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A PRAGMATIC CRITIQUE OF CONTEMPORARY

ARABIAN CIVILIZATION

A Dissertation

submitted to the Graduate Faculty

in partial fulfillment of the requirement for the

degree of

Doctor of Philosophy

by

Abdullah M. Zaid

Norman, Oklahoma

1972

A PRAGMATIC CRITIQUE OF CONTEMPORARY
ARABIAN CIVILIZATION

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DEDICATION

This study is dedicated to my country, Saudi Arabia, in return for her generous support for my educational studies in the United States.

It is my profound hope that the approach of this dissertation, as well as the conclusions and recommendations, will be interpreted in a constructive spirit. This thesis is not intended to be negative; on the contrary, it is designed to help the developing state of Saudi Arabia in a period of momentous crises. It is further hoped she can find a peaceful way to a full scale development through a sound system of education. It is my conviction that the instrumentalistic philosophy of John Dewey can help, if properly understood and rightly implemented, hasten the modernization which Arabia so desperately needs.

In this spirit I approach the problem of this study, and in this spirit, too, I urge the reader to interpret my intentions.

PREFACE

"Arabia is more interesting now than she has ever been since the seventh century, for the impact of sudden wealth on a country consisting chiefly of desert, creates problems as absorbing as they are complex. . . ." ⁱ

To the hopeful young Arabs of present Arabia this statement is provocative, for the simple reason that since the transference of the first Moslem State Capital from Medina (second Holy City, in Western Arabia) into Damascus in A.D. 657, Arabia was forgotten and later fell into chaos, and once more split up into small independent states. It was not until 1806 that most of the Arabian peninsula was reunited as the first Saudi State.

Ancient History. Historically speaking, Arabia had sired many civilizations at least a thousand years before the Christian era. Several kingdoms, such as Saba, Qataban, Ma'in, Al-Hirah, and Kindah, all flourished for many centuries in South, North, and Central Arabia.

Pre-Islamic Era. The century immediately preceding the rise of the Prophet Mohammad (A.D. 569-632) is known in Arab history as the Jahilayah Era. ⁱⁱ The term "Jahiliyah", usually

ⁱV.H. Wilfred Dowson, "To Arabia in Search of Date-Palm Offshoots," Journal of the Royal Central Asian Society, V. 39, pp. 45-6, 1952.

ⁱⁱPhilip Hitti, History of the Arabs, (London: Macmillan & Company, Ltd., 1956), p. 87.

rendered "time of ignorance" or "barbarism", in reality means the period in which Arabia had little hope, no inspired prophet, no revealed book. In addition it means no central authority governed the country; only the authority of the tribal rulers was evident.

Glory of Arabia. The rise of Islam brought a limit to this anarchy of the Jahiliyah age. From the year of Hejirah (the flight of the Prophet Mohammad and his followers from Mecca into Medina) in A.D. 622 until his death in A.D. 632, Mohammad completed the unification of Arabia. Twenty years later, under the caliphs (successors of the Prophet) the Islamic armies swelled by new Moslems had decisively defeated the Byzantine and Persian armies and gained control over a vast territory from Tripoli in North Africa to the eastern limits of Persia.ⁱⁱⁱ A century later in A.D. 732, the Moslem empire expanded eastward as far as India; from Egypt it spread westward to the Atlantic, and then northward across Jabal Tarig (Mount of Tarig, named for the Arabic leader who occupied Spain) later known as Gibraltar, and then through the passes of the Pyrenees as far North as Tours in France.

Deterioration. While the Arab armies marched in all directions from the Arabian Peninsula, and while the conquered territories were flourishing under new administration, Arabia itself was rapidly becoming disorganized. Less than four

ⁱⁱⁱArea Handbook for Saudi Arabia, (Washington, D.C.: The American University, 1966), p. 27.

centuries after the Prophet, Arabia began a thousand year period of isolation. The holy cities of Mecca and Medina were controlled by local aristocrats (sharifs, descendents of the Prophet's tribe) who acknowledged the superiority of the Caliphs of Baghdad, Damascus, Egypt, and finally, in 1517, the Ottoman Empire. For the rest of the Peninsula, little is known about what went on, except that the people of the interior lived many long centuries much as they had before Mohammad. The desert tribes continued to provide for themselves by raiding travelers and one another; the people of the oases were ruled by local families. One authority says, "the essence of Islam was lost, among the people, and the cult of local saints and pre-Islamic animistic practices re-emerged."^{iv}

Revival. It is not until the year 1806 that most of the Arab Peninsula was reunited under the leadership of the first Saudi, Wahhabi State, by a series of battles with inside and outside enemies. Finally in September, 1932, when stability was assured in most of the Peninsula, the late King Abdulaziz Ibn Saud (founder of modern Saudi Arabia, who died November 9, 1953) proclaimed the name of the Kingdom, "The Kingdom of Saudi Arabia," with himself as King. . . .

