

**CAPACITY ENHANCEMENT OF THE  
INDIGENOUS QUR'ANIC SCHOOLS IN  
SOMALIA: AN ALTERNATIVE MODEL TO  
DELIVER BASIC FORMAL EDUCATION**

**By**

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**THESIS SUBMITTED IN FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE  
OF DOCTOR OF PHILOSOPHY**

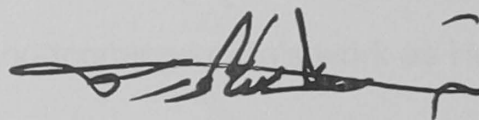
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## DECLARATION

This is to certify that this Thesis is my own original work. Wherever I have used or copied the words of another person, I have duly indicated these in quotation marks and acknowledged the sources from which I obtained them, in the Bibliography.

Date: 26/01-2006

Signature:

A handwritten signature in black ink, appearing to read 'Ali Abdalah Warsame', with a stylized flourish at the end.

ALI ABDALAH WARSAME

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In the Name of Allah, the Beneficent, the Merciful

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Ali Abdalah Warsame  
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## ABBREVIATIONS USED IN THE THESIS

ALESCO	Arab League Educational, Science and Cultural Organization
ECD	Early Childhood Education
ECD	Early Childhood Development
EFA	Education for All
GER	Gross Enrolment Ratio
HQSs	Hybrid Qur'anic schools
INGO:	International Non-Governmental Organization
IDB	Islamic Development Bank
LNGO	Local Non-Governmental Organization
MOE	Ministry Of Education
NGOs	Non-Governmental Organizations
OIC	Organisation of Islamic Conference
PBUH	peace be upon him
PEPP	Puntland Education Policy Paper
PSER	Primary School Enrolment Ratio
PSS	Puntland State of Somalia
QS	Qur'anic School
QSs	Qur'anic schools
TFG	Transitional National Government
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
USAID	The US agency for International Development
UNOSOM	United Nations Operation in Somalia
3R's	Reading, Writing and Arithmetic

## APPENDIXES

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**PENINGKATAN KAPASITI  
SEKOLAH SEKOLAH QURAN RAKYAT DI SOMALIA:  
SATU MODEL ALTERNATIF UNTUK MENYAMPAIKAN  
PENDIDIKAN ASAS YANG FORMAL**

**ABSTRAK**

Dalam mana-mana negara, pendidikan formal memainkan peranan utama, seperti nadi, dalam mentransformasi aspirasi dan keperluan rakyatnya menjadi realiti. Somalia masa kini, mewakili negara membangun di mana sistem pendidikan formal tajaan negara suatu ketika dahulu telah gagal untuk menyampaikan pendidikan asas kepada golongan kurang bernasib baik iaitu suku kaum *nomad* yang menjadi 60 peratus daripada rakyatnya. Semenjak meletus Perang Saudara pada tahun 1991, sistem pendidikan formal itu hampir hancur samasekali. Namu demikian, dalam tempoh sejarahnya yang begitu panjang, sekolah-sekolah Qur'an pribumi, dengan beberapa variasinya, terus memberi pendidikan Islam yang diperlui oleh kanak-kanak dan orang muda di kalangan rakyat negara itu. Dengan tersedia wujudnya latar tersebut, maka tujuan menyeluruh kajian kes ini ialah untuk memerhati secara dekat kemungkinan menggunakan sistem Sekolah Qur'an jenis '*Hybrid*' (SQH) – iaitu satu institusi pribumi yang telah kekal mapan dan terus beroperasi dalam tempoh konflik yang begitu panjang – sebagai satu mod alternatif yang boleh berfungsi untuk menyampaikan pendidikan asas yang formal kepada bilangan terbesar kanak-kanak di pusat-pusat bandar dan separa bandar. Walau bagaimanapun, menyampaikan pendidikan asas yang formal menerusi SQH ini membawa implikasi perlunya perubahan *modus operandi* institusi tersebut; oleh yang

