic body of statements is both universal and concrete enough to inculcate a definite attitude to life: it enunciates not only eternal spiritual and moral principles, but it also gives the most valuable and minute directions on all matters.

The Quran is the Basis of School Law in Islamic Education, however, the (1) Hadith and the (2) Sunna, or the apostolic tradition, composed in the 3rd/9th century is accepted as the authoritative second source of the content of Islam besides the Quran, that is, as long as they do not conflict with the Quran, then they merit the second source.

The Quran is primarily a book of religious and moral principles and exhortations, and is not a legal document, but it does embody some legal enunciations. In regards to School Law the Quran throws light on the proper entities that are vital and essential in legislating School Law. In other words Islam teaches that the legislation of School Law (the binding custom or practice of a school) should be legislated by those who have become thoroughly saturated in the Quran, the Hadith and Sunna.¹⁷

¹⁶Louis Joughin, Academic Freedom and Tenure (Wisconsin: The University of Wisconsin Press, 1969), p. 8.

¹⁷Rahman, pp. 37-38.

- (1) HADITH: Sayings and deeds of the Holy Prophet Muhammad (who upon be the peace and blessings of God).
- (2) SUNNA: The Holy Prophets reported actions.

EDUCATIONAL AGENCIES: WESTERN

Linn H. Henry has written the following concerning Educational Agencies:

The board of education authorizes studies to be made, reviews and acts of recommendations, selects and purchases sites, selects and appoints educational consultants and architects, approves building drawings and specifications, bids on construction and contract documents, and accepts completed buildings.

The superintendent of schools, as the executive officer of the board of education, recommends policy and procedures.

The school staff provides assistance and advice on the educational program, the facilities needed to carry out the program, and the development of the educational specifications.

The state department of education advises the local groups on procedures, state regulations, and other matters in addition to providing technical assistance and information.¹⁸

EDUCATIONAL AGENCIES: ISLAMIC

Fazlur Rahman cites the following:

Islam in modern times has felt the formative influences of the West on its Islamic institutions and there is a genuine reason for this. Islam, ever since its inception, has faced and met organizational, spiritual and intellectual challenges ultimately producing a progressive civilization. The Islamic World is beginning to realize more and more that in order to meet the Western impact on

¹⁸Henry H. Linn, School Business Administration (New York: The Ronald Press Company, 1956), pp. 449-450.

Islamic Educational Agencies a reconstruction and modernization must take place. Therefore, when, in the light of Islam, this realization crystalizes itself among Islamic Educational Agencies then they will function at a level of efficiency that will echo pristine Islam.

Even though Educational Agencies are designed to provide technical assistance and information for carrying out the school program and the development of the educational specifications the underlying Islamic notion is that in God's Hands are all means of success.¹⁹

NOTE: See: School Administration: Islamic

¹⁹Rahman, p. 212.

CHAPTER VII

THE SUBJECT AREAS

This chapter will confer explications of Western and Islamic Educational concepts or approaches to such aspects of the Subject Areas as related to art, business education, modern languages, home economics, industrial arts, vocational education, language arts, English, language and literature, mathematics, music, physical education, reading, science, social studies, speech and drama, and extra-curricular activities.

ART: WESTERN

Maybe the exposure to art permits the student to discover discipline and the humanistic and aesthetic values of education; but what is art? Mr. Kahler has offered the following:

Art is a human activity which explores, and thereby creates, new reality in a suprarational, visional manner and presents it symbolically or metaphorically, as a microcosmic whole signifying a macrocosmic whole. The work of art becomes the physical embodiment of the artist's resolution of his intuitive feelings and conceptions.¹

Weitz stated:

Art, itself, is an open concept. New conditions (cases) have constantly arisen and will undoubtedly constantly arise; new art forms,

¹Gage, p. 1102.

new movements will emerge, which will emerge, which will demand decisions on the part of those interested, usually professional critics, as to whether the concept should be extended or not. Aestheticians may lay down similarity conditions but never necessary and sufficient ones for the correct application of the concept. Nevertheless, we do use the term art in a descriptive and evaluative sense. The primary task of aesthetics is not to seek a theory but to elucidate the concept of art.²

Perhaps, then, the teacher of art might conceivably give the students some glimmer of the creative process.

ART: ISLAMIC

The Islamic view of art bans sculptured images and dieties. It is reported in the hadith that Ibn 'Abbas said:

If you must do it, make pictures of trees and of things which do not possess a soul. There is a difference of opinion as to whether this refers to those who make such representations as idols to be worshipped, or whether the reference is to representations of living creatures in general. . . . abstraction is the cannon of Islamic art.³

BUSINESS EDUCATION: WESTERN

Business Education may be viewed as the difference between business education as a subject aimed generally at all students (since they will be future consumers, for instance), and as a subject aimed at developing specialized business skills. A similar viewpoint is as follows: "Business educators suggest that they have three common objectives: (1) vocational, (2) personal use, and (3) the development of economic understanding.

²Ibid., p. 1102.

³Robson, p. 941.

BUSINESS EDUCATION: ISLAMIC

Concerning this subject Maulana Muhammad Ali wrote:

Business Education in the Islamic tradition may be viewed as a personal obligation of all students. For example, it is obligatory to maintain and exercise a moral and ethical intellect in all business transactions, in all professions, for every profession is honourable, even that of the hewer of wood. Whether one is consumer or seller these guide lines should prevail, therefore the care of Islamic Business Education is moral and ethical.

Following are some of the Quranic injunctions alluding to buying and selling: (1) men shall have the benefit of what they earn, and women shall have the benefit of what they earn; (2) do not devour your property among yourselves falsely except that it be trading by your mutual consent; (3) and when the prayer has been ended, disperse abroad in the land and seek of Allah's bounty; (4) give a full measure when you measure out and weigh with a fair balance.⁴

MODERN LANGUAGES: WESTERN

Mary E. Fowler indicates the following sanctions in explaining the functions of Modern Languages:

In teaching modern languages the problems of methodology materials and equipment, evaluation, scheduling and future trends enter into the picture. Modern languages are that intricate delicately interwoven system of symbols, gestures and sounds by which the mind of man reaches out to the minds and hearts of other men to communicate feelings, thoughts, desires and dreams.

With the oral language of the storyteller, or a written language to preserve thought, a culture may endure a thousand years; without these, it may be obliterated in a brief time.⁵

⁴Ali, p. 292.

⁵Mary E. Fowler, Teaching, Composition and Literature (New York: McGraw-Hill Book Company, 1965), p. 47.

MODERN LANGUAGES: ISLAMIC

Of course in Islamic institutions of learning the educators are also faced with the problems of methodology materials and equipment, evaluation scheduling and future trends in teaching Modern Languages. Ibn Khaldun remarks on Modern Languages in the following:

It should be known that Modern Languages, as the term is customarily used, are the expressions by speakers of their intentions. Such expressions are acts of the tongue which originates in an intention to convey the meaning of speech. Therefore, Modern Language must become an established habit (located) in the part of the body that produces it, namely, the tongue as opposed to body language.⁶

HOME ECONOMICS: WESTERN

Home Economics education deals with personality development, home management and family concerns and issues. One writer says: "Education for homemaking programs embraces the study of many phases of family living, including home management and family economics, family health, family and social relationships, child development and care, family nutrition, clothing and textiles, and family recreation."⁷

HOME ECONOMICS: ISLAMIC

Islamic education considers the subject of Home Economics to be a necessity which is in accordance with the preservation of family living. Nasirad-din Tusi explains

⁶Khaldun, pp. 320-321.

⁷John F. Thompson, Foundations of Vocational Education (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), p. 141.

Home Economics in these terms:

The basis of family living are five: father, mother, child, servant and sustenance.

Just as the shepherd grazes a flock of sheep in a proper manner, taking them to suitable pastures and watering-places, protecting them from harm by wild beast and from celestial and terrestrial calamities, and arranging stopping-places for summer and winter, midday and night-time, in accordance with what is properly required by each particular time--and all this so that there may accrue both the business of his livelihood and the organization of their condition; so, likewise, the regulator of the household attends to what is appropriate in respect of foodstuffs and provisions, arranging the affairs of daily life and managing the circumstances of the community by encouragement and intimidation, promises, prevention and imposition, courtesy and criticism, and kindness and severity--and this so that each one may reach the perfection towards which he is directed as an individual, while all participate in an order of circumstance that necessarily produces ease of (Home Economics) livelihood.⁸

INDUSTRIAL ARTS: WESTERN

Roy W. Roberts reported that:

Industrial Arts are involved with developing marketable skills within individual students and developing hobby or leisure interests and skills for students who do not expect to become professional craftsmen or skilled workers.

Industrial Arts consist of instructional shop-work which provides general education experiences centered around present-day industrial and technical life. Those who participate in industrial arts programs receive orientation in the areas of appreciation, production, consumption and recreation through actual experiences in planning, producing, servicing, and repairing various types of consumer goods in common usage. Industrial arts is basically a shop or laboratory subject area, and its purpose is to foster the development of a strong foundation in skills, knowledge

⁸Tusi, p. 154.

and attitudes related to various aspects of American industry.⁹

INDUSTRIAL ARTS: ISLAMIC

Following is a concept of Industrial Arts known to Ibn Khaldun:

Through the eyes of Islam the Industrial Arts are known as the habit of something concerned with action and thought. Inasmuch as it is concerned with action, it is something corporeal and perceptible by the senses. Things that are corporeal and perceptible by the senses are transmitted through direct practice more comprehensively and more perfectly (than otherwise), because direct practice is more useful with regard to them. The transmission of things one has observed with one's eyes is something more comprehensive and complete than the transmission of information and things one has learned about. A habit that is the result of (personal observation) is more perfect and more firmly rooted than a habit that is the result of information. The skill a student acquires in a craft, and the habit he attains, corresponds to the quality of instruction and the habit of the teacher.¹⁰

VOCATIONAL EDUCATION: WESTERN

If one accepts the definition of "educational training" as being that which provides a student with practical experiences in a particular occupational field then it follows that vocational education is faced with great responsibilities for developing the vocational and educational potential of the nations citizens in that technology is moving at a rapid pace increasing the rate of change in job requirements. There are now few programs or institutions

⁹Roy W. Roberts, Vocational and Practical Arts Education (New York: Harper and Row Publishers, 1965) pp. 422-423.

¹⁰Khaldun, pp. 413-414, Vol. 2.

which meet these responsibilities. Of the few we have seen, the College for Human Services in New York is quite impressive in showing the possibility of meeting these responsibilities:

The students are from low-income families and are typically 10 to 15 years older than the normal college age. About half do not have a high school diploma. They are selected primarily on the basis of motivation. The curriculum is organized around the professional skills to be learned, includes work experience, is shortened to two years, and concentrates on learning to serve the community. Traditional subjects do not appear as courses in the traditional disciplines but as responses to needs developed by the students as they progress.

The faculty and staff are an amalgam of graduates of traditional colleges and graduates of the College for Human Services, supplemented by faculty from surrounding institutions and professionals from the community.

The agencies at which the students work are drawn into the training and become part-time educational institutions.

In addition to utilizing a new educational format, the college constitutes an alternative path to a professional career.¹¹

VOCATIONAL EDUCATION: ISLAMIC

The susceptibility of Vocational Education to the educational needs of the rural and urban disadvantaged, the mentally and physically handicapped and those seeking training at the post-secondary level and the quality of the purposes they are to serve gives Vocational Education a high priority in Islamic Education.

¹¹Richardson, p. 64.

Ibn Khaldun alludes to how this responsibility is adhered to:

Human beings must by nature cooperate. This is because it is clear that the activities of the inhabitants of a city necessitate each other, since mutual cooperation is innate in civilization. The necessary activities are restricted to certain inhabitants of the city. They are in charge of them and become experts in the crafts belonging to them. These activities become their particular job. They make their living through them and derive their sustenance from them, because these activities of theirs are matters of general concern in the city and are generally needed.¹²

The conclusion here is that Vocational Education innately shoulders its responsibilities in that the fruits of its labors are for the good of society. In the manual of hadith we read: "Islam, in fact, lays the basis of mass education, education of men as well as women, of children as well as adults."¹³

LANGUAGE ARTS: WESTERN

James A. Smith set down the following:

The main purpose of Language Arts is to encourage expressive experiences in: speaking, writing, acting, reading, reporting, etc.

The fundamental objective of the language arts program is to develop relevant, correct, clear, imaginative and effective communication. The full realization of this objective is possible only when the tools of language are used as tools and children practice the use of them continually.¹⁴

¹²Khaldun, p. 301, Vol. II.

¹³Ali, p. 31.

¹⁴James A. Smith, Adventures in Communication: Language Arts Methods (Boston: Allyn and Bacon, Inc., 1972), pp. 37-38.