Although forty years has passed since the formation of contemporary Saudi Arabia, modernization of the country has

^{iv}George Lipsky, Saudi Arabia, Its People, Its Society, Its Culture, (New Haven, Connecticut: Hraf Press, 1959), p. 10.

been slow due to many complicated political, economic, and social problems. The early 1950's witnessed various efforts to rescue the country from the long isolation imposed by these problems. Education is supposed to play a major role^v in this great awakening but traditional obstacles greatly impair its effectiveness. This study is an attempt to identify these obstacles and to suggest new alternatives for Arabia as she moves into a period of rapid change.

^vThis stated role of education is the author's opinion and is a primary assumption upon which this dissertation is based.

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CHAPTER I

INTRODUCTION

With one eye on the glory of its past and with another on the great potentialities of the present, Arabia is oscillating between its attraction to the past and its drive forward to a better future. If Arabia, in the highly sophisticated and rapidly developing world of today continues its perpetuation of past social norms, the world will leave her behind. Hopefully this will not be the case even though Arabia is now experiencing a difficult period of transition accompanied by much uncertainty as to what path she should follow to join the progressive stream of modern civilization.

In this unstable situation Arabia needs sound, progressive ideas which will facilitate a peaceful transition to a more open future.

Need for the Study

For contemporary Arabian civilization there exists a definite need for a viable philosophy. This need is especially apparent in the light of existing confusion and uncertainty over how members of this civilization today should be prepared for tomorrow.

In Arabia today there is a lack of concern for philosophical studies. The review of literature indicates this lack, which suggests therefore, the necessity for such study. The mere

development of a philosophy is not enough. Dewey wrote on this point "unless a philosophy remain symbolic--or verbal--or else mere arbitrary dogma, its auditing of past experience and its program of values must take effect in conduct. . . ." ¹ A philosophy needs to be accompanied by comprehensive guidelines to facilitate the evaluation of programs of education and to guide needed change.

Statement of the Problem

The problem of this dissertation is to identify and analyze the main characteristics of contemporary Arabian civilization which have been hampered by traditionalism and which therefore have impeded the progressive reform of Arabian society. It is the further goal of this study to formulate specific recommendations, derived mainly from the educational and social philosophy of John Dewey, that might facilitate this reform.

The major aspects of this problem are: 1) identifying the chief problems of contemporary Arabian civilization caused by traditionalism; 2) identifying the causes and defining the nature of these problems which are political, religious, social and educational; and 3) formulating a set of recommendations to help modify the rigid status quo in Arabia in a more democratic direction.

¹John Dewey, Democracy and Education, an Introduction to the philosophy of education, (New York: The Free Press, Fourth Printing, December, 1968), p. 328.

Definition of Terms

Arabia: a peninsula in Southwest Asia, occupied by Saudi Arabia, Yemen, and Oman. Saudi Arabia comprises two-thirds of Arabia's land mass.

Islam: "submission to the will of God." A monotheistic religion whose supreme deity is Allah and whose prophet is Mohammad.

The Koran: the holy book of Islam.

Traditionalism: refers, in this study, to the movement started by Shaikh Mohammad Ibn Abdl Wahhab (1703-92). Wahhabism is an Islamic school which opposes all practices not sanctioned by the Koran.

Katateeb: old-fashioned schools operated by a single individual. The aims and purposes are similar to the "Dame schools" of early American education. The theory of instruction resembles that of the present American "open school," but without the sophisticated facilities and trained instructors.

Auyayna and Diriya: cities which fourished during the early days of the Wahhabi movement.

Riyadh: present capital of Saudi Arabia.

Al-Saud: royal family of Saudi Arabia.

Al-Asheikh: descendents of Sheikh Mohammad Ibn Abdl Wahhab.