demikian, kajian ini mengutamakan tinjauan terhadap persepsi “pemegang saham” dalam SQH tentang perubahan. Pendekatan kualitatif berteraskan kajian kes telah diguna pakai, dengan menggunakan teknik-teknik temubual mendalam (dengan ibu-bapa, guru-guru SQH, Ulamak dan Pendidik Islam), serta analisis dokumen, dan pemerhatian bukan-peserta. Dapatan-dapatan kajian ini mencadangkan bahawa perubahan dalam SQH, yang akan memasukkan mata-pelajaran sekolah biasa, mendapat sokongan yang menyeluruh. Kemahiran dalam 3M (iaitu Membaca, Menulis dalam bahasa-ibunda [Somali] dan bahasa Arab, dan Mengira tahap asas) didapati sangat digemari supaya dimasukkan sebagai mata-pelajaran baru ke dalam kurikulum SQH. Kajian ini mendapati juga bahawa kemasukan mata-pelajaran baru itu akan menyumbang kepada pemerolehan ilmu pengetahuan asas, ketrampilan, dan sikap baru yang diperlui kanak-kanak untuk menempuh hidup pada masa akan datang, atau untuk memasuki sistem persekolahan formal. Secara keseluruhannya, kajian ini mendapati bahawa, andainya perubahan dilakukan kepada sistem SQH, empat perkara memerlukan peningkatan atau penambahbaikan. Perkara-perkara itu ialah: penambahbaikan kurikulum; peningkatan ketrampilan dan ilmu pengetahuan guru-guru; peningkatan mutu kemudahan fizikal SQH secara umum; dan penyediaan bahan-bahan pengajaran dan pembelajaran yang sesuai. Kajian mendapati juga bahawa SQH ini – jika digunakan sewajarnya – akan menjadi katalisator kepada reformasi dan pengembangan pendidikan asas yang sangat diperlui bilangan terbesar kanak-kanak Somalia, yang sebelumnya tidak mempunyai akses kepada pendidikan asas yang formal. Walau bagaimanapun, tugas tersebut hanya akan dapat dilaksanakan selepas usaha mencukupi dibuat untuk mengatasi pelbagai rintangan yang terdapat pada SQH itu sendiri.

**CAPACITY ENHANCEMENT  
OF THE INDIGENOUS QUR'ANIC SCHOOLS IN SOMALIA:  
AN ALTERNATIVE MODEL TO DELIVER BASIC FORMAL  
EDUCATION.**

**ABSTRACT**

In any country, formal education plays a major, or even vital role in transforming the aspirations and needs of its people into reality. Somalia today, represents an underdeveloped nation where the state-run formal schooling system had once failed to provide basic education to the deprived nomadic peoples who constitute 60 percent of the population. Since the outbreak of Civil War in 1991, that formal schooling system had become almost non-existent. Yet, throughout its long history, the indigenous Qur'anic schools, with its few variations, continue to provide the necessary Islamic education to the children and young adults of the country. Given the setting, the overall aim of this case study is to look closely at the possibility of using the "Hybrid" Qur'anic School (HQS) system -- an indigenous institution that has remained largely intact and continued operating during this long conflict -- as a viable alternative mode for providing access to formal basic education to a large number of children in urban and semi-urban centers. Delivering formal basic education through the HQS however implies changing its *modus operandi*; therefore this study primarily investigates the perceptions of the HQS stakeholders on change. A qualitative case study approach was employed, using in-depth interviews (with Parents, QS teachers, Islamic Scholars and Educators), as well as document analysis and non-participant observations.

The findings of this study suggest that change in the HQS, to include regular school subjects, enjoys all-inclusive support. The 3Rs (reading, writing in the mother tongue [Somali] and Arabic language, and basic arithmetic) were found as the most preferred additional subjects to be included into the HQS curriculum. In addition, the study found that the stakeholders believed such an introduction contributes to the acquisition of basic knowledge, skills, as well as attitudes necessary for the children's survival in later life, or to join into the formal school system. Overall, the findings of the study suggest that at least four areas need to be upgraded or improved upon in the advent of carrying out change in the HQS system. These are: upgrading the curriculum; improving teacher skills and knowledge; improving the physical conditions of these HQS in general; and the provision of suitable teaching and learning materials. This study also finds that the HQS -- if utilised properly -- could be a catalyst for reforming and promoting badly needed basic education to a large number of children in Somalia who otherwise have no access to formal basic education. This task can however be done only after sufficient effort is put into overcoming the limitations of the HQS itself.



# **CHAPTER 1**

## **INTRODUCTION**

### **1.0 Preface**

This chapter introduces the topic, explains the intellectual impetus of the study, justifies its choice, and surmises its significance. It sets out the objectives and research questions, and outlines the context of the problem. The chapter also gives operational definitions, limitations of the study, as well as an account of previous studies on the topic.