LANGUAGE ARTS: ISLAMIC

Seyyed Hossein Nasr presented the following:

As early as the 3rd century the Language Arts have been taught in all of the institutions of learning which have constituted the most formal and official educational organizations in the Islamic World. They have been transmitted from one generation to another through either formal instruction or private teaching and they must therefore be regarded as a part of the intellectual life of Islam.

One of the earliest and most influential classifications of Language Arts was that Al-Farabi's (third/ninth century) contained in his Enumeration of the Sciences, known in the West as De Scientiis, from the Latin translation by Gerard of Cremona, as well as in a Hebrew translation. His classification, according to the Enumeration of the Sciences, may be summarized as follows:

Science of Language: Syntax
Grammar
Pronunciation and Speech
Poetry.¹⁵

Coming at the end of the most active period of Islamic history is an account by Ibn Khaldun: "Ibn Khaldun's analysis of the sciences classifies Language Arts as a transmitted science: linguistic sciences, such as Grammar, Lexicography and Literature. Islamic Language Arts, also, from its inception has emphasized the importance of teaching the science of syntax, style and literary criticism."¹⁶

ENGLISH: WESTERN

Fielder and Tabachnick evaluates English in the following terms:

¹⁵Nasr, p. 60.

¹⁶Ibid., p. 64.

Basically English is a mode of communication that is essential in many of the transmittal sciences. English may be used for cognitive purposes in that we employ words in our thinking. English is also used to transmit ideas through drama, literature and other linguistic media. Another interesting observation of English is as follows:

The structure of our language makes it difficult for us to notice that the word "History" has both the sense of the noun and the sense of the verb--history is both something to do and something said. Each of the social-science disciplines has this quality. The use of a single word with a muted sense of the verb obscures fundamental aspects of social investigation.¹⁷

ENGLISH: ISLAMIC

Rahman has the following view point;

A person whose language is not English finds it harder than the (native) speaker of English to acquire the sciences, that is, as seen through the eyes of Western education and research. This is explained by the fact that all scientific research and education deals with ideas of the mind and the imagination. This applies to the sciences in which the concern is mostly with words. Therefore, the Islamic student, who desires the vast cadre of knowledge that exist within the Western or World of English, must realize the importance of studying English. There is a huge volume of evidence that Islamic educators have become keenly aware of the importance of English. The evidence is explicit in the many books written in English and translated into English by Islamic scholars and, also, exhibited through the quality of Islamic students who come to America and continue their education in English-speaking universities.¹⁸

¹⁷Millard H. Clements, William R. Fielder, and Robert B. Tabachnick, Social Study (New York: The Bobbs-Merrill Company, 1966), p. 28.

¹⁸Rahman, pp. 214-224.

LANGUAGE AND LITERATURE: WESTERN

According to three writers:

Language is indeed the master craft that allows each of us to exercise some degree of control over his individual world. By means of language we enrich and sharpen our thinking, share our experience with others, receive and convey the great ideals of our civilization. Therefore the fulfillment of our roles as individuals as participants in an organized society, as members of the human race, depends significantly upon the extent of our mastery of the linguistic process.¹⁹

Language and literature enables us to communicate abstractions, therefore educators should emphasize the importance of syntax. This need is indicated in the following: "Language is the system whereby meanings and sounds are correlated through the mechanism of syntax."²⁰

LANGUAGE AND LITERATURE: ISLAMIC

According to Ibn Khaldun:

Islamic Education is of the opinion that through Language and Literature the sciences of foreign nations become available. Islamic educators believe that language is a habit of the tongue and, likewise, literature is a craft, the habit of which is located in the hand. Intensive study and constant practice of the language and of writing may lead a student to the scholarly habit as far as verbal and written expression is concerned.²¹

MATHEMATICS: WESTERN

Following is an evaluation of Mathematics:

Some would say mathematics is an art that lets them express their feelings about order and form;

¹⁹Walter Loban, Margaret Ryan, and James R. Squire, Teaching Language and Literature (Chicago: Harcourt, Brace, and World, 1969), p. 18.

²⁰Kessler, p. 62.

²¹Khaldun, p. 318, Vol. III.

others would emphasize the mathematical theories upon which the science of our universe is based; still others would talk about mathematics and analytical thinking. In teaching mathematics the teacher must make full use of the child's out-of-school day where the child lives mathematics all day long. Bicycle races in the backyard determine who's first--therefore who produces the greatest speed. A bicycle show tells who can go closest to a stick without knocking it down, etc.

In teaching mathematics the teacher should point out to the student the relationship between mathematics and other subjects.²²

MATHEMATICS: ISLAMIC

According to Ibn Khaldun:

Mathematics is the knowledge of the properties of numbers. Mathematics is used in Islamic institutions of learning for the instruction of students, however the best method of instruction is to begin with calculation, because it is concerned with lucid knowledge and systematic proofs. As a rule, it produces an enlightened intellect that is trained along correct lines. It has been said that whoever applies himself to the study of calculation early in his life will as a rule be truthful, because calculation has a sound basis and requires self-discipline. (Soundness and self-discipline) will thus, become character qualities of such a person. He will get accustomed to truthfulness and adhere to it methodically.²³

MUSIC: WESTERN

In conjunction with developing young specialist and instilling general appreciation in masses of students, the music educator has the responsibility of utilizing music as

²²Harold C. Trimble, W. E. Hamilton and Ina M. Silvey, Basic Mathematics for General Education (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), p. 2.

²³Khaldun, p. 122, Vol. III.

a service to other disciplines within the school program.

For example:

. . .for active rhythmic motion actually helps children not only to enjoy life more, but also to speak and to read more rhythmically. Music is, also, seen as a parallel or integral component of other disciplines.

Man's musical heritage is a rich source of content and activities for use in gaining an understanding of people and their ways of living. In societies at home and around the world, people have expressed their customs, traditions and ideals in music. Patriotic music has been written to stir feelings of loyalty, to highlight great events, and for use in festivals, ceremonies and religious activities. Poems, stories, legends and other literary works have been set to music. Folk songs and dances have evolved from everyday activities of people. Musical instruments have been invented to provide unique modes of expression. In addition, cultural interdependence has been increased as the music created in one part of the world has had an impact on people in other parts of the world.

The following six types of music activity are used in social studies units of instruction:

- Singing Activities
- Listening Activities
- Rhythmic Activities
- Instrumental Activities
- Creative Expression
- Research Activities

By directing children's participation in each type of activity, a teacher can guide children to make meaningful cross-cultural comparisons. This is one of the main reasons for giving attention to music in the social studies. If the program is limited to singing and listening activities as is the case in some classrooms, children's learning will be greatly limited. However, if all six types of activity are carefully planned and carried out, then children's study of music, as a part of human activities, will be broader and more fully grounded in its cultural setting.

Singing, perhaps, is the most extensively used music activity in the social studies. Many songs related to topics in each unit of instruction may be found in children's music books. Children's identification with others is increased as they sing songs which portray human experience and activities.

Through directed listening experiences, children can learn much about the folk songs, dances, instruments, festivals, holidays, patriotic events, composers and performing artists.

Three types of rhythmic activity that may be provided in the social studies are informal rhythms in which children express rhythmic patterns without direction from the teacher, formal rhythms in which the teacher directs children to move to the rhythm (skip, gallop, and the like) as music is played.

Musical instruments of various types may be used in the social studies to extend children's learning. Rhythm instruments such as drums, sticks, blocks, bells, triangles, cymbals, gongs, rattles and tambourines may be used to accompany rhythmic and singing activities, produce sound effects and play rhythmic patterns--chording instruments such as the autoharp and harmolin may be used to accompany various activities and to demonstrate harmonic and rhythmic patterns. Simple melodic instruments such as melody bells, tuned bottles or glasses, song flutes and recorders may be used to play tunes created by children as well as melodies discovered in the songs and recordings presented by the teacher.

Creative expression, through music, may be brought to high levels in the social studies as children develop insights and appreciation through activities in units of instruction. Poems and verse created by children may be set to music as children hum tunes or play them on simple melodic instruments while the teacher records them on a tape recorder. Individual and group research activities may be undertaken to find background information on the music emphasized in units of instruction. A trip may be taken to a nearby museum to examine instruments and to see costumes that are used in folk dances. Experts may be interviewed or invited to come to the classroom to give demonstrations and to speak of experiences they have had.

It is needless to say that also through the exercise of these musical activities comes social control and cooperational behavior.²⁴

MUSIC: ISLAMIC

There are many different opinions concerning music in Islam. Al Farabi (3rd/9th century) the first person in Islam to classify completely the sciences, to delineate the limit of each and to establish firmly the foundation of each branch of learning was also one of the foremost medieval theoreticians of music and some of his musical works have survived in the rites of Sufi²⁵ brotherhoods. He taught the theory that number and magnitude are inherent in music and Arnold Schoenberg, in his unique way, demonstrated this theory in his Atonal (12 tone row) music in the 19th century.

There is, however, a great difference of opinion among the principal jurist with regard to the legality or otherwise of music. Fazlul Karim reported:

There are songs in nature, some with voice and some without voice. Birds sing, rivers sing, children are lulled into sleep by songs, labours carrying big loads lift up strength by singing, washermen speed their work by singing, boatmen take courage in mid sea by songs, and active men give impetus to their works by songs. So song lives in nature and has been created with nature. It can't be banished from nature. He who has no

²⁴Alice Keliher, Talks With Teachers (Darien: The Educational Publishing Corporation, 1958), p. 83.

²⁵Sufi, A special name given to those who aspire to derive worship and who are in search of devine knowledge.

music within himself is a man of hard heart,
and the remotest of men from Allah is the hard
heart.²⁶

At another place in the Hadis we read: "Instruments add beauty, rhythm and continuity to sweet voices. When the song is good and lawful it can be lawfully sung with instrument and when the song is bad and unlawful, it is also unlawful to play musical instruments."²⁷

Al-Ghazzali wrote:

Music does not create anything new in our hearts; it strengthens and excites that which is already in the heart . . . if music intensifies undesirable emotion, e.g., a grief in the heart against some disposition of God, it is not permissible. . . .The highest kind of music is that which intensifies the love of God, and what augments the love of God deserves the highest reward.²⁸

Therefore one can only reason that the quality of ones music is directly proportionate to the individual's spiritual level.

PHYSICAL EDUCATION: WESTERN

Physical Education can be defined as the trend in developing team skills and activities as opposed to individual skills that might be continued into leisure pastimes in the student's adult future. Therefore:

²⁶Kirim, p. 194.

²⁷Ibid., pp. 198-199.

²⁸Umaruddin, pp. 254-255.

Perhaps the most influential ideas in shaping modern physical education in the United States are the concept of organismic unity, the doctrine of interdependence between organism and environment, and the clear recognition of social and emotional as well as physiological outcomes of physical activities. As a result of these new orientations, physical education ceases to be merely a gymnastic technic, a series of steps, or a coordination; it becomes a rich and varied practice that has its focus not in the muscles but in the living of the individual.²⁹

PHYSICAL EDUCATION: ISLAMIC

Physical Education is the traditional kind of science that man learns from those who invented it. Following is a quotation from a recent educational conference that unfolded in Karachi:

Physical education must be considered an indispensable part of general education. The development of mind and intellect is not possible without the proper development of body. The reason for ignoring physical education is that students are generally overcome by a desire of winning competition in examinations, and devote to their studies almost all the time at their disposal. The only remedy for this weakness of a hardworking student is that physical training should be made a compulsory subject and marks be allotted on this account. Arrangements for frequent medical test of students health should also be made. Frequent checking-up of student's health is very necessary. Enforcement of proper physical exercises and of the rules of discipline and etiquette is very essential. A part from lessons, drill and games create in the individuals of an organized group a sense of cooperation and tolerance and develop in them a spirit of discipline and subordination. Such a training develops self-respect and confidence and when students enter in life the training, they have received, proves helpful to them.

²⁹Jesse F. Williams, The Administration of Health Education and Physical Education (London: W. B. Saunders Company, 1958), p. 10.

Every member of the teaching staff should be responsible for the supervision of physical education of his students and the work should not be left only for the Drill Instructor. To maintain a proper standard of physical education it is desirable that an Inspector of Physical Education should be appointed. Interest of parents should be aroused by inviting them to witness tournaments and displays and occasionally participate in lectures.³⁰

READING: WESTERN

Margaret G. McKim cites the following:

We assume that reading is a tool that can be used to secure information. It enables us to follow directions and solve problems. The skilled reader possesses the experience background and the stock of word meanings that enable him to interpret accurately what he reads. He looks at words, sentences, and paragraphs in the light of what they have to offer.³¹

READING: ISLAMIC

According to Ibn Khaldun:

Reading is a craft. This is because reading is a science, knowledge of its diverse aspects, and mastery of it are the result of a habit which enables its possessor to comprehend all the basic principles of reading, to become acquainted with its problems and to evolve the details of it from its principles. As long as such a habit has not been obtained, skill in reading discipline is not forthcoming.³²

SCIENCE: WESTERN

One writer says:

The question is what role does science play in the total curriculum and in life? Since the

³⁰Zuberi, pp. 68-69.