Bedouin: tribes of Arabia.

Al-Akhwan: Bedouin soldiers who fought to spread the Wahhabi movement.

Najd: heart of the Arab Peninsula and location of origin of

Wahhabi movement.

Sheikh: a title given to religious or political leaders in Arabia.

Imam: another title with the same meaning as Sheikh.

Hadith: sayings of the Prophet Mohammad.

Shariah: Moslem law, drawn primarily from the Koran and the Sunna.

Sunna: traditions of the Prophet.

Ulema: men learned in the religion of Islam.

Amir: prince, commander.

Fatwa: edict of Muslim Ulema.

Hijrah: the departure of the Prophet Mohammad from Mecca to Medina, A.D. 622.

Khalifa: or Caliph: the title of the prophet's successors. Literally, one who comes after.

Tawheed: essential oneness of God.

Jahiliyah: the century preceding Prophet Mohammad's time.

Gabal Tariq: Gibraltar.

Hijaz: the western province of Saudi Arabia.

Sharifs: the rulers of Hijaz before the Saudi house; descendants of the Prophet Mohammad.

Rasheedi House: rulers of the Hail province in the northern part of Saudi Arabia (1848-1921).

Riyal: currency used in Saudi Arabia; 4.3 Riyals equal one dollar U.S.

Wazarat Al-Ma'arif: the Ministry of Education of Saudi Arabia.

Monotheism: Islamic belief in the oneness of God.

Fatalism: concept developed through the history of religious tradition, meaning complete dependency upon the supreme power of God.

Kuwait: small Emirate located on the northwestern edge of the Arabian Gulf. From Kuwait, in 1901, King Abdul Aziz Ibn Saud launched his famous attack on Riyadh to establish the present Saudi Arabia.

Mu'allim: a teacher.

Pragmatism: a philosophical theory, primarily developed in America by Pierce and James and by Dewey. This theory asserts that man is continuous with nature, that the mind emerges as a tool for solving problems, that ideas are merely instruments without independent or permanent status, and that truth is that quality of an idea which works.²

Instrumentalism: the philosophical theory that mind and body are two different aspects of reality which can and do interact with one another and which influence one another.³

Delimitations

There are three main limitations to this investigation:

- 1) the geographic limit is the Arabian Peninsula;
- 2) the time limit is principally from the early eighteenth century to the present, but selected references will be drawn from earlier Islamic history; and

²Lloyd P. Williams, A Glossary of Terms for Students of Educational Philosophy, University of Oklahoma, 1965, p. 11.

³Ibid., p. 8.

- 3) the experimentalism of John Dewey is the only philosophy that will be used for comparison.

Sources of Data

The data and information vital to this study are obtained primarily from books, periodicals and government publications, both in Arabic and in English, illuminating contemporary Arabian civilization. Special attention is to be given to the work of many western scholars, who, since the beginning of this century, have been engaged in scholarly studies of contemporary Arabian civilization. These latter sources are essential because of the isolated nature of Arabic scholarship during the past few centuries.

Procedures

The first task of this investigation is to examine thoroughly the major critical materials dealing with contemporary Arabian civilization, and to formulate a democratic philosophy--tentative guidelines--for the Arabia of tomorrow.

The second task is to analyze this material with the intention of finding alternatives for the future course of Arabian civilization and education.

Thirdly, recommendations will be developed based upon the data derived in the second step of this study and upon the philosophy evident in the first step.

Organization of the Study

This investigation is organized as follows: A preface and six chapters. Chapter I contains the introduction, need for the study, statement of the problem, definition of terms and delimitations, sources of data, procedures and organization of the study. Chapter II includes the analysis of present conditions and social distress in Arabia, a brief explanation of the origin of these conditions, Wahhabism and its social theory and practice, political theory and practice, and educational theory and practice. Chapter III is concerned with the development of an experimental reference based upon an analysis of pragmatism.

Chapter IV is comprised of the aims of education, democracy and education, and moral education. Chapter V consists of the nature of subject matter generally, the proper definition and use of specific subjects, educational psychology, and the theory of instruction.

And finally, Chapter VI contains a summary, a restatement of the major findings of this study, conclusions of the study, and recommendations.