### **1.2 Intellectual Impetus of this study**

Somalia, like many other countries throughout the Muslim world, has a large number of Qur'anic Schools (henceforth abbreviated as QSs). These schools play various roles in educating young children and adults. With the advent of the Civil War in the country in 1991, the bulk of formal education in the country ceased to function and only the QSs have remained largely intact and continued operating. While the state sponsored education in the country is still paralyzed by the destruction and atrocities of the Civil War, QSs and its system remain the only schools available to the mass of Somali children, particularly in the rural and nomadic communities, which account for nearly 65 percent of the population. The QSs have survived largely because it has uniquely adapted to, as well as integrated with the country's culture, and changing conditions. The system had been accepted and become widespread as means of social and cultural reproduction. The system has also deep roots in the local culture and traditions,



and enjoys widespread and solid community support. This study focuses on a topic of live interest in an era of increased need for new competence at local levels, namely capacity building, or capacity enhancement, of the indigenous QSs in Somalia in general and of the "Hybrid" type of Qur'anic school (henceforth abbreviated as HQS) in particular. Presently, the vast majority of QSs in the country (including the HQS) however teach only the memorization of the Holy Qur'an <sup>(1)</sup> and thus lacks in the teaching of other subjects that are essential for the education of a present-day Muslim. One central theme of this study is to explore the extent to which the QSs could be upgraded to promote basic formal education without damaging the basic ethos, unique character and self-sustaining nature of this indigenous institution.

The impetus for this study is derived from this researcher's knowledge of Islamic Education, personal experience of the Somali QS and of what used to be the state-run schools, and concern for the present state-of-education – or lack of proper educational provisions -- in war-torn Somalia. Hence, the philosophical, historical, socio-cultural and political underpinnings of the identified "problem focus and area" have been the guideposts for this study.

### **1.3 Rationale of this Study**

In 1999-2001, this researcher followed a Master of Philosophy programme in comparative and international education at the University of Oslo, Norway. The topic of (my) specialization was Education in Africa and my final dissertation

addressed curriculum and language of instruction in basic education in Somalia. Having been shattered by the civil war for the last 14 years or so, the vast majority of the young generation in Somalia is left with receiving very little meaningful education.

Through the 1999-2001 investigation, this researcher had become more aware of the enormity of the crisis that the basic education system in Somalia had to deal with, and the colossal need for flexible delivery approaches to meet the high demand for basic education intended for school age children, and to the educationally deprived youth. Against this background, and not least my unprecedented interest in the topic as well as my background as a former student (1) of traditional QSs (*dugsi qur'an*), the interest was triggered to question -- in a broader sense -- whether or not the QSs in general and particularly the HQS, could be used as an alternative delivery path for promoting basic education.

#### **1.4 The Statement of the Problem**

Somalia's formal basic education system has been in profound crisis for long. The sudden and violent collapse of the military regime in January 1991, and the protracted and bloody civil war that followed, plunged Somalia into political turmoil and economic ruin. The chaos caused the State system to disintegrate. It quickly led to the *de facto* dismantling of the structure and institutions of governance. The disappearance of the State inevitably led to the destruction of

public institutions, among them the state-run formal education system. During this long and bitter civil war, most of the school-age children in Somalia have been denied access to educational opportunities, a basic right of each child under the United Nation's (UN) charter. More than a decade has passed; and at the threshold of the 21st century where the destiny of nations is decided primarily in the classrooms, one of the greatest challenges facing the people of Somalia is that of providing basic education that is relevant to their needs, and of a quality, which assures effective learning.

Historically, modern education in Somalia has always been associated with the State. Implanted during the colonial period, its development and maintenance has been the responsibility of the State. The breakdown of the State therefore reduced the education sector to the status of an "orphan" and formal education in the country is in shambles. To make matters worse, the country has the poorest Primary School Enrolment Ratio (PSER) globally. In addition, the country's adult literacy rate ranges 14% to 17%, while early childhood stimulation and learning programmes are almost non-existent. Any one of these indicators must be considered a national emergency. In short, the destruction of the civil war and its aftermaths on education have produced a system that could no longer justify its survival (UNDP, 1998; Global IDP Database, 2003; Warsame, 2001).

The formal western style primary schooling system however, is not the only scheme by which children can be educated and acquire basic competence in

literacy, numeracy, as well as living-skills and knowledge of other subjects. There are certainly several other ways that a child can acquire basic education. In Somalia, where, almost all levels of formal education had ceased to function, there is a great need for an alternative approach to deliver basic primary education. Perhaps, it is timely and a right move to bring new insights, in order to enlarge the scope of education rebuilding initiatives in that country as a whole.