³¹Margaret G. McKim, Guiding Growth in Reading (New York: Macmillan Company, 1956), pp. 11-12.

³²Khaldun, p. 342, Vol. III.

scientific method was first used in the investigation of physical phenomena tradition has identified science with the physical world.

By attempting to apply the rigorous controls of systematic observation and analysis of the physical sciences to areas of social behavior, the social sciences have developed.

The lag of the behavioral sciences in relation to the physical sciences indicates an unbalance between them; therefore, it is in the area of the non-material, behavioral aspects of our culture that the scientific method must be utilized.³³

Another concept follows:

Doing science is as creative as doing art, music, or literature. It takes painstaking collection of data, analyses, and finally a leap of the imagination to overcome some of the boundaries our senses and the assumptions our time places upon our understanding of the world. . . The scientist, then, is a person with a creative mind. The nature of his work also lends itself to a development of what Bronowski calls the 'habit of truth.'³⁴

SCIENCE: ISLAMIC

Khaldun's concept concerning science follows:

The scientific method is man's ability to think; therefore, man's thinking produces the sciences. It is man's thinking that enables him to investigate physical phenomena, non-material phenomena and the behavioral aspects of man.

The ability to think is the occupation with pictures that are beyond sense perception, and the application of the mind to them for analysis and synthesis. This is what is meant by the word af'idah 'hearts' in the Quran: He gave you hearing and vision and hearts. Af'idah 'hearts' is the plural of fu'ad. It means here the ability to think.

³³John W. Best, Research in Education (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pp. 5-6.

³⁴Kessler, pp. 2-3.

The ability to think has several degrees. The first degree is man's intellectual understanding of the things that exist in the outside world in a natural or arbitrary order, so that he may try to arrange them with the help of his own power. This kind of thinking mostly consists of perceptions. It is the discerning intellect, with the help of which man obtains the things that are useful for him and his livelihood, and repels the things that are harmful to him.

The second degree is the ability to think which provides man with the ideas and the behavior needed in dealing with his fellow men and in leading them. It mostly conveys apperceptions, which are obtained one by one through experience, until they have become really useful. This is called the experimental intellect.

The third degree is the ability to think which provides the knowledge, or hypothetical, of an object beyond sense perception without any practical activity (going with it). This is the speculative intellect. It consists of both perceptions and apperceptions.

The world of things that come into being as the result of action, materializes through the scientific method (thinking).³⁵

SOCIAL STUDIES: WESTERN

According to Clements, Fielder and Tabachnick:

Social Studies are primarily concerned with and dependent upon skills and concepts highly correlated with verbal intelligence. Each of the different social sciences may best be thought of as a dialect, that is, as a way of talking about what any one of us could see. A teacher of social study must have an intellectual conception of what he is about. In order to teach, say, history, one must be able to say what history is . . . Social scientists have struggled with this question for many, many years. Even today there is some conflict regarding what the proper purpose of social inquiry may be.³⁶

³⁵Khaldun, pp. 412-413, Vol. II.

³⁶Clements, pp. 27-28.

Dr. Eric Berne is of the opinion that social deprivation can have a fatal outcome. His words are as follows: "Not only biologically but also psychologically and socially, stimulus-hunger in many ways parallels the hunger for food. . . .The advantages of social contact revolve around somatic and psychic equilibrium."³⁷

SOCIAL STUDIES: ISLAMIC

Ibn Khaldun wrote the following:

Because Social Studies are primarily concerned with and dependent upon skills and concepts highly correlated with verbal intelligence a teacher who possesses a perfect linguistic habit and is able to combine individual words so as to express the ideas he wants to express and who is able to observe the form of composition that makes his speech conform to the requirements of the situation, is as well qualified as is humanly possible to convey to the listener what he wants to convey.³⁸

SPEECH AND DRAMA: WESTERN

Orville G. Johnson's concept follows:

The activity of Speech and Drama gives the student an opportunity to improve his mechanics of human speech, to acquire the skills of stage presence and to acquire important social skills. Some students are needed to act as stage hands and those with abilities in art or industrial arts are needed to build scenery. The result is they feel that they are part of the school community, in much the same way that the school tries to teach them to accept themselves as a responsible part of the greater community in which they live.³⁹

³⁷Eric Berne, Games People Play (New York: Grove Press, Inc., 1966), pp. 13-19.

³⁸Khaldun, p. 342, Vol. III.

³⁹Orville G. Johnson, Education For The Slow Learners (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), pp. 212-213.

Following is another point of view:

Because the performances of a play means having an audience, pupils will practice endlessly in order to make a good showing. This gives them an incentive to acquire the necessary skills of reading in a fraction of the time it would take in a remedial reading session. They will, for example, practice reading lines with appropriate expression over and over again. The process of trying out plays also requires much discussion before and after each attempt to discover what the central meaning of the story line and of the character is and how to convey this meaning most appropriately. After the character is established and events discussed, the students can read the lines with for greater insight. Meantime they gain in understanding human behavior.⁴⁰

SPEECH AND DRAMA: ISLAMIC

Ibn Khaldun's account of Speech and Drama is as follows:

Speech is a habit. The good or bad quality of speech depends on the condition under which the habit originated. A high class of eloquence results only from the memorizing of high-class language material. After a student has improved his material and his use of it, he can improve his habit. By raising the level of the memorized literary material, the resulting level of one's habit becomes higher, since nature takes habit as its model, and the powers of a habit grow through nourishing it.

The students skillful utilization of his emotions enables him to present the desired dramatic intent at any given time.⁴¹

⁴⁰Hilda Taba and Deborah Elins, Teaching Strategies for the Culturally Disadvantaged (Chicago: Rand McNally and Company, 1968), pp. 83-84.

⁴¹Khaldun, p. 392, Vol. III.

EXTRA-CURRICULAR ACTIVITIES: WESTERN

One account of Extra-curricular Activities is as follows:

Extra-curricular Activities vary in type and intensity. Usually they grow out of the creative life of the school. They can be illustrated by participation in school government, entertainments, clubs, assemblies, athletics and the publication of school newspapers. As a rule they are non-credit courses but they generate a natural fulfillment in life value's through the satisfaction of accomplishment.⁴²

EXTRA-CURRICULAR ACTIVITIES: ISLAMIC

Ibn Khaldun presented the following: "Extra-curricular Activities for the Islamic student would be reading poetry of high quality, writing poetry of a high rank, analyzing poems for their historical and lexicographical content, reading the Quran, praying and some athletics."⁴³

Islamic thought is that girls' education should run parallel to boys' education, so that it may have a wholesome influence on society. Uneducated women will not only fail to do their duties, but, those whom God has given sharp intellect and strong will, if deprived of proper training their natural gifts, will impede the progress of men; however, The Muslims' opposition to co-education after the age of nine years is directly connected with their sense of honor. The dangers, inherent in co-education, are not imaginary. Some well-known reformers have had better experience of it

⁴²Howard S. Patterson, Ernest A. Choate and Edmunde S. Brunner, The School in American Society (Scranton: International Textbook Company, 1938), p. 317.

⁴³Khaldun, p. 307, Vol. III.

and the Muslims are not prepared to repeat the same experiment again.

The point here is that, co-education is likely to lead one into fornication, adultery or secret intimacies and this Islam forbids in that the Quran looks upon this as sinful. This is indicated in the following: ". . .You are all one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours."⁴⁴

⁴⁴Farid, p. 198.

CHAPTER VIII

CONTEMPORARY ISSUES

This chapter will afford discussions of Western and Islamic Educational ideas or approaches to such aspects of Contemporary Issues as relate to educational change, instructional systems, fads, urban education, minority/majority relations, values, curriculum taboos, differentiated staff, teacher militancy, students, grantsmanship, aesthetics, technology in education and inductive and deductive teaching.

EDUCATIONAL CHANGE: WESTERN

Instructional technology in American education is becoming more and more a factor in educational change. For example:

The Board of Cooperative Educational Services in Yorktown, New York, has developed a game using a computer which permits the student to experience directly the basic principles of a primitive agrarian economy. An IBM 1050/7090 computer system simulates selected elements of the economic functioning of a Sumerian city-state around 3500 B.C. The student sitting at the typewriter terminal is the King, and the computer asks him on the basis of economic reports to decide how to use resources, while trying to keep the population stable and well fed.

More complicated are games such as those designed by the Educational Development Center in Western, Massachusetts, for use by elementary and secondary school students in social studies.

Empire, for example, enables children to gain an understanding of mid-18th century trading patterns by letting them play the roles of New England merchants, Southern planters and admiralty customs men. The student seeks information, uses it actively, makes decisions, and then sees almost immediately the results of his decisions.¹

EDUCATIONAL CHANGE: ISLAMIC

It is not educational change that is desired in Islamic education; it is devotion to the laws contained in the Holy Quran that is desired. In regards to this notion Hazrat Mirya Ghulam Ahmad has written:

Islam is a living faith, by following which man could establish contact with his maker and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection.²

Sir Muhammad Zafrullah Khan, Judge of the International Court of Justice alludes to Islam as follows:

The Teachings of Islam sets an example of what may be done. In fact it does much more; it also invites all concerned to consider the crucial subject of how we ever become aware of the divine order in which we are born; of the Divine Creator to Whom we owe our being and to Whom we must submit and return.

Islam is presented as a living way of life, as a program which yields results.³

¹Tinkton, p. 76.

²Ahmad, p. 2.

³Ibid., pp. 10-11.

INSTRUCTIONAL SYSTEMS: WESTERN

In the Western World of education there currently exists a particular trend and that is to become acquainted with the vast potentialities and possibilities for improvement of administration and instruction that are inherent in the process of automating educational systems. However, there are some negative notions in regards to automated educational systems: "As David Stansfield states in a recent article in Educational Technology, 'the chief weakness of any type of automated instruction is that it cannot cater to unanticipated responses from the student.'"⁴

On the other hand:

This advantage, limited as it may now seem, will eventually enable the learner to undertake subject matters heretofore considered impossible in the classroom. Subjects that had been taught only at the college and university level could be approached in the secondary schools. For example, the launching and control of satellites, the study of the chemistry of genetics, the modelling of voter behavior, the analysis of creative writing styles, the composition of electronic music, the engagement in bargaining games--all become possible with the time-shared console. Systems are being designed so that students have direct access to primary sources of knowledge. From here it is not a big step to training in information management and decision making, or for recognizing patterns in a vast data base. The computer becomes the ideal tool for experimentation in new subject matter and for giving the student an early experience with the tools that can involve him directly in a future world of electronically processed information and data.⁵

⁴Tinkton, p. 166.

⁵Ibid., p. 169.

One can conclude that commitment to a total systems approach and the effective utilization in an educational organization will promote the free flow of information throughout the organization.

INSTRUCTIONAL SYSTEMS: ISLAMIC

An Islamic Educational view point of automated educational systems is that the Instructional System is only as effective as its programmer. For instance the computer is not capable of responding in a summary fashion to a student's questions nor neither can a computer observe a student's intellectual potential and his preparedness for understanding material. Therefore the computer, at its best, can only promote the flow of information throughout the organization, it can not adequately lead and reveal all the secrets of discipline to the student.

Of course, this doesn't mean that Islamic educators reject the resourcefulness of technology. Following is one of the current objectives within the educational planning of Kurwait: "The third objective is to develop the of education, and subsequently the life of the country, in harmony with world development, especially in the fields of science and technology."⁶

FADS: WESTERN

The following alludes to this subject:

⁶UNESCO, p. 723.

Some of them began alumni of SNCC, Black Panthers, CORE, or other groups which have bases of support outside the university as well as on campus. It seems that with each new generation comes a change in ideology, setting the scene for a confrontation of beliefs. The new movements for social change may be seen as vehicles for the integration of minority groups into the mainstream, ending the culture of poverty. If these new movements withstand the test of time then they will become part of tradition if not then they will be looked upon as fads.⁷

Another kind of fad is mentioned in the following:

Fads can oftentimes impede leeway for change. A school administrator or a group of faculty members can impose certain features on the architectural design of a school that make it difficult to make sensible changes in the curriculum later. Fads come and go, but the teaching function will persist for a long time.⁸

FADS: ISLAMIC

The following alludes to this topic:

Oddly enough it has been the nature of Islam not to be encumbered by a dead weight of tradition--for it has been largely the new elements and currents of thought that supplied and built up the content of Islamic tradition itself. The Western impact on Islam in the 13th/19th century which presented an intellectual challenge was met, and continues, not in a fadish manner but with a lasting psychological invincibility which has its basis in a deep love for God and a brotherly love and respect for all mankind.⁹

URBAN EDUCATION: WESTERN

According to Louis B. Mayhew:

As American educators working in urban communities, we must make every effort to stamp out

⁷Julian Foster and Durward Long, Protest! Student Activism in America (New York: William Morrow and Company, 1970), p. 204.