CHAPTER II

ANALYSIS

Present Conditions and Social Distress in Arabia

This analysis of the social conditions in modern Arabia is a preliminary step towards a comprehensive examination of Arabian educational conditions. Education is an integral part of the overall social structure of a nation. Thus any deficiency in the social makeup of a nation will be reflected in the educational system.

Hopeless conditions and social distress are evident throughout Arabia. The country has a population of about seven million with a per capita income of \$411, one of the lowest in the world. This compares with per capita incomes of \$480 for Lebanon, \$1,300 for Italy, \$1,358 for the United Kingdom, and \$3,412 for the United States.⁴ With a gross national income of over twelve billion Saudi riyals,⁵ less than half is devoted to national development⁶ (1970-71 national budget), with 30 per cent used for national defence and the balance divided up among the royal family, senior officials, heads of tribes, and other influential people.

⁴S. Kurtz, editor-in-chief, The New York Times Encyclopedic Almanac, 1970, (New York: Times Book Division, 1969).

⁵Moris Harth, editor-in-chief, Family Almanac, (New York: The New York Times, 1972), p. 779.

⁶Statistical Yearbook, Kingdom of Saudi Arabia, Ministry of Finance and National Economy, 1970, 6th Issue, p. 379.

Problems of health are numerous where scarcity of purified water, inadequate sewage systems, and deficiencies of diet are constant threats to public health. The total number of doctors in Saudi Arabia in 1966 was 525 compared to a total population of seven million.⁷ Government reports indicate the number of doctors had doubled by 1970. One thing the government has accomplished is de jure system of free medical care for all people, but a lack of trained and dedicated personnel nullifies the value of this free "Medicare." This situation induces the poor people to seek adequate treatment in doctors' private clinics, while the wealthy go outside the country for medical care.

Education too has its share of problems in Arabia. The story of modern education started in the early 20th century, with the opening in 1915 of the first two non-Katateeb schools, the School of the Union and Progress in Mecca and the Hashimite School in Jedda. These two schools were established before the inclusion of Hijaz (the western province of Arabia) as part of the country in 1925. Soon after that, the School of Ruqia and many other private schools, such as the Saw-Latiyah, Al-Fakhriyah, and Al-Falah schools were established. The first public school sponsored by the government was inaugurated in 1925.⁸ The Department of Education was created in 1926, the first such department in the history of the country. These educational

⁷Ibid., p. 133.

⁸Alfred Thomas, Jr., Saudi Arabia, (Tempe, Arizona: World Education Series, Arizona State University), p. 43.

developments were confined only to the province of Hijaz, while the rest of Arabia was dependent for its education on the local imams or the Katateeb. The Department of Education, in spite of the scarcity of resources--financial and technical--tried to spread public education in all the country although there was no clear plan for it, nor was there an adequate philosophy of education. In 1939, Arabia enrolled only 2,319 students in all of its schools.⁹ Ten years later this number had grown to 21,409.¹⁰ In 1953, the Department of Education was converted to what is now known as the "Wazarat Alma'arif," the Ministry of Education. With 415,110 students enrolled in all of its schools in 1970, the Ministry of Education is faced with many challenging problems, problems such as bureaucracy, centralization, unskilled personnel, low standards of teachers, and poor funding. Most critical is the problem of illiteracy, with approximately 90 percent of the population still illiterate. Another major problem is that of conservatism imposed by the state political system which is puritan in beliefs and practices. State documents define, through the Council of Ministers, the general aims and purposes of education as follows:

. . .the aim of education is the correct and complete understanding of Islam, and the implanting and spreading of Islamic beliefs by providing students with the Islamic values and teachings and with its principles. . . Present life is the time for production and work where the Moslem should get ready for what will come after death--today is for work with no censure and tomorrow is for censure with no work.¹¹

⁹Ibid.

¹⁰Ibid.

¹¹The Basic System of Education in Saudi Arabia, 1970,

Restating this, the aims as defined by the officials of the state and of the Ministry of Education are dedicated to the cultivation of a religious view in students, through teaching of the principles of Islam

In modern Arabia religion is both an institution and a body of doctrine directed chiefly by the head of the state. This derives from the popular traditional belief integrating and equating the state with the religion. Islam, according to tradition, is a religion and a state. Hence, education is wholly subjected to the idea of producing faithful citizens to Islam and to the protectors of Islam, the state.