### **1.5 Assumptions and Research Objectives**

This study assumes that, the QSs can potentially function as an alternative path to deliver basic education for many children in urban and semi-urban centres in Somalia. Coincidentally, the QSs already attract a large number of children who do not otherwise have means or access to attend formal basic schooling. The QS system in Somalia is one of the most culturally embedded but least understood institutions that touch the lives of most Somalis. Thus, it is anticipated that with some changes in the curriculum, the provision of basic materials, as well as improving the quality of learning conditions (including upgrading efforts in teachers' teaching skills) the Qur'anic schools may have the potentiality to attain the following:

- Function as an alternative delivery path to formal basic education.
- Increase children's access to basic education, at least from grades 1 to 4.
- Function as means to expand the country's literacy.
- Present an opportunity for providing early childhood care and education.



## **1.6 Objectives and Scope of the Study**

Based on these above mentioned assumptions, the main objectives of the study is to explore the extent to which the HQS system can be improved and adapted to incorporate new capacities for fulfilling the needs for basic education in the urban and semi-urban centres in Somalia. In order to classify this aim, it is broken further into more specific objectives and it can be delineated as follows:

1. To find out the extent to which the stakeholders in the HQSs want change for promoting basic formal education equivalent to grades 1 to 4.
2. To find out the extent to which the HQS education and formal basic education, particularly in the grades 1 to 4 could be integrated to become complementary systems of education.

## **1.7 Research Questions**

A number of core research questions, which are meant to frame and guide the study, have been thought out. The Questions are as follows:

1. Do the people or the stakeholders want change?
2. Why do they want or do not want change?
3. What specific changes need to be carried out?
4. How do they want change to be carried out or to take place?



findings are expected to contribute, to the current efforts on rebuilding education in Somalia, both theoretically and practically. Such a contribution is believed to be relevant to the current unfolding status of basic education as well as how to devise an efficient, affordable, but also self-sustainable basic education delivery system. Indeed, it is expected that the study might also have an influence on, or even reverse the existing practices and attitudes of contributors toward the rebuilding efforts on the education sector in Somalia. If nothing else, this study would presumably also provide valuable information to the general public and other interested bodies on how to develop a socio-culturally relevant strategy for integrating the two systems, namely the provision of basic formal schooling and the Qur'anic education system. Such integration will, without doubt, play a significant role in promoting cognitive and emotional development of young children, as it will certainly lay the strong foundation for more culturally relevant learning in primary education.

Secondly, governments, non-governmental organizations (NGOs) and international or UN donor agencies, are all increasingly looking to the QSSs as avenues to better prepare students for primary school, as well as to provide alternate and cost-effective routes to basic education and literacy for rural populations (Bouzoubaa, 1998; Houtsonen, 1991; World Bank, 1996). In fact, many of the international development agencies as well as educationists have recently become more interested in the QSS system, particularly the policy and curriculum aspects *vis-a-vis* formal public schooling. Moreover, a number of

researches on the field of international development particularly in Africa have tended to examine whether and how QS system can be used to extend or deepen the overall mission and quality of government run schools in these countries. In fact, there is a significant body of literature already existing which encompasses comparative and descriptive studies on the type of education imparted in QSs, its effect on cognitive development and further learning, and on QS pedagogy, such as describing classroom characteristics, teaching methods and teacher-student interaction (Bouzoubaa, 1998; Wagner, 1989).

In the case of Somalia, UNICEF particularly, seems to have understood the potentiality of the QS system, and has in the past shown some interest in exploring the possibility of expanding basic education opportunities in Somalia, by using the QS structure as the principal delivery system. Finally, it is worth underlining that the QS in Somalia is an indigenous and important community institution both for preserving and transforming the religious education needed and Islamic cultural values and traditions. Thus, this researcher's primary concern in this study is neither to damage the basic ethos, unique character and self-sustaining nature of this indigenous institution nor to change the course of current QS system in the country. Rather, the aim is only to contribute to solving the multifaceted and indeed many contending issues encompassing basic education in Somalia.

## 1.9 Previous Studies on the Topic

Since the beginning of the Civil War in the Somalia, there had been only one pilot project done on education in Qur'anic schools. The project was based on selected Qur'anic schools in the North West regions of the country. The project was initiated and carried out by the UNICEF in 1999, and the main objective was paving the way for integration between the Qur'anic school system and the formal primary schooling through improved curriculum. To find out more about what UNICEF precisely intended to achieve from this project, how the project was conducted, and findings of the study if any, the researcher contacted the UNICEF office in Somalia. The statement below is the e-mailed response by the UNICEF Somalia head office:

*"Dear Warsame, UNICEF had conducted action research in 1999 to look into the suitability of these schools to provide secular primary education. However, the study had indicated that apart from other reasons, because the teachers had no such basic education themselves, the wide age range of children attending these schools and the very poor infrastructure, it would involve extensive training and inputs to infrastructure improvement before the teachers could teach other subjects to what would become multi grade classes. Therefore, it was probably more appropriate to leave these teachers to do what they knew best - and focus on expanding the Primary school access and upgrading the existing primary school teachers who had a better educational / professional background. Thus, the pilot was closed in 2002". (Edith Mururu <emururu@Unicef.org> Friday, February 06, 2004 9:38:33 AM.)*

## 1.10 Limitations of the Study

The main limitation of this study rests on the limited availability of literature (both published and complementary) on Qur'anic schools in Somalia. Another limitation relates to the circumstances, which the researcher had faced during the fieldwork for the study and data collection process. For instance, there were

certain security concerns in the area where this research had been conducted. This had imposed some restrictions with regard to mobility of the researcher. Finally, since most of interviewees of the study are male, it could also be considered as “gender inequality”.

### **1.11 Operational Definitions**

The provision of terms and terminologies reflect the different meanings and, more importantly different perspectives. In what follows here, an attempt is being made to clarify important terms that are being used often in the study.

#### **1.11.1 School and schooling**

The most simple and generally accepted definition of “school” is an institution dedicated to teaching. However, the term “school” is globally used to refer to that school system which originated across Europe in general, and with colonization, came to be found in all countries of the world. The term has been imported and adopted by countries in different parts of the world, through either external or internal forces. In the case of former colonies, external forces include events during colonization, whereas internal forces may be exemplified by state initiatives and by social forces. However, this importation of a Western-style school system has not taken place in an educational vacuum.



In Africa for example, there had been systems of “training youth for the responsibilities of manhood” before the advent of white men. In Somalia, educational arrangements with the purpose of passing on the values of the society to each succeeding generation did exist before western schooling system was introduced. Nevertheless, in this study, the term school is used to refer to a school system of some kind and not merely the phenomenon as it originated in the West.

#### **1.11.2 Qur’anic School (QS)**

QS is an institution which first emerged and designed to address the spiritual needs of Muslims and to offer the Muslim society avenues for growth in the faith. It also teaches other disciplines necessary for the Muslim world-view such as the Arabic language. In the context of Somali society, the QS is a long-standing community institution, whose primary function is to provide mainly a more flexible and sustainable non-formal Islamic education to young children as well as to adults. In fact, , the QS institution in Somalia is the most accessible that serves the bulk of children in the most communities, particularly in the dearth of functioning formal schooling in the country (WEF, 2000; Bennaars *et al.*, 1996; Morah, 2000; Keynan, 1993; EFA, 2000; UNICEF Survey - Somalia, 1998/1999).

#### **1.11.3 Qur’anic Schooling, Islamic Education, or Islamic Schooling**

These terms are often used interchangeably in much of the literature. The terms Islamic Education and Islamic Schooling however, are broader than the term Qur’anic Schooling. The later term is frequently used to refer to an institution that

focuses on facilitating the memorization of the Qur'an or some Qur'anic verses and involving those children generally from preschool age through the upper elementary levels. In this study, the term Qur'anic schooling is used in this more specific sense while the terms Islamic Education or Islamic schooling are used to refer to the entire education system of traditional Muslim societies throughout the world from preschool through university level.

#### **1.11.4 Capacity Building or Capacity Enhancement**

The term "capacity building" or "capacity enhancement" is a popular "catch phrases" which often are used interchangeably. The two terms are defined as: "the ability to carry out stated objectives". In the literature, it is mostly described as a process that improves the ability of a person, group, organization, or system to meet its objectives or to perform better. Capacity building or enhancement develops in stages and is multidimensional and dynamic process. Capacity building or capacity enhancement is needed when performance is inadequate (Brown, I. *et. al* (2001).

Recently the term "capacity building" is being widely used by the international bodies, such as UNESCO and UNICEF to define how human and material capital can be formed and enhanced (Nickols & Anderson, 2001).

For the purposes of the present study, however, the term "capacity enhancement" is the preferred term. This is in view of the fact that, due to the war-

ravaged milieu, the “existing capacity” of the Somalian education system in general (on which the new capacity could be built) is not fully known and measurable. Only that of the Qur’anic school could be researched upon, via the case study method. Meanwhile, this study is narrowly focused on the potential enhancement capacity of the Qur’anic school’s existing capacity, equivalent to grades 1 to 4 of the basic or primary education level. In this study, “capacity enhancement” shall encompass those “ways to generate, strengthen and upgrade” the HQS within its existing framework, by introducing new curricular and pedagogic changes into the current ongoing system.