⁸Basil Castaldi, Creative Planning of Educational Facilities (Chicago: Rand McNally and Company, 1969), p. 177.

⁹Rahman, p. 212.

racism and its manifestations, for racism is corrosive to all students and damages the learning process.

To stamp out racism, as educators working in urban communities, we must first ignore the racial issue. Ignore it because it is not the real problem. To entertain it is a waste of time and energy. The real problem is economics, ethics and morals. The answer to economic well-being is knowledge, so it is the educators duty to guide the student to that knowledge which produces economic well-being. The answer to ethical depravity and moral shortage is knowledge; therefore it is the educators duty to guide the student to that knowledge which produces righteous ethics and moral intellect.¹⁰

Evelyn Kessler has revealed the following: "There is no basis in fact for racism because members of all races can be encultured into differing cultures. Race is inherited. Culture is learned."¹¹

URBAN EDUCATION: ISLAMIC

Concerning this topic Nasir ad-Din Tusi revealed the following:

The human species, which is the noblest of existent beings in the universe, needs both the aid of the other species and the cooperation of its own kind to ensure the survival of the individual as well as that of the race.

Now, since the work of man pivots on mutual aid, while cooperation is realized by men undertaking each other's important tasks fairly and equally, it follows that the diversity of crafts which proceeds from the diversity of purposes, demands a measure of organization. For this purpose, demands a measure of organization. For this reason, Divine Wisdom has required that there should be a disparity of aspirations and

¹⁰Lewis B. Mayhew, Higher Education in the Revolutionary Decades (Berkeley: McCutchan Publishing Corporation, 1967), pp. 183-185.

¹¹Kessler, p. 49.

opinions, so that each desires a different occupation, some noble and others base, in the practice of which they are cheerful and contented.¹²

MINORITY/MAJORITY RELATIONS: WESTERN

Mr. Lewis Mayhew gives a vivid description of Minority/Majority Relations in the following:

'Ghetto' was the name for the Jewish quarter in sixteenth century Venice. Later, it came to mean any section of a city to which Jews were confined. America has contributed to the concept of the ghetto, the restriction of persons to a special area and the limiting of their freedom of choice on the basis of skin color. The dark ghetto's invisible walls have been erected by the white society, by those who have power, both to confine those who have no power and to perpetuate their powerlessness. The dark ghettos are social, political, educational, and--above all--economic colonies. Their inhabitants are subject peoples, victims of the greed, cruelty, insensitivity, guilt and fear of their masters.¹³

MINORITY/MAJORITY RELATIONS: ISLAMIC

Following are the words of Nasir ad-Din Tusi:

Is this what the Philosophers mean when they say: 'If men were equal they would all perish.' Some are distinguished by correct management and others by superior strength, one group by great dignity of manner and another by abundant capability while some, devoid of discrimination and intelligence, are virtually tools and instruments. Is this perpetuation of powerlessness really civilized life?

The answer to this problem lies within the motives of men. Now the motives for men's actions differ, and their movements are directed to varying ends, that is, the intention of one will be to acquire an honour: therefore, if they be left to their own natures, no social, political, educational

¹²Tusi, pp. 188-189.

¹³Mayhew, p. 19.

and economic cooperation can conceivably result among them, for the domineering man will make everyone his slave, while the greedy will desire for himself all things that are acquired; and when strife manifests itself among them, they will concern themselves only with mutual destruction and injury. This insensitive relationship will exist among mankind until man purifies his motives, whereas his soul can acquire a disposition such that all its acts, proceedings from it by its will, may be fair and praiseworthy.

As God says, mighty be his Name: By the soul, and that which shaped it, and inspired it with its wickedness and god-fearing! Prospered has he who purifies it, and failed has he who seduces it.¹⁴

The point here is that minority/majority relationships would not exist if all men strived for good morals such as charity, courage, justice, mercy, kindness, truth, high-mindedness, modesty, honesty, generosity, chastity, forgiveness, patience, kindness, fidelity, etc. Then, no man would be another's tool. They would be brothers; the strength of the strong would become power for the powerless. The motives of men would become good and their movement would be directed towards that which is pure, fair and praiseworthy. It is motives such as these that may be acquired through an Islamic education.

VALUES: WESTERN

Values are entertained in the following:

When we understand the values of a student we have taken the first step towards fulfilling his needs.

We cannot speak of our values apart from the down-to-earth programs that are necessary to put

¹⁴Tusi, pp. 190-191.

them into effect. For example: if we believe in individual dignity and responsibility, then we must do the necessary, sometimes expensive, often complicated things that will make it possible for each person to have a decent job if he wants one. We must provide the kind of education that will enable him to hold a job, the kinds of work training necessary to prepare him for specific lines of work. If he has reached adulthood without learning to read and write, we must offer him basic literacy education.¹⁵

The following expresses the importance of being aware of values:

Information on the prevailing values enables a teacher to judge whether these values are congenial to individual growth and to learning, or are characterized by brittleness, division, and social distance. It also enables a teacher to judge the degree to which the classroom climate enhances or thwarts learning, the development of adequate self-concepts, and feelings of performing an appreciated role in the group. Sociometric data enable the teacher to judge to some extent whether the classroom climate fosters acceptance of diversity and of individual autonomy, or whether it supports the tendency to reject individuals, to dominate, or to indulge in ego derogation.¹⁶

VALUES: ISLAMIC

Seyyed Hossein Nasr alludes to values in the following:

The first impression the heart receives is, in a way, the foundation of all scholarly habits. The character of the foundation determines the condition of the building and this is why a basic literacy education is given to Muslim children at a very early age through teaching them to read the Quran.

To produce a dignified human being we must teach him the principle of reflection and distinction and enable him to see the realities of things. We must teach him the principles of courage, whereas he will

¹⁵Grant Venn, Man, Education and Man Power (Washington, D.C.: The American Association of School Administrators, 1970), p. 16.

¹⁶Hilda Taba and Deborah Elkins Teaching Strategies for the Culturally Disadvantaged (Chicago: Rand McNally and Company, 1968), p. 52.

welcome a challenge and teach him how to control his Appetitive Faculty, also called the Bestial Soul, which is the principle of the appetites, of the search for nourishment, and of yearning for pleasure by way of foods and drinks and women.¹⁷

NOTE: For further references see Gifted Children: Islamic

CURRICULUM TABOOS: WESTERN

A notion concerning Curriculum Taboos is as follows:

Some programs described as 'new' are primarily modifications of existing practice.

Unfortunately the arguments using natural childhood as a source of the curriculum do not hold up well. There is nothing natural about any school, even a preschool. Nursery classes and kindergartens cannot be directly derived from the natural activity of children.

The very nature of the educational process demands that if it is effective the student will become different as a result of his experiences within it. The student should exist from the program in a less natural state than the one in which he entered. All schools as a matter of truth and cultural contrivances to fashion children, to change them.¹⁸

Some educators believe that compensatory education is both improper and unacceptable. For example:

Dr. Kenneth Clark, Professor of Psychology at the City College, along with Dr. Deutsch, one of the pioneers of educational experimentation, has warned consistently that compensatory education for children of deprived minorities is no substitute for changes in the structure of education itself. Merely giving such children an opportunity to begin slightly ahead of the class is of little use if the regular schooling is not, at the same time, made relevant to

¹⁷Nasr, p. 67.

¹⁸Bernard Spodek, Early Childhood (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), pp. 82-83.

them. There is little to be gained from surrounding these youngsters with loving and understanding adults in their pre-school tast of learning, if they subsequently are exposed to teachers who approach them with preconceived notions of limited potential. . . .The evidence of prior research, unrelated to the Head Start experiment, shows conclusively that early compensatory education is of very limited short-term benefit unless there is consistent follow-up. Children's pre-school gains have been shown to be spectacular as they entered first grade, but are quick to erode in the next four years unless they are constantly reinforced. If there is a gap between pre-school and kindergarten or first grade, the grades are minimal.¹⁹

CURRICULUM TABOOS: ISLAMIC

A possible taboo in Islamic education is the notion that the madrasa-system (school-system) represents the whole of Islamic education:

There exist a great deal of flexibility in the acquisition of learning. A person, after acquiring an elementary religious education could enter any place of higher learning but after having completed his course he might go to another school and enrol in those subjects which were there receiving greater emphasis and therefore he could pass from school to school.²⁰

However, if Islam has entered the heart of an individual he, then, realizes that he must, as it is reported that the Prophet has said, "Seek knowledge from the cradle to the grave."²¹

DIFFERENTIATED STAFF: WESTERN

Eric Hoyle's point of view is as follows:

¹⁹Taba, pp. 264-265.

²⁰Rahman, p. 190.

²¹Nasr, p. 65.

School teachers are differentiated in a number of ways and this gives vent to variations on the expectations applied to them. The teacher who specializes in one subject is likely to acquire a professional concern with curriculum developments in that subject.

But there are dangers in this conception of the teachers role. One is that the subject-centered specialist may become too academic and remote from his pupils.²²

On the other hand Sidney G. Tickton sees the specialist as an integral part of education:

Throughout American schools the need for talented people who are not specifically trained as teachers is becoming more and more acute. Specialist are needed to develop technology as an integral part of the instructional process. Aides of all kinds are needed to assist teachers in making the best use of technological media and of their own professional capacities. Perhaps most important scholars in many disciplines and creative people in every area should be contributing their special gifts to the instructional process.²³

DIFFERENTIATED STAFF: ISLAMIC

School teachers are differentiated in relation to the subjects they teach. Usually, the curriculum is executed on the method of a succession of subjects:

It should be known that instructing children in the Quran is a symbol of Islam. They have special rules for teaching it, and there are special teachers for it, just like any other craft which is taught separately. . . .²⁴

²²Hoyle, pp. 49-50.

²³Tickton, p. 57.

²⁴Khaldun, pp. 300-302.

Another concept is that differentiation takes place within the hakim (teacher):

Through Islamic History, the central figure in the transmission of the sciences has been the wise man, or hakim. He has usually been a physician, a writer and poet, an astronomer and mathematician, and, above all, a sage. In this figure of the hakim, one can see the unity of the sciences as so many branches of a tree whose trunk is the wisdom embodied in the sage. The hakim has always established the unity of the sciences in the minds of students, by the very fact of his teaching all of the sciences as so many different applications of the same fundamental principles. The Islamic teaching system as a whole and the classification of the sciences, which forms its matrix, are themselves dependent upon this figure of the hakim, or teacher.²⁵

TEACHER MILITANCY: WESTERN

The militant teacher, as a rule, is the teacher who demands a greater voice in policy formulation, especially on matters which relate to instruction and teacher welfare:

A highly developed society depends on them to transmit its truths, to stimulate an environment in which new knowledge (scientific, psychological, and humanistic) can flourish, and ultimately to preserve, in a repository manner a people's mores, customs, and artifacts.²⁶

Jerome S. Bruner has the following idea:

The type of supporting research that permits one to assess how well one is succeeding in the management of relevant instructional variables requires a constant and close collaboration of teacher, subject-matter specialist, and psychologist . . . a curriculum should be prepared jointly by the subject-matter expert, the teacher

²⁵Nasr, p. 41.

²⁶State Education Department, Regents Statewide Plan for the Development of Post-secondary Education (Albany: University of the State of New York, 1972), p. 85.

and the psychologist, with due regard for the inherent structure of the material, its sequencing, the psychological pacing of reinforcement, and the building and maintaining of predispositions to problem solving.²⁷

TEACHER MILITANCY: ISLAMIC

The militant Islamic teacher is the teacher who insists on a policy formation that emphasizes a real understanding of Quran and Islamic tradition.

For example the teacher would, more than likely, insist on the following:

To prepare such ulema (teachers) as can find out and develop the affinity and continuation of intellectual life, existing between Islamic way of life and the modern sciences, by their research in various fields of Islamic thought and literature. To prepare such scholars as are proficient in various aspects of Islamic history, arts, culture and civilization. To produce scholars fit to make researchers in the field of legal literature of Islam . . . and to produce Ulema with qualifications, suited to satisfy the spiritual needs of the nation.²⁸

STUDENTS: WESTERN

The students position is that of a conscript, who is protected by certain regulations but in no case permitted to use their breach as a cause for terminating his obligation. So the first thing the young learn in school is that there are certain sanctions and restrictions that apply only to them; that they do not participate fully in the freedoms guaranteed by the state and that therefore, these freedoms do not really partake of the character of inalienable rights.²⁹

²⁷Bruner, p. 70.