Politically the notion of an integrated religious state has placed all executive, legislative and judiciary powers in the hands of the sovereign. George Lipsky described this by saying that Arabia is the result of "the creation of a political order in which paramount authority is in the hands of an executive who fills three traditional roles, that of tribal leader (sheikh), religious leader (imam), and King (malik)."¹² Arabia is a theocratic state where religion and religious leaders play major roles in shaping and directing public policy. Lipsky further said "the wishes of the ulema (religious men) carry great weight, and governmental decisions are sometimes referred to them. They constitute a conservative force with which the government must always reckon."¹³ The state has

¹²George A. Lipsky, Saudi Arabia, Its People, Its Society, Its Culture, (New Haven, HRAF Press, 1959), p. 39.

¹³Ibid.

no written constitution although it considers the Koran as its heavenly constitution. Its citizens have never participated in any type of general election. The society is still a society of men where women are condemned in most cases to household duties. Another frightening social problem is the high percentage of nomads in the total population. According to competent sources, 50 percent of the entire population is of a nomadic or semi-nomadic type.¹⁴ It is here where a high illiteracy rate is in evidence due to poverty, mobility, and negligence on the part of the authorities. This high number of Bedouins means simply that half of the country's population is non-productive. This idleness represents a heavy burden on the state economy and thus hinders development and social progress for the whole nation. A technically trained labor force is almost non-existent. About 80 percent of the population is self-employed in small and poor businesses. A few thousand workers are employed by the Arabian American Oil Company (Aramco). The rest are government employees (only two-hundred thousand) divided among government agencies which are suffering a great and "serious shortage of trained supervisors, workers skilled in technologies and educated government workers to cope with the numerous administrative problems. . . ."¹⁵

According to a royal decree issued in June, 1956, strikes are prohibited for all government employees or any working man in any part of the country. Imprisonment and dismissal from his

¹⁴Area Handbook for Saudi Arabia, (Washington, D.C.: The American University, 1971), p. 61.

¹⁵Ibid., p. 265.

job is the least punishment for any one who deserts his job, and severe penalties are practiced against workers if violence accompanies a strike.

Another predicament facing the country is its heavy dependency upon the oil industry. Leaders of the country realize this difficulty, but all they have done as yet is promise to look for other sources of income. As an example of such procrastination, the present administration, in 1965, said:

oil is our bounty from Allah, our coffers are full, and we are thankful. . . .Our country is large and the population is scattered. In the next ten years we must build 10,000 miles of new roads. We must encourage industry, foreign trade, improve our agriculture, expand our communications facilities, build and staff more hospitals. . . .¹⁶

Nearly seven years have passed since this statement was made, and time has proven that what he said constituted only promises--promises which have not been honored. From the discovery of oil in 1932 until the present, the government has built no more than 5,000 miles of paved roads¹⁷ in a country containing 865,000 square miles, almost one-third the size of the United States. The desert of Arabia has a huge share of the world's oil reserves, but in this unpredictable scientific age one cannot be confident that oil will continue as the chief source of energy. The two primary reasons for this somewhat skeptical look at oil are (1) limitation of international oil reserves and (2) other potential energy sources such as atomic

¹⁶Thomas J. Abercrombie, National Geographic Magazine, January 1966, p. 13.

¹⁷Statistical Yearbook, Ministry of Finance, 1970, p. 379.

power, solar power, and tidal generators. It is evident that in the same way that oil replaced coal as the major source of energy in the early twentieth century, so might some other energy source replace oil. If Arabia is in the future, as she has been in the recent past, heavily dependent upon oil production for her development, then she could be facing a very dim future.

. . .It means that in the future Saudi Arabia will lose its main source of income from oil, and will return to being a dead desert, abandoned by its inhabitants who will look for a new homeland, unless another source of income is developed to guarantee the continuance of the state. Man is not benefited by things he finds difficult to surrender.¹⁸

Therefore, great urgency requires Arabia to look for other resources, whether industrial, commercial, agricultural, or all of these. The country with its large amount of iron and other minerals, immense underground water reserves, and unique location as the center of Islam, could create a richer and more abundant income than that presently realized from oil along. Only through a change in the priorities of governmental expenditures, and the investment of oil moneys in long-range projects, can Arabia survive the unknown future.