#### **1.11.5 Indigenous Knowledge**

The term indigenous knowledge refers to the native ways of knowing, and thus the concept of indigenous knowledge is an every day rationalization that rewards the individual who lives in a given locality. To these individuals, indigenous knowledge in part reflects the dynamic way in which the residents of an area have come to understand themselves in relationship to their natural environment and how they organize that folk knowledge of flora and fauna, cultural beliefs, and history to enhance their lives. The term however has often been associated, in the Western worldview, with the primitive, the wild, and the naturally-existing phenomena (Semali & Kincheloe, 1999).

### **1.11.6 Curriculum**

Coles (2003) defines curriculum as a policy statement about a piece of education, and secondly an indication as to the ways in which that policy is to be realised through a programme of action. As a working definition of a curriculum, it is the sum of all the activities, experiences and learning opportunities for which an institution or a teacher takes responsibility – either deliberately or by default.

Obanya (1995a) notes that the concept of curriculum, however one looks at it,-- either as a package of what to be taught and learned or as a process of translating national educational objectives--embraces all other fields of enquiry in the discipline of education. The foundation disciplines of education (including psychology, sociology, history, and philosophy) have roles to play in curriculum work, since curriculum has to respond to specific societal and psychological needs. Curriculum has to be planned, developed, implemented, and evaluated. The management disciplines of education also form part of curriculum work. The same can be said of purely pedagogical disciplines of education, since the organization of the curriculum should seek to ensure that teaching-learning processes do lead to the desired learning outcomes. Moreover, the curriculum should be an emanation of national education policies. Curriculum work should also be seen as including work related to educational policy formulation and policy analysis.



#### **1.11.7 Stakeholders**

The term stakeholders implies or applies to the key “players” within the context of a network of interest, each of which has a particular relationship with the organization, and often having contradicting interests and motivations (Michael, 1996). In this study, the primary stakeholders of QSs are restricted to the parents, teachers, Islamic Scholars, and Educators.

#### **1.11.8 The Concept of Basic Education**

The concept of basic education has had a long history that can be traced back to Dewey's *School and Society*. Present day concepts of basic education are multifaceted, encompassing different meanings, different duration, and different modes of delivery. Basic education however, has to include more than primary education. It has to include non-formal education and adult education and sometimes even secondary education (Botti et al, 1978; Brock-Utne, 2000). Basic education also refers to the acquisition of certain basic skills, knowledge, and attitudes. Even though basic education has this broad definition, yet the type of basic education examined in this study, will be mainly the HQS education in Somalia, and usually little attention is then directed to other types of basic education.

### **1.11.9 Alternative Approaches to Education**

The concept of alternative education had been used to describe various programmes and approaches. Alternative education is often defined as a perspective and not as a procedure or programme. Alternative education is based upon a belief that there are many ways to become educated, as well as many types of environments and structures within which this may occur. In general, alternative education comes from the recognition that all people can be educated. It is in the general interest of society, and the varied communities which form a society, that educational opportunities are provided to enable each individual to find a learning environment in which he or she can participate. Only through this participation can individuals receive the general education that prepares them for inclusion in the community. Therefore, alternative education is a means of incorporating a variety of strategies and choices of environment within the school system to ensure that every young person finds a path to the educational goals of the community (Morley, 1991).

#### **Endnotes:**

(1) The word "Qur'an" is an Arabic term and it means (the God-given) Book of Readings for Muslims. Speakers who do not have the sound "q" which is back in the throat frequently pronounce and write the letter "Q" as "k". This does not capture the actual sound and the original meaning of the word. The word starts with letter "Q" and not "k" therefore throughout of this study, the Qur'an and not the "Koran" shall be used as pronounced and written in English for instance.

(2) At age of five years, like many children in the community, my father sent me to a QS school. Sending children to the QS was and still is a highly valued aspect of culture. At the age of seven, before I was registered in elementary school, I had already memorized one third of the Holy Qur'an.

## **CHAPTER 2**

### **CONCEPTUAL-CUM-THEORETICAL FRAMEWORK & LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter addresses the theoretical cum-conceptual framework and literature review for the study. The chapter is made up of two sections. Section one is primarily concerned on the theoretical and conceptual framework for the study. It draws a brief overview on literature from theories on development, educational change as well as some general discussions on education, both formal and non-formal including the role of the traditional QSs in catering and delivering formal basic education. Section two is devoted to the review of the literature pertinent to Islamic Education in general, but also with particular emphasis on Islamic Education's philosophical, historical and societal dimensions but also as seen from the nature of the individual and society. In addition, this section presents an account on QS history and development.