²⁸Zuberi, pp. 215-217.

²⁹Francesco Cordasco, Maurie Hillson, and Henry A. Bullock, The School in the Social Order (Scranton: International Textbook Company, 1970), p. 179.

Another concept is that educators should be aware of what concerns the students:

Knowing what worries students provides a great deal of information about the erosive effects of the home and school and, hence, about the self-concept. It also suggests what topics or incidents to use as a vehicle for whatever is being taught.³⁰

STUDENTS: ISLAMIC

The students are described in the following:

They engage all their facilities in devotion to God, eschew every form of disobedience and prostrate themselves utterly before Him. They shun every evil course and scrupulously avoid occasions of the wrath of God. They seek God with true sincerity . . . and they are given to drink of the cup of knowledge of God.³¹

The following depicts, to a large degree, the inner spirit of the student:

It is necessary for our intellectual and more development that we should have before us some elevating models. On this depends the human and national progress. Not to keep high examples in view is to pass life in darkness; losing sight of them is a sign of humiliation and misfortune. It is necessary for us to keep our eyes on these models in our youth and manhood, so that they may help us to live honestly and honorably and, finally, to remember God.³²

GRANTSMANSHIP: WESTERN

A variety of grants are available that can assist one who desires to improve the quality of education, practice the

³⁰Taba, p. 26.

³¹Ahmad, p. 93.

³²Zuberi, p. 36.

arts and professions, to foster research and to provide for the cause of better international understanding. Grants are available for students and teachers alike, for all ages.

Following are some examples:

Fellowships for Independent Study and Research, 1976-77.

Fellowships of up to \$20,000 will be awarded for study and research in history, philosophy, modern and classical languages, literature, archaeology, the arts, religion, the social sciences, and other fields. The Endowment is also interested in studies of the relationships between human values and science and technology. Applicants must have completed their formal academic training by the date of application. Fellowships allow for full time study for a period of six or twelve months. The deadline for applications is June 2, 1975. For application material contact: The Division of Fellowships, National Endowment for the Humanities, 306 Fifteenth Street, N.W., Washington, DC 20506.³³

Exxon Education Foundational R & D Program:

Funds are available for projects that promise to lead to wide improvement in instruction, administration, or physical facilities utilization in higher education. The 3 types of activities supported are (1) pilot projects for the design and testing of new methods or materials, (2) developmental efforts to perfect, expand on, or disseminate materials or methods of recognized merit and (3) studies which examine or analyze practices, trends and developments in higher education.

Projects must meet the criteria of broad applicability, efficiency and effectiveness, and continued support (in the case of pilot and developmental projects) by the college after Foundation support has terminated. They should fall into one or more of the following areas: instruction, i.e., methodology or the curriculum

³³Renee Berger, Circular (New York: Borough of Manhattan Community College, 1975), p. 1.

and related programs; academic and related administration; physical facilities and their use or design.

Most grants are in amounts not exceeding \$100,000 and preference is given to projects of 1-2 years from initiation to preliminary evaluation. There are four deadlines for submissions during the year.³⁴

Grants for new projects have been recommended by the Department of Health, Education and Welfare:

We recommend that specific programs of funding be established that are directed exclusively to encouraging new enterprises. The most effective form of such funding would be special programs that allow educational entrepreneurs direct access to competitive grants. These grants should be awarded in response to the best proposals, and made for a sufficient time span to prove out a new approach.³⁵

The Division of Fellowships recommends the following:

We also recommend that both the State and Federal governments provide funds to the institutions (both public and private) in the form of grants that accompany categories of students. All institutions need some flexible funding, some means of responding to new ideas or differing circumstances.

A common argument we have heard is that many of the problems of the multicampus system in encouraging new and responsive changes stem from limitations on funding availability.³⁶

GRANTSMANSHIP: ISLAMIC

Frequently Islamic students with high scholastic records further their education in American Schools through

³⁴Ibid., p. 2.

³⁵Richardson, p. 65.

³⁶Ibid., p. 74.

American Fellowship and Subsidizing Foundations. However, for a student to be granted permission to have personal contact with an authoritative teacher is a cherished fellowship within Islamic Education.

For example:

That is why a person may often remain a student all his life, mastering one subject after another and going from one teacher to the next. Usually, when he has mastered a subject to his teacher's satisfaction, he receives from him a permit (ijazah), stating the student's competence in that subject. If the student is well qualified, then there is a likelihood of his becoming a teacher in turn and giving a student of his an ijazah. In even the most formal type of learning, oral teaching accompanies the written tests and the importance of actually hearing a teacher and receiving an ijazah from him personally keeps alive a chain (isnad) of transmission which is of paramount importance in preserving and perpetuating the Islamic educational tradition. In this process the intimate contact between teacher and student, and the many years of living together, often in the same quarters, has much to do with making possible the transmission of the spirit as well as the letter of the various branches of knowledge which have always been instrumental in the normal functioning of Islamic society.³⁷

Other reasons for this student teacher relationship is as follows:

A scholar's education is greatly improved by traveling in quest of knowledge and meeting the authoritative teachers of his time. The reason for this is that human beings obtain their knowledge and character qualities and all their opinions and virtues either through study, instruction, and lectures, or through imitation of a teacher and personal contact with him. The only difference here is that

³⁷Nasr, pp. 73-74.

habits acquired through personal contact with a teacher are more strongly and firmly rooted. Thus, the greater the number of authoritative teachers (shaykhs), the more deeply rooted is the habit one acquires . . . his habits will be strengthened through his intensive personal contact with teachers, when they are many and of various types. This is for those for whom God facilitated the ways of scholarship and right guidance. Thus, traveling in quest of knowledge is absolutely necessary for the acquisition of useful knowledge and perfection through meeting authoritative teachers (shaykhs) and having contact with (scholarly) personalities.³⁸

AESTHETICS: WESTERN

Aesthetics is the science that deals with the following notions:

A sense of the beautiful; pertaining to, involving, or concerned with pure emotion and sensation as opposed to pure intellectuality; relations between the arts and general cultural purposes; relations between form and content with respect to the concept of style; problems involved in applying ideas of expression and communication to interpreting works of art; relations between art and the nature of knowledge; problems involved in the application of psychological and psychoanalytical hypotheses to the study of art and issues currently under active consideration within aesthetics as a philosophic discipline.³⁹

A sense of or involvement with beauty is expressed in the following words of Edward Weston: "I try to present clearly my feeling for life with photographic beauty . . . without subterfuge or evasion in spirit or technique."⁴⁰

³⁸Khaldun, pp. 307-308.

³⁹Jess Stein, The Random House Dictionary of the English Language (New York: Riverside Press, Inc., 1969), p. 2.

⁴⁰Nancy Newhall, Edward Weston, The Flame of Recognition (Millerton: Rapoport Printing Corp., 1975), p. 6.

Concerning creativity Edward Weston said, "Peace and an hour's time-given these, one creates. Emotional heights are easily attained; peace and time are not."⁴¹

AESTHETICS: ISLAMIC

The true aesthetic experience is that which is experienced by the soul. Since every act has an end and a purpose the perfection of the human soul is for the purpose of experiencing the aesthetic experience. The pure emotional and sensation experienced as the result of being involved in the arts is due to the sensitivity of the soul. The joy and exultation that the soul experiences as the result of awareness of relations between form and content with respect to the concept of style is due to the sensitivity of the soul. It is with the eyes, ears, mind and heart of the soul that beauty is purely seen, heard, conceived and felt.

TECHNOLOGY IN EDUCATION: WESTERN

Technology is frequently used in educational research. The modern educator often employs the mechanical means of technology to improve on the accuracy of human observation, recording and computation of data. However:

One word of caution is in order at this point. I will yield to no one in my enthusiasm for the potentialities of the new educational technology. At the same time I recognize that it will not perform miracles. Yet because of the success of technology in other fields and the existing vistas it does open up in education, there will be a tendency

⁴¹Ibid., p. 18.

to turn to it for solutions to the tough problems that confront us in education. The task of leadership in the years ahead will be to restrain those who would seek all answers in technology while ignoring those who believe no answers are to be found there.⁴²

Another point of view is as follows:

What is true of the media is equally true of the educational system. Despite teaching machines, TV lectures and so on, education has been only superficially changed by technological advance in this century. Most children in modern society are being trained by the same methods and in most cases inculcated with the same world view as they were a generation ago. A history textbook may mention the discovery of TV as well as the Korean war or the Suez intervention, but physics is still likely to be Newtonian and biology pre-molecular, and the eternal verities, including chauvinism and the Puritan ethic in some form, the substance of moral inculcation. Modernity penetrates, if at all, only through the mass media.

Higher education remains the privilege of a relative few in Great Britain, France and West Germany. In the Soviet Union it is widespread but largely designed to produce conformist technicians. In areas such as India, the Philippines and other less developed nations it is bad almost beyond belief. In the United States the boom in higher education has done little to raise cultural levels among many attending classes, even when measured by the standards of previous centuries, much less the twenty-first in which those currently enrolled will spend part of their lives. The values and world view of today's collegian, especially in the United States, may be nearer to that of his parents than most prophets of technological man think. The Berkeleys and M.I.T.'s, the creative scientists and the Hippies, are the exception rather than the rule.⁴³

⁴²Mayhew, p. 427.

⁴³Victor C. Ferkiss, The Myth and The Reality (New York: George Braziller, 1969), pp. 229-230.

TECHNOLOGY IN EDUCATION: ISLAMIC

The tendency of the Islamic world of education is to be prone to the technological advancement of Western Education. Of course, this is all right providing it doesn't conflicts with or violates Islamic teachings.

The general summons to the Islamic World to raise their intellectual standards through the utilization of technology in education is in accordance with Islamic tradition. It is reported that the Holy Prophet said: "Seek knowledge even if it be in China."⁴⁴

NOTE: For further references see Instructional Systems: Islamic

INDUCTIVE AND DEDUCTIVE TEACHING: WESTERN

Fundamental research is the formal and systematic process of carrying on the scientific method of analysis and generalization, the deductive and inductive phases of reasoning. One type of research is experimental research. Experimental Research describes what will be when certain factors are carefully controlled. For example:

The best forshadow what technology's full contribution might be to education: they integrate a range of media old and new, exploiting the special qualities of each; they are based on sustained research and development, with plenty of feedback from field testing to enable needed change and improvements to be made. Moreover, they are designed so that the results can be carefully evaluated.⁴⁵

⁴⁴Nasr, p. 65.

⁴⁵Tickton, p. 24.

The prior description is also in the category of Descriptive Research in that it involves the description, recording, analysis and interpretation of the present nature, composition, or processes of phenomena.

The diversity of human beings and cultural patterns demand diverse research procedures:

In the past, education has tended to overlook this diversity and has been inclined to proceed on the assumption that everyone should be able to learn in much the same way. We propose, therefore, a decentralized pattern for the programs sponsored and coordinated by the National Institute of Instructional Technology, and we envisage regional clusters of institutions--universities, school systems, state departments of education, production centers--working together on projects of common interest and of national significance.⁴⁶

Of course, Historical Research is vital to teaching in that its process involves investigating, recording, analyzing and interpreting the events of the past for the purpose of discovering generalizations that are helpful in understanding the present and in predicting the future.

INDUCTIVE AND DEDUCTIVE TEACHING: ISLAMIC

Within Islamic Education inductive and deductive reasoning is the bases of rational speculation. The following alludes to this notion:

The Human Soul is particularized among the souls of animals by a faculty called Faculty of Rationality: this is endowed with the ability to perceive without organ, and to distinguish between the things perceived. Now, inasmuch as its direction is to knowledge of

⁴⁶Tickton, p. 48.

the realities of existent beings and comprehension of the types of intelligibles, this faculty is called, in this regard, the Speculative Intelligence, and inasmuch as its direction is to control of objects, distinction between good and evil actions, and the discovery of arts for the ordering of life's affairs, so--in this sense--this faculty is called Practical Intelligence. The division of this faculty into these two branches is the reason for the twofold division of the Science of Philosophy, one speculative and the other practical.⁴⁷

⁴⁷Tusi, p. 45.