Financial arrangements in Arabia have a unique feature. During the days of the late King Abdul Aziz (1880-1953) Arabia had no currency or banking system. The King himself had direct control over the treasurer but details were given to his trusted Minister of Finance "whose working method was to agree with Ibn

¹⁸ Nihad Gradri, The Great Challenge, 1968, p. 70.

Saud and then frequently to act differently on his own responsibility, hoping the King might have forgotten his orders or accept success as the equivalent of obedience."¹⁹ Many individuals became millionaires by being ministers or simply by proximity to the royal court. In the year 1953, King Saud succeeded his father and became the King of Arabia. Efforts were made to remedy the situation by creating an Arabian Monetary Agency. This was to help in strengthening and stabilizing the value of Arabian currency on the local and international fronts. Prohibitions were immediately put in the path of the newborn department, however:

. . .no activities of the agency were to contravene the strict Hanbalite (conservative) version of Islamic law. It could not pay or change deposits, advance money to the government or to private agencies or parties, engage in commercial, agricultural, or industrial enterprises, buy or hold any fixed property, not actually essential to its operations or issue currency notes. . . .²⁰

Bankruptcy became fashionable for the royal treasury during the years of King Saud (1953-64).

. . .He apparently extended practices of rewarding tribal loyalty with gifts and subsidies to the international sphere by attempts to purchase political allegiance and support. The amounts spent to influence editors and politicians in Jordan, Syria and other Arab states are unspecified but undoubtedly were high. . . .And in 1955--the amounts actually spent by the royal family for personal expenditures constitute a much higher percentage of government receipts.²¹

Accused of political and religious misconduct, Saud was deposed

¹⁹Subcontractor's Monograph Hraf-50 Aqs-1, Saudi Arabia, 1956, p. 346.

²⁰Ibid., p. 347.

²¹George A. Lipsky, op. cit.,

in 1964 and succeeded by his brother, Faisal, the present King of Arabia. The financial policy of the country is still quite similar to the policy of the country's early years although some measures of reform to reduce irresponsible spending are currently being adopted.

Failure to make adequate plans for the state is another facet of the problems of Arabian society. Planning is a vital necessity if the country is to move from its present condition in all fields to a more progressive life. A planning council was created a few years ago to make plans, but it has contributed little. Scarcity of experts, lack of authority and power to pursue needs in all governmental departments have been and still remain obstacles on the council's way to fulfillment of its duties. Other reasons may be summarized as follows:²²

1. Lack of a census and detailed information which are basic necessities for the developing of an economic plan;
2. lack of administrative skill and equipment, both in the government and in the country at large and the productive inefficiency of those who are working in and out of government;
3. absence of geological studies and scientific research to delimit the sources of water, the mines, the kinds of soil, and similar data;
4. absence of a system of roads to tie the various districts

²²Nihad Ghadri, The Great Challenge, 1968, p. 80.

of the Kingdom together;

5. the nomadic way of life which reduces the overall productiveness of the country.

This situation impedes the planning necessary for national development.

The Origin of These Inadequate Conditions

The causes and origins of these conditions in Arabia are as various as the conditions themselves. Hence many reasons can be cited which point out the major cause of the impaired quality of Arabian life. First, the long isolation in which Arabia has lived for over one-thousand years, starting in 661 when Damascus became the capital of the first Umayyad State (661-750),²³ has resulted in the loss of the vigorous characteristics which Arabia manifested during the days of the Prophet and his successors, the Four Caliphs. This isolation has resulted, instead, in a return to the characteristics of the Jahilyyah era, prior to the rise of the Prophet, in which anarchy and ignorance prevailed.

In her isolation Arabia was not only excluded from joining the old Arabic civilization, but also was excluded from participating in the modern scientific revolution of Europe, due to the influence of the Ottoman Empire.

Other factors responsible for the present situation might

²³ Philip Hitti, History of the Arab, (London: MacMillan and Company, 1940), p. 184.

be found in Nomadism, absence of early public and democratic systems of education, and in the unavailability of a responsible, informed and democratic government sensitive to the well-being of its citizens.

But above all the conservative role of religion, led by the Wahhabis, has played, since the mid-eighteenth century, an active role in shaping the lives of all the people with a theocratic philosophy. Among the other problems, this should be considered the chief cause of the social and political problems of Arabia.

In its two-hundred and twenty years of existence, the Wahhabi movement²⁴ succeeded in educating people in a philosophy composed of