#### **2.1 Section I: Theoretical Framework for the Study**

A theoretical framework is a systematic placing of descriptive categories into a broad structure of explicit and assumed propositions. While these structures are reputedly general and universal, it is necessary that they should be suited to a particular problem under investigation (Nekatibeb; 1998; Nachmais, et al. 1992; Loubser; 1988).

In this respect, the study I'm carrying out is mainly guided by two theories, namely the Enlightenment and Evolutionary optimistic views generally represented by the Linear Model School of Thought and the theory of Educational Change. Besides, the study shall also closely follow some arguments raised by a number of researchers from the Educational and Comparative Education Groups as its point of departure. Among of them are Wagner, 1989; Keynan, 1993; Avenstrup & Swarts, 1999; and Brock-Utne, 2000). These researchers strongly recommend that African education systems for the 21<sup>st</sup> Century should be built on African traditions, and that more research into traditional thought and practice should be undertaken.

### **2.1.1 Linear Model School of Thought**

Development is seen—in the light of the Linear Model School of Thought—, as a never-ending progressive movement based on a faith in humankind and the conviction that societies evolve through similar stages. Structural-functionalism, human capital theory, and modernization theory are part of this school of thought. One of the common features of these models, which influence much of present thoughts on educational change and development, is the notion of development itself which assumes that societies can change consistently in a direction which is generally regarded as desirable or highly valued (Fägerlind & Saha, 1989). This notion is depicted in Figure 2.1 at the end of this section.



Along with the Linear Model school of Thought, development is defined as a process of structural change in the economic, political, social and cultural domains. It starts with people, their education and their capabilities, because people are the primary and ultimate focus of all development. The broader goal of development is to bring the entire population into the mainstream of the national development process, both as contributors and as beneficiaries. In the final analysis, development is the development of an individual, each according to his or her potential; and in this sense education is a crucial aspect of development. In line with this theory, there is abundant historical evidence that through training in literacy and skills required in agriculture and industry, the productivity of people could be significantly increased. Thus, the role of formal education in development could be seen in terms of the opportunities for individuals to develop their abilities.

This concept emphasizes that economic and technological restructuring must be paralleled by an attempt to give the individual an opportunity to restructure his or her life. Physical and technological investments therefore should go hand in hand with educational ones. However, in relation with the Linear Model School of Thought, development in general, and more precisely development of education, is more than a great idea that can be wrapped up in a neat and glittering package and then instantly delivered to any customer anywhere. The important query nevertheless, is not only how education contributes to social and economic development, but also, what kind of education is appropriate for which kind of development, and in whose interest (Fägerlind and Saha, 1989).