CHAPTER IX

SUMMARY

Islam came into the world at the beginning of the seventh century A.D. In a short time it spread over all of the Middle East, North Africa and Spain; and because of the primordial character of Islam's revelation, and its confidence that it was expressing the truth at the heart of all revelations, Islam absorbed ideas from many sources. Islamic education approaches the individual with a two-fold invitation; to believe that there is only one God and that Muhammad is sent by God. Also, Islamic education teaches its followers to recognize all of God's Prophets, such as Moses, Jesus, Confucius, Buddha, Muhammad, etc. Islam teaches that through living a life of peace, as prescribed in the Quran, one will obtain salvation whereby paradise may begin in this life and continue on into the next.

Education in the United States was founded upon the principles and practices of Puritanism. The Puritanical idea of strictness in moral or religious matters is shared with Islam, but they differ in the following: at the heart of Puritanism is the belief in the Trinity (the union of three persons, Father, Son, and Holy Ghost) in one God head; at the heart of Islam is the uncompromising belief in one God. The followers of the belief in the Trinity accept no

Prophets after Jesus Christ; the followers of Islam accept all of the Prophets. The Bible is the religious book of those who believe in the Trinity; the Quran is the religious book of those (Muslims) who follow Islam.

At the heart of the social foundation of Western education is the notion that peace and well-being comes when you and I, working and living in groups, are able to express our interest fully and continuously together.

Islamic education teaches that peace and well-being comes when you and I move our souls towards a deep love for God.

In the Western world, intelligence is frequently seen as that cognitive part of a person that can be measured by various methods or, on the other hand, intelligence is said to be the function of the way a child perceives himself, the world, the situation and the relation between the three.

Islam also sees intelligence as the faculty of rationality, but the difference is that Islam sees intelligence as an illustrious gift, created by God and given to man in varying proportions to be used for the good of society.

In essence, Western education looks at the home and its influence as being the cultural laboratory during the child's pre-adolescence period. The basic difference here is that the Islamic thought prescribes certain moral requirements for the parents, at the time of conception and also at

the time of gestation. (See Pre-school: Islamic and Individualized Training: Islamic.)

Gifted children in Western education are generally persons who show consistently remarkable performance in any worthwhile line of endeavor and because of their exceptional ability, they are given special education whenever possible. Islam sees the gifted children as those who have been favored by God, above others. In conjunction with these Godly gifts the recipients have moral responsibilities.

The Western school of thought that thinks that the mind is naturally so illogical in its processes that logical form must be impressed upon it from without is not in accord with Islamic thought; on the other hand, Islam is in agreement with that Western school of thought that believes in Speculative Philosophy as a teaching process.

In regards to the learning process, the only difference in the Western and the Islamic concept is that the Islamic student, based on the traditional orientation, is inclined to be an itinerant student in the pursuit of knowledge.

By and large, the educational objectives in the West are to reproduce the national culture from one generation to another and to develop in the student the national character. The Islamic objectives are basically the same. However, the main difference is that as a means of achieving the above objectives, Islam gives priority to its religious

teachings whereas in the West priority is given, as a rule, to technological subjects. The teacher-made tests that are used in Western education are not needed in Islamic education when the student is studying with an individual teacher. However, systems of grading are used in Islamic education according to the circumstances.

In the Western world of academia, educational evaluation is generally looked upon as a systematic process of determining the effectiveness of educational endeavors in the light of evidence. In the Islamic world of academia educational evaluation is a personal process of determining one's intellectual, ethical and moral integrity.

Individualizing Instruction in Western thinking implies a process where students progress at their own rate, testing themselves periodically and proceed to new materials as the test results indicate to the teacher. Islamic education also shares the above point of view.

Western thought would, most likely, say that the objective of a practice teacher should be to fashion the carriage and form the mind and to settle in his pupil good habits and the principles of virtue and wisdom. Islamic thought says that whoever has any knowledge of the Quran or the Hadith and teaches this knowledge to others, then becomes a teacher. Therefore, there is no person such as a practice teacher in Islam.

In the West, in many circles, a substitute teacher is described as one who lacks some of the qualifications that are required to become a certified teacher. In essence, there is no substitute teacher in Islam, because whoever teaches the Quran or the Hadith is a teacher.

Teacher Aides do not exist in Islamic education as you have in Western education; whoever teaches the Quran or the Hadith is a teacher.

It is well known that in Western education there are a variety of teaching styles, but Islam has nothing specific to say about teaching style. Style is in no way related to Islam.

Western education and Islamic education concur on the notion that pre-schooling alludes to the effectiveness of the family as a socializing agent. However, the difference is that Islamic thought implies that the socializing of the child by the parent begins at the very moment of conception.

Whereas school law in Western thought evolves around the president, the trustees, the faculty and the students, it is not the case within Islamic thought. At the very root of the Islamic conception of school law lies the idea that law is inherently and essentially religious. This means that even though humans such as ministers of education or teachers may be delegated to certain duties, they are required to maintain a religious motivation.

Islamic art education bans sculptured images and dieties. The idea is to refrain from any thing that may, in the least allude to idol worship.

Western thought and Islamic thought balance equally the idea of business education being a vital subject. The difference is that Islam teaches that it is obligatory to maintain and exercise a moral and ethical intellect in all business transactions whereas in Western education this concept is rarely considered.

Both Western and Islamic education share some similar display functions such as parades and festivities. However, in Islam there exists a great difference of opinion with regard to the legality or appropriateness of music.

In Islam, Extra-curricular Activities are not illustrated by public dancing and the kinds of entertainment that permits the drinking of alcohol. This is because Islam has a history of opposition to co-education after the age of nine and alcohol is forbidden.

The Islamic thought is not against the utilization of automating educational systems as a means of improvment of administration and instruction. The main concern, in this case, is that the programmers of these computers be men of intellectual and moral integrity.

Oddly enough it has been the nature of Islam not to be encumbered with fads--for it has been largely the new elements and currents of thought that supplied and built up the content of Islamic tradition itself.

The problems of racism that exist in the urban societies of the West do not exist in Islamic societies. Therefore, the educators within Islamic communities don't have this corrosive problem to deal with. Ultimately Islamic educators realize that the human species need the cooperation of its own kind to insure the survival of the individual.

The Islamic student's position is that of a conscript, who is protected and rightly guided in all of his activities insofar as he acts upon the injunctions of the Quran to the best of his knowledge. He is taught that he is free to participate in all of the many blessings guaranteed by the Quran.

Even though Islamic students are recipients of various grants, they realize that foremost is the grant of God's love that comes through complete submission to His will and living a life of righteousness and doing good to others.

If we accept the premise that Thomism is a Cardinal entity underlying the philosophical foundations of Western education, we can then say that there are similarities between it and the Islamic Philosophical Foundations. Thomism phenomenology says: "the world is real and composed of many real and distinct things, all deriving from one fountain. Man is a single substance composed of body and soul. His knowledge begins from experience of the material world and his understanding is developed through reason."¹

¹Bayles and Hodd, p. 119.

Islam says that the world is temporary; i.e., the physical world. Islam says that all things do derive from one fountain and that fountain is God. Islam agrees that man is composed of body and soul and some of his knowledge comes from his experience of the material world and his understanding is developed through reason.

John Locke's contention that we have intuitive knowledge of our own existence, demonstrative knowledge of God's existence and sensitive knowledge of the existence of particular things permeates the psychological foundations of Western education. These concepts are quite similar to those of Al-Razi, sometimes called "the Arabic Galen," a master of psychosomatic medicine and psychology.

Western education evaluates intelligence, for the most part, by what intelligence tests test. Western and Islamic education concurs on what is known as speculative intelligence. The difference is that Islam teaches that the highest intelligence is that which is employed for the good of society.

Western and Islamic education both agree that the child's environment has an effect upon his early childhood and adolescence life.

Western and Islamic education are both deeply concerned with studying and directing the education of handicapped children and they both use the process of grouping as a means towards these ends.

C. Wright Mills holds that public education in America has become just another mass medium to serve the ends of the power structure and he goes on to say that the failure of public education has assisted the power structure because education is not relevant; i.e., it has not provided the majority of the populace with up-to-date knowledge. Believe or disbelieve this if you may, on the other hand, Islamic education is a medium to serve the ends to humanity. Islam teaches that moral conduct is pertinent to a civilization that is to be progressive, humane and peaceful.

In the areas of classroom management, classroom discipline and flexible scheduling, both Western and Islamic education tend to handle in similar fashion.

Both Western and Islamic education share equally the idea of using whatever medium of instruction that is best for the purpose of helping the students attain a stated objective.

There is not a method of pupil evaluation in Islamic education such as a standardized test. The testing that takes place within Islamic education is usually subjective and philosophic.

Western education holds that teacher education should be involved with the tried and tested heritage of skills, facts and laws of knowledge that have come down to us through modern civilization. Islamic education should be primarily concerned with a means for the discipline of the soul and the purity of the morals.

Islamic education realizes that environment has a strong influence on the child's attitudes toward learning, but more importance is placed on individualized instruction by authoritative teachers.

Continuing education is encouraged both in Western and Islamic education.

The social process of School Administration is quite the same in both Western and Islamic education. The only differences may be the motivation of those in charge of the process and this also applies to Educational Agencies.

In both Western and Islamic education, the problems of materials and equipment, evaluation, scheduling and future trends enter the picture in the teaching of modern languages, language arts, English, language and literature, mathematics, reading, science, social studies and speech and drama.

Western education is now beginning to deal with process-oriented objectives such as feelings, empathy, perception, style and similar notions. However, it is ironic that Islamic Education has been dealing with intangible forces since its inception, over fourteen hundred years ago.

Islamic education claim that Minority/Majority Relations can be eliminated through the practice of Islam.

A possible taboo in Islamic education is the notion that the madrasa-system (school system) represents the whole of Islamic education. The truth is that man can also learn by reflecting on the universe.

Differentiated Staffs exist in Islamic education as they exist in Western education.

Aesthetics in Western education is the science that deals with a sense of the beautiful: pertaining to, involving, or concerned with pure emotion and sensation as opposed to pure intellectuality. Islamic education holds that since every act has an end and a purpose, the perfection of the human soul is for the purpose of experiencing the aesthetic experience.

The utilization of Technology in Education is, of course, in accordance with Islamic tradition. It is reported that the Prophet said, "Seek knowledge from the cradle to the grave."²

Deductive and inductive phases of reasoning are frequently employed in Western education and within Islamic education inductive and deductive teaching flows from the orthodox intuitive thinkers of Sufism (Muslim Mysticism).

The Islamic Instructional Method is in essence singular in its parameter in that the Quran has become the basis of instruction. The method involves frequent reading of the Quran and reflecting upon its contents.

In-service training of teachers in Western education involves the idea of providing good leadership for school administration but the equivalent notion does exist in Islamic education.

²Nasr, p. 65.

Teacher organizations exist in Islamic education and also in Western education.

In both Western and Islamic education the subjects of Home Economics, Industrial Arts, Vocational Education and Physical Education are seen as being essential to a nation with no basic differences in their instructional processes.

The militant teacher, both in Western and Islamic education, is the teacher who demands certain freedoms in the process of teacher performance.

Conclusion

I have dealt--as I think-- adequately with the problems presented here. If at any point I have strayed from my purpose it is because, only, God is Perfect. Perhaps some later scholar aided by the divine gifts of a sound mind and a solid scholarship, will penetrate into these problems in greater detail than I did here.

"God is all knowing."³

³Ibid., p. 12.

ADDENDUM

CHAPTER X

ADDENDUM

All beings in the universe are connected with each other, visibly or invisibly, and through vibratory sounds a communication is established between them on various planes of existence; as an ordinary instance if one person coughs in an assembly, many others begin to do the same, and the same is the case with yawning. This also applies to laughter, excitement and depression. This shows that vibrations convey the conditions of one being to another; therefore, the musician speaks of the past and present therefore becoming in his media, a historian, physician, (teacher) and philosopher. If a musician sends forth in his music the vibrations of his thought and feeling it naturally strikes with great strength and power on the mind of the listener.¹

Out of the thought and feeling the poem for orchestra entitled "Renunciation" came into being and is presented to the University of Massachusetts as an addendum to this dissertation.

¹Hazrat Inayat Khan, The Sufi Message of Hazrat Inayat Khan (London: International Headquarters of the Sufi Movement, 1969), p. 19.

RENUNCIATION

(Poem for Orchestra)

191

YUSEF LATEEF

J=72

Flutes 1 2

Oboes 1 2

Clarinet in Bb 1 2 3 4

Bassoons 1 2 3 4

Cor Anglais

Trumpets 1 2 3 4

Trombones 1 2 3 4

Tuba

Celeste

Timpani

Violins 1 2

Viola

Cello

Bass

(1)

(2)

Score in F

(3)

(4)

Fl. 1
1 2
Cl. 3 4
Bsns 1 2 3 4
Vn. 1 2
Vcl. 1 2
Cello 1 2
Bass 1 2

Musical score for measures 5 through 9. The score includes parts for Flute 1, Clarinet (3 and 4), Bassoons (1, 2, 3, 4), Violins (1 and 2), Viola, Cello, and Bass. Dynamic markings include *p*, *f*, *mp*, *mf*, and *ff*. Measure numbers (5), (6), (7), (8), and (9) are indicated at the bottom of the staves.

Fl. 1 Solo
1 2
Cl. 3 4
Bsns 1 2 3 4
Vn. 1 2
Vcl. 1 2
Cello 1 2
Bass 1 2

Musical score for measures 10 through 13. The score includes parts for Flute 1 (Solo), Clarinet (3 and 4), Bassoons (1, 2, 3, 4), Violins (1 and 2), Viola, Cello, and Bass. Dynamic markings include *mp* and *mf*. Measure numbers (10), (11), (12), and (13) are indicated at the bottom of the staves.

1. *mp* *mf* *mp* *p* *mp* *p*

2. *mp* *mf* *mp* *p* *mp* *p*

3. *mp* *mf* *mp* *p* *mp* *p*

4. *mp* *mf* *mp* *p* *mp* *p*

5. *mp* *mf* *mp* *p* *mp* *p*

6. *mp* *mf* *mp* *p* *mp* *p*

7. *mp* *mf* *mp* *p* *mp* *p*

8. *mp* *mf* *mp* *p* *mp* *p*

9. *mp* *mf* *mp* *p* *mp* *p*

10. *mp* *mf* *mp* *p* *mp* *p*

11. *mp* *mf* *mp* *p* *mp* *p*

12. *mp* *mf* *mp* *p* *mp* *p*

13. *mp* *mf* *mp* *p* *mp* *p*

14. *mp* *mf* *mp* *p* *mp* *p*

15. *mp* *mf* *mp* *p* *mp* *p*

16. *mp* *mf* *mp* *p* *mp* *p*

17. *mp* *mf* *mp* *p* *mp* *p*

18. *mp* *mf* *mp* *p* *mp* *p*

(14) (15) (16) (17) (18)

1. *mp* *mf* *mp* *p* *mp* *p*

2. *mp* *mf* *mp* *p* *mp* *p*

3. *mp* *mf* *mp* *p* *mp* *p*

4. *mp* *mf* *mp* *p* *mp* *p*

5. *mp* *mf* *mp* *p* *mp* *p*

6. *mp* *mf* *mp* *p* *mp* *p*

7. *mp* *mf* *mp* *p* *mp* *p*

8. *mp* *mf* *mp* *p* *mp* *p*

9. *mp* *mf* *mp* *p* *mp* *p*

10. *mp* *mf* *mp* *p* *mp* *p*

11. *mp* *mf* *mp* *p* *mp* *p*

12. *mp* *mf* *mp* *p* *mp* *p*

13. *mp* *mf* *mp* *p* *mp* *p*

14. *mp* *mf* *mp* *p* *mp* *p*

15. *mp* *mf* *mp* *p* *mp* *p*

16. *mp* *mf* *mp* *p* *mp* *p*

17. *mp* *mf* *mp* *p* *mp* *p*

18. *mp* *mf* *mp* *p* *mp* *p*

19. *mp* *mf* *mp* *p* *mp* *p*

20. *mp* *mf* *mp* *p* *mp* *p*

21. *mp* *mf* *mp* *p* *mp* *p*

22. *mp* *mf* *mp* *p* *mp* *p*

(19) (20) (21) (22)

Fl. 1,2
Ob. 1,2
Cl. (ca)
Bsn. 3/4
Cello

(23) mp mf (24) mf mp (25) mp mf (26) mf

Fl. 1,2
Ob. 1,2
Clars.
Bsn. 3/4
Cello

(27) mp (28) mf (29) mf (30) mf

accel. accel.

Vln. 1
Vln. 2
Via.
Cello

(31) (32) (33) (34)

a tempo

Vln. 1
Vln. 2
Via.
Cello

(35) mp mf (36) mp (37) mp (38)

Musical score for measures 39-42. The score includes parts for Flute 2 (Fl. 2), Clarinet 1 and 2 (Clars. 1, 2), Bassoon 1 and 2 (Bass. 1, 2), Trombone 1, 2, and 3 (Tons. 1, 2, 3), Timpani (Timp.), Violin 1 and 2 (Vins. 1, 2), Viola (Via.), Cello (Cello), and Bass (Bass). Measures 39 and 40 contain musical notation with dynamics such as *mf* and *pp*. Measure 41 features a *sim* (sustained) marking. Measure 42 includes a *pp* marking. The measures are numbered (39), (40), (41), and (42) at the bottom.

Musical score for measures 43-47. The score includes parts for Flute 2 (Fl. 2), Clarinet 1 and 2 (Clars. 1, 2), Bassoon 1 and 2 (Bass. 1, 2), Trombone 1, 2, and 3 (Tons. 1, 2, 3), Timpani (Timp.), Violin 1 and 2 (Vins. 1, 2), Viola (Via.), Cello (Cello), and Bass (Bass). Measures 43 and 44 contain musical notation with dynamics such as *mf* and *pp*. Measure 45 features a *Chromatic gliss.* marking. Measure 46 includes a *pp* marking. Measure 47 includes a *pp* marking. The measures are numbered (43), (44), (45), (46), and (47) at the bottom.

Musical score for measures 48-51. The score includes parts for Flute 1 & 2, Oboe 1 & 2, Clarinet 1 & 2, Bassoon 1 & 2, Horns 1 & 2, Trumpets 1, 2, 3, 4, Trombones 1, 2, 3, 4, Tubas, Timpani, Violins 1 & 2, Violas, Cellos, and Basses. The music features complex rhythmic patterns with triplets and slurs. Dynamic markings include *mf* and *mp*. Measure 49 includes a *cor. 9'* marking. Measure 51 includes a *cor. 9'* marking.

Musical score for measures 52-55. The score includes parts for Flute 1 & 2, Oboe 1 & 2, Horns 1 & 2, Trumpets 1, 2, 3, 4, Trombones 1, 2, 3, 4, Tubas, and Basses. The music features complex rhythmic patterns with triplets and slurs. Dynamic markings include *f*, *mp*, *mf*, and *p*. Measure 52 includes a *cor. 9'* marking. Measure 55 includes a *cor. 9'* marking.

Fin. *rit. cresc.* (52)

(53)

(54)

(55)

Ps. 1,2
 Db. 1,2
 Bsn. 1,2
 Ho. 1,2
 Tms. 1, 2, 3, 4
 Tuba

(56) (57) (58) (59)

accel. poco a poco a tempo

Ps. 3,2
 Oboe 1,2
 Cor. 1,2
 Cor. 3,4
 Bass 1,2
 Bass 3,4

accel. poco a poco a tempo

Tms. 1, 2, 3, 4

accel. poco a poco a tempo

Tms. 1, 2
 Vla.
 Celli
 Basso

f (60) f mf (61) sfz mf (62)

Musical score for measures 63-65. The score includes parts for Flutes 1 & 2, Oboes 1 & 2, Clarinet in Bb, Bassoon 1 & 2, Violins 1 & 2, Viola, Cello, and Bass. Measure 63 features a *pizz.* (pizzicato) marking for the Cello and Bass. Measure 64 includes *arco* (arco) markings for the Cello and Bass. Measure 65 is marked with a *mf* (mezzo-forte) dynamic. The measures are labeled (63), (64), and (65) at the bottom.

Musical score for measures 66-69. The score includes parts for Violins 1 & 2, Viola, Cello, and Bass. Measures 66, 67, 68, and 69 are marked at the bottom.

Musical score for measures 70-73. The score includes parts for Violins 1 & 2, Viola, Cello, and Bass. Measures 70, 71, 72, and 73 are marked at the bottom.

7.1

f. Solo

mp *mf*

1 *mp*

2 *mp*

Vic *mp*

Cello *mp*

(74) (75) (76)

Chromatic gliss.

1 *mf*

2 *mf*

Vic *mf*

Cello *mf*

(77) (78) (79) (80)

Fb. *mf*

Cb. *mf*

Bsas. *mf*

Timp. *mp*

1 *mf* *mp* *mf*

2 *mp* *mf*

Via *mp* *mf*

Cello *mp*

(81) (82) (83) (84)

Fls. *mp* *f* *chromatic gl.*

Cls. *mf* *mf*

Bsns. *mf*

(85) (86) (87) (88)

Fls. *tr*

Cls. *mf* *mf*

Bsns. *mf* *mf*

1 *pizz.*

Vlno. 2 *pizz.* *mf*

Vca. *mf*

(89) (90) (91) (92)

Fls. *mp*

Cls. *mf*

Bsns. *mf*

Cello. *mf*

(93) (94) (95) (96)

Fls. ^{ca)}

Cb ^{ca)}

Bsn ^{ca)}

Cello

(97) (98) (99) (100)

mp *mf* *mp* *mf* *mp* *mf*

chromatic

Fls.

Oboe 1,2

Cb

Bsn

1

2

Horns

3

4

Tpts 1,2

1

2

Vlrs

Vla.

Cello

Bass

(101) (102) (103)

mp *mf* *mp* *mf* *mp* *mf*

sfz *mf* *sfz* *mf* *sfz* *mf*

f *ff* *f* *ff* *f* *ff*

1. Solo

(104) (105) (106) (107)

Fls. 1, 2
 3, 4
 Oboe 1, 2
 Clar. 1, 2
 3, 4
 Bsns 1, 2
 3, 4
 Horns 1, 2
 3, 4
 Trps.
 Cello
 Vlns. 1, 2
 Vla.
 Cello
 Bass

(104) *f* *sfz* *mf* *f* *p*
 (105) *f* *mf* *f* *p*
 (106) *f* *mf* *f* *p*
 (107) *mp* *delicately*

1 Solo
mp *delicately*

mp *delicately*

mp

mp *delicately*

mp *delicately*

fff *fff*

ff *mp* *delicately*

mp *delicately*

Fl. 1

Co. 1, 2

Cello

Vla.

Cello

(108) (109) (110) (111)

Fl. 1

Co. 1, 2

Cello

Vla.

Cello

Bass.

(112) (113) (114) (115)

Fl. 1
 Oboe 1/2
 Trpts. 1, 2
 Cel.
 Vla.
 Cello
 Bass
 (116) (117) (118) (119)

Fl. 1
 Bsns. 1, 2
 Trbn. 1, 2
 Timp.
 Vln.
 Cello
 Bass
 (120) (121) (122) (123)

Detailed description: This page of a musical score contains two systems of staves. The first system (measures 116-119) includes parts for Flute 1, Oboe 1/2, Trumpets 1/2, Violin, Viola, Cello, and Bass. The second system (measures 120-123) includes parts for Flute 1, Bassoon 1/2, Trombone 1/2, Timpani, Violin, Cello, and Bass. The score features various musical notations such as dynamics (mp, mf, f), articulation (accents), and phrasing slurs. Measure numbers (116) through (123) are printed below the corresponding measures.

Fl. 1 *mf*

Bas. 1, 2

Fl. 1, 2

Tim.

Vln. 1 *mp*

Vln. 2 *mp*

Vla.

Cello

Bass

(124) (125) (126)

Fl. 1 *mp* *mf*

Ob. 1, 2

Bsns. 1, 2 *mf*

3, 4

Hrn. 1, 2

3, 4

Trpt. 1, 2

3, 4

Vln. 1

Vln. 2

Vla.

Cello *sfz* *mp* *mf*

Bass *sfz* *mp* *mf*

(127) (128) (129)

Fl. 1,2
Cl. 3,4
Vlns. 1,2
Vla.
Cello
Bass

(138) (139) (140)

Fl. 1,2
Cl. 3,4
Vlns. 1,2
Vla.
Cello
Bass

rit.
p

rit.
p

(141) (142)

APPENDIX

A GLOSSARY OF TERMS RELATING
TO ISLAMIC EDUCATION

A Position Paper

SCHOOL OF EDUCATION
UNIVERSITY OF MASSACHUSETTS

Yusef A. Lateef

January 26, 1973

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BIBLIOGRAPHY

1. HISTORICAL BACKGROUND

I was born in Chattanooga, Tennessee in the year 1920. At the age of five, my family moved to Detroit, Michigan. My musical career began while I was a senior at Miller High School. Upon graduation from high school, I toured the United States with several bands, including the Lucky Millinder, Hot Lips Page, and Dizzy Gillespie. I returned to Detroit and enrolled in Wayne State University where I studied music for four years and organized my group, the Yusef Lateef Quartet.

Acting upon the advice of the assistant conductor of the Detroit Symphony, Dr. Valter Poole, I withdrew from Wayne to study directly under the masters. While still in Detroit, I attended the Teal School of Music for two years studying the flute and the oboe. Later, in New York, I worked under the tutelage of Charles Mills (studying composition), Harold Jones (flute), Harry Schulman (oboe), George Dufalo (theory), and John Wummer (flute).