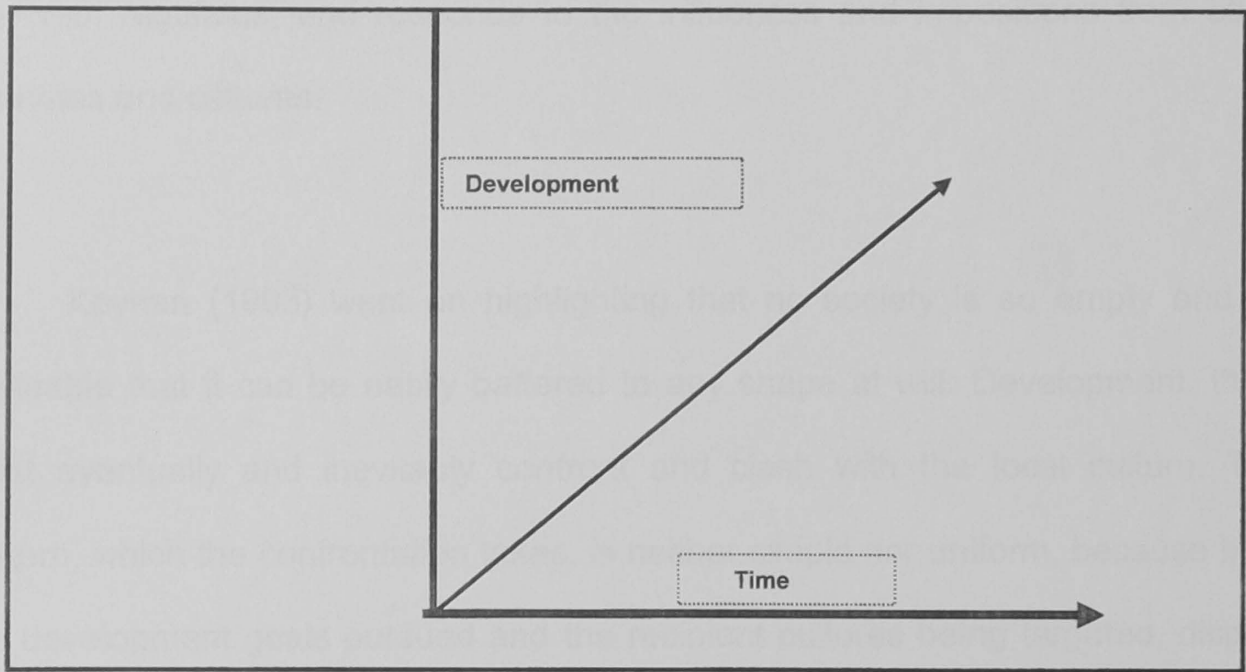


Figure 2.1: Linear Model: Source: Fägerlind & Saha, L. J., (1989)

Keynan (1993) for instance, analysing the above mentioned issue, notes that development is a revolutionary concept, which while anchored in the culture and values, from which it originated, aims at bringing about fundamental changes in other societies. Consequently, development involves a fundamental clash of cultures, values, and norms. He further notes that the proponents of development would want us to believe that all that occurs is a simple process of change and renewal, a transformation that is natural and inevitable. However, change does not take place in a social vacuum, as there is no society without roots. Every society has a distinct history, a way of life, and world-view that are deeply rooted and jealously guarded. It is these traditions that define how each society thinks, acts and behaves. They inform and guide the people's understanding and interaction

with other societies. Most importantly, they determine how the society perceives, receives, regulates, and responds to the influences and impositions from other countries and cultures.

Keynan (1993) went on highlighting that no society is so empty and so malleable that it can be easily battered to any shape at will. Development, thus, must eventually and inevitably confront and clash with the local culture. The pattern, which the confrontation takes, is neither simple nor uniform, because both the development goals pursued and the recipient cultures being targeted, display immense complexity and great diversity. Thus, the outcome cannot be accurately predicted. For example, the demise of the development doctrine in Islamic countries is largely blamed on the fact that there is a fundamental incompatibility between the "imported" development objective and the cultures and values of its "host" Muslim societies. Either way, culture can help or hinder development. Culture can help development when its existence and worth are recognized and respected, and becomes an obstacle when ignored or marginalized (Keynan, 1993).

### **2.1.2 Theory of Educational Change**

The meaning of the term "change" in general is problematic and sometimes misleading. However, the term in the English language and research literature usually refers to the process when something passes beyond one state or phase. The term can be also linked to any deliberate action that alters the form, fit or

function, typically an addition, modification, alteration, movement or deletion. According to Nyström (2003) there are a number of different attitudes towards changes in society. Among of these are:

- To accept and sometimes even welcome the change;
- The changes themselves;
- To reject or resist the changes out of one's hand;
- To resist to some extent, but at the same time attempt to adjust to the changes through adopting selective strategies.

Throughout this study however, the term "change" and "upgrading" will be however often used interchangeably.

### **2.1.3 Curriculum Change**

The process of curriculum change and its territorial adjudication is a matter of debate and concern to all stakeholders. The content and process of curriculum change and its implementation have always been impacted by the social, cultural, economic, technological and other contemporary concerns of a society and a nation. The curricular change should reflect and provide a smooth interface with the existing social, cultural, economic and technological aspects of the curriculum and its modernity should not be in conflict with its ethnicity. Indeed its cultural creativity should not undermine the traditional sensitivity. The curriculum change should provide flexibility, openness and creativity to justify its intervention into the normal life cycle of the existing curriculum.



Shane (1993) notes at least six different types of curriculum (3x3-curriculum matrix at work in schools) to consider when initiating curriculum change. These are:

- The Formal Curriculum
- The Informal Curriculum
- The Hidden Curriculum
- The Written Curriculum
- The Taught Curriculum
- The Tested Curriculum

The curriculum change has never been a simple process and has always necessitated entertaining all emerging issues at all intervals of time. The total review and modification of a curriculum hence, needs a reasonable hiatus as it may change its direction substantially over even a short period. Consequently, any process of curricular revision or change should ensure that the major objectives and goals are not altered. While it should be user-friendly, one should not adopt a piecemeal approach; but the entire exercise should instead be based on a holistic approach, which sensitively ensures that the interests of all the stakeholders are taken care of. The basics of any such exercise on curricular revision during implementation should take cognizance of its impact on the formal, informal and hidden curricula (Dave, 1976).