During the past fifteen years, I have recorded more than thirty-five albums and others have both performed and recorded my musical compositions. In my recording, I have employed the shannie, argole, bassoon, rabat, and bamboo flutes of my own design, as well as the standard instrumentations of tenor saxophone, alto saxophone, flute, and oboe.

It has been noted by various critics, i.e., Nat Hentoff and Leonard Feather, that I have initiated the use of diverse meters and oriental scales not previously utilized in modern American music. I have entitled my musical style autopsiopsychic.

In 1969 I received a B.A. degree from the Manhattan School of Music where I majored in flute. A year later, I received a Masters degree from the same institution. The following year I studied philosophy at the New School for Social Research. Currently, I am an Associate Professor of Music at Manhattan Community College.

2. MOTIVATION

In 1949 I embraced the religion of Islam through the Ahmadiyya Movement. This movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, who was born in 1835 in Qadian, India. He remained devoted to the study of the Holy Quran, and to a life of prayer and contemplation. Ahmad claimed that Islamic education was designed to elevate man to moral, intellectual, and spiritual perfection.

Charles E. Silberman refers to the same kind of educational perfection when he says, "I am deeply concerned with the nation's public schools and with its colleges and universities. Our most pressing educational problem is not how to

increase the efficiency of the schools and colleges; it is how to create and maintain a humane society (Silberman, 1970)."

Opportunities Offered Through Islamic Education

A. PARADISE: "This is the paradise upon the earth which is granted to the spiritual man, and the promised heaven in the next world is only an image of the present paradise, being an embodiment of the spiritual blessings which such a man enjoys here in this life.

For those who fear their Lord and stand in awe of His majesty and glory, there shall be two paradises; one in this world and the other in the life to come. To those who are lost in the contemplation of Divine glory, their Lord has given them a drink which has purified their hearts, their ideas, and their motives." (Ahmad, 1910)

B. SCIENCE: Islamic Education teaches man the science of "phenomenology" named by Edmund Husserl. It is alluded to in the following: "It bids them to ponder the mysteries of death and birth, growth and decay, of men and nations, and to contemplate sunsets, dawns, hills, streams, ravines, vineyards, gardens of palms, cattle going out to pasture and returning home, the canopy of the starry heavens, the ships sailing on the sea and the beauties of the soul more than those of the sense." (Sharif, 1951)

C. MEANING, AIM, EFFECT: The meaning of the Quran is to fulfill the growing desire of educated individuals to grasp the true spirit of the Quran and understand the real object of its revelation. (Maududi, 1971) Therefore, the object of the glossary is to enable the educator and English reader to understand the full meaning and aim of the Quran, and to express the same feeling and effect that it produces in its original state. Further insights into the nature of morality, obligations, civilization, culture, economics, politics, law, social systems, peace, war and other problems are made available to educators of various levels. It is my hypothesis that when teachers skillfully interpolate these notions into their curricula, they will serve as a complete system of life for the student because Islamic education deals with the entire realm of human involvement.

D. SYSTEM: "The Quran is a perfect Book; there is no doubt in it; it is a guidance for the righteous." (Ahmad, 1969) The implication here is that a book which claims to be perfect should contain a complete system for teaching mankind.

The glossary will permit me to expose the spirit of the Quran and to reveal some of the lexical meanings of its words and solve some of the intricacies of its grammar and rhetoric.

3. APPLICATION

A. MORAL DEVELOPMENT: "Schools can be humane and still educate. They can stress aesthetic and moral education without weakening the three R's . . ." (Silberman, 1970) Charles E. Silberman agrees that schools can stress moral education if their structure content and objectives are transformed accordingly.

B. RELIGIOUS DISCUSSION: Robert W. Richey, Professor of Education at Indiana University, Bloomington, Indiana writes that a discussion of religion is essential to education in order for a student to gain an accurate understanding of history. Richey maintains that, without involving a discussion about religion, it is impossible for a pupil to gain a thorough understanding of the history of the Middle Ages, or the conflict between Eastern and Western cultures, or any other topics in which the culture of people are involved. (Richey, 1963)

C. CHARACTER DEVELOPMENT: We must strive to have our educational system turn out young men and women of character because character is the one thing we carry with us from this world to the next. It is necessary that our educational system turn out young men and women of character, who know the basic facts of economics, history, finance and government, and who also have respect for the law and an appreciation of

the spiritual. If this is not accomplished, the system will have been a failure. (AASA,1960)

D. AREAS OF APPLICATION

a. EARLY CHILDHOOD DEVELOPMENT

Next to the father an educated Islamic mother holds the most responsible position in the family. From the moment the child is conceived the mother is taught what great responsibility lies ahead. The prophetic injunction: "respect your children and reform their morals" echoes strongly and sweetly in her ears. The Quran advises: Kill not your children for fear of poverty. It is we who provide for you and for them," (AHMAD,1968) and this sounds very promising and reassuring in her mind. At the same time, the Quran warns: "let not your wealth and your children divert you from the remembrance of God" (AHMAD,1968) and this falls heavily upon her hear. She knows, however, how to draw a "golden mean" between these two extremes.

A mother is the first teacher of her child. The first school which a child attends, is the lap of his mother. Here he learns how to smile back when one looks at him with a sweet, smiling face. Here he learns to have his needs ful-

filled by weeping before one who is capable of fulfilling these needs. With his mother he learns the first lesson of modesty, chastity, cleanliness, patience, love and hatred. Above all, he learns here that the punishment of the benefactor is a mercy in itself.

The educated Islamic mother is directed toward educating her children in these subjects. She herself has had a sound training in all of them. She has already learned, through prophetic injunctions, that to meet a stranger with a smiling face is the minimum kindness one can render to him. When a stranger has not given this minimum favor how imperative it is for a mother to teach her child how to smile back at a smiling face.

This explains why it is not in the best interest of the children to put them under the care of hired nurses, while the mothers go to work-- a trend which is unfortunately gaining ground in many parts of the world as a result of a blind method of child development. More and more nursing homes are being established in order to allow mothers to have the freedom to be employed. A paid "mama", who has as many as 30 babies to look after, feed and cleanse, would hardly have the time to play with each baby as is expected of a real mother. The result is that though the children

grow strong and healthy, they are still deprived of the true motherly affection and tenderness of a mother and some necessary elements of good human nature.

Weeping is another very important human quality. It expresses attitudes of intense sorrow, love, need, and helplessness. A baby cries to express its need. The mother who understands the language of her young one comes rushing to discover what is wrong. The baby has learned a very easy and useful way of having its needs met. The mother understands the value of weeping and crying through her attitude towards her Benefactor: The educated Islamic man and women are prone toward weeping: "They fall down on their faces weeping and it increases humility in them." (REAL REVOLUTION, 1973).

A child who matures in an atmosphere where weeping and crying go unheeded would hardly acquire the habit of weeping before his Lord as an expression of humility. Such tears nourish the soul and contribute to the development of humane character traits within a child. A similar view is expressed in the following: "Emotions are simpler, the younger the child. Babies feel things "with all of themselves," being completely joyous or completely miserable about rather simple things. Differentiation of structure and accumulation of experience produce more complicated

situations. If we permit children to go on expressing "full-blast" emotions about simple, immature things instead of growing more "civilized" responses to more "grown up" situations, we are not helping them to live up to their growth potentialities." (HAIMOWITZ AND HAIMOWITZ, 1966).

"Similarly, deficiencies in affection and security in childhood may leave permanent scars on the personality in the form of explosive tempers, "grudges," fears and other severe handicaps to the adequate functioning of personality." (HAIMOVITZ AND HAIMOWITZ, 1966). If a mother is educated regarding the physical, moral and spiritual duties she has towards her children they will develop healthy personalities.

b. THE MORAL QUALITY OF CHASTITY IN RELATION TO SEX EDUCATION:

The word "chastity" signifies the virtue related to the act of procreation. A man or woman is said to be chaste when he or she abstains from illegal intercourse and its preliminaries which bring disgrace and ruin upon those who so participate. No one is more immoral than he who causes the loss of a wife to a husband and of a mother to her children. This kind of act violently disturbs the peace of an entire household, bringing ruin upon both the guilty wife and the innocent husband and children.

"Among the many aspects of relations between the sexes in which the state has an interest, marriage and the family is only one. The other side of the coin is the prohibition of numerous extramarital relations between men and women, which are thereby labelled not only deviant, but also criminal. Needless to say, most of these prohibitions are unenforced and unenforceable, but they serve, nevertheless to further legitimize marriage and the family. They also serve to degrade those who, for profit or pleasure, wish to be free from the restrictions of marriage and family." (ANDREAS, 1971).

In order to avoid this degrading condition Islamic education prescribes the following: "Draw not near unto fornication, (i.e. keep away from paths which lead to a commission of this sim), for he who commits fornication does an extremely wicked deed, and it is an evil way (for it keeps back from the goal and is a dangerous obstacle in attaining the desired perfection). And let those who cannot find a match employ other means to preserve their continence (as fasting or taking light food or doing hard work." (AHMAD, 1966).

c. UNIFICATION OF MANKIND

"The use of biological concepts to classify people on the basis of race is fraught with pitfalls. The ideal

system of classification is one in which all the cases can be categorized - the system is exhaustive - and in which there is no overlap in the categories - the categories are mutually exclusive . . . Human beings are a single species; hence the basic body structure of men is the same all over the world. All human beings have the same kind of lungs, the same kind and number of bones, the same complex nervous systems, the same delicate sensory organs for tasting, smelling, touching, hearing and seeing. All men have the same blood stream and while there are slight differences among individuals in blood chemistry, they are not related to skin color." (MACK, 1965).

The unifying factor in Islamic education teaches that all men are equal before God and that the superiority of one human being should never be related to birth, race or colour, but rather to piety.

"O mankind, surely we have created you from a male and female and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely, God is knowing, Aware." (AHMAD, 1968).

d. ECONOMICS AS IT RELATES TO LIFE:

Economy, as generally conceived, is a part, rather an

aspect, of culture. Culture is nothing less than life, life as it manifests itself in all its variety and vigor. The spirit of any culture is the outlook it professes towards life, and the relationships involves therein.

Here I wish to make a simple statement concerning the spirit of the Islamic system. I shall state the spirit and then try to show some of its implications.

The Islamic educational outlook on life can be stated in these terms: "God, the Almighty, is the creator and the master of the entire universe including man. Man's span of existence is not merely this worldly life but it extends to eternity. Man though free to choose his attitude and approach in life is nevertheless accountable for his behavior in the life hereafter where enduring felicity or unending punishment shall be his share according to his behaviour in this world. It is only a particular pattern of behavior that is desirable and conducive to success in the life hereafter. This pattern gives earthly life a balance and a direction which is in complete accord with the desire and achievement of material prosperity. This pattern ensures the most prosperous and successful life, for the individual and the society, materially as well as spiritually." (BARTLETT, 1961). The implication of the above outlook is obvious. Success lies in being virtuous. It is goodness and virtue which one should

strive for in one's economic behaviour. "Every science which supplements the analytical method by an attempt to describe the characteristics of unanalyzed wholes finds it necessary to extend its technical vocabulary for this purpose. 'Institution' is an example of an analytical term in social science; other examples are the names of such cultural elements in a society as its 'religion', its 'arts', and its 'economic structure.'
 (BARTLETT,1961).

e. RELIGION AND SCIENCE:

"Every scientific investigation is directed toward a limited class of phenomena, included in the same definition. The first step of the sociologist, then, ought to be to define the things he treats, in order that his subject matter may be known. This is the first and most indispensable condition of all proofs and verifications." (DURKHEIM,1966). It has been said that religion and science are two contradictory forces. This, I believe, is not true. The apparent contradictions are due to the shortness of human intellect. The object of science is to arrive at truth. Similarly, the object of religion is to arrive at truth. Religion is something of the soul, while science is something of the brain. Soul and brain are united in each individual. Science deals with matter already existing in the world. There is

water and fire already existing in the world. The Combination of suitable proportions of water and heat will convert to steam, the fruit of science. Proportionate combination of specific materials creates electricity, the fruit of science. The object of science is to discover happy, suitable and harmonious proportions of things already existing, create a new, third thing out of these measures. Religion deals with spirit and science deals with matter. The object of true religion is to teach proportionate use and the following of virtues which will yield great spiritual results. These will then lead us to the great truth. Religion and science utilize the same processes of evolution. Obedience to scientific methods lead to discoveries. Similarly, obedience to religious practices lead to inspiration and revelation of the hidden spiritual truths. The greater are the discoveries in science, the greater religion will be understood.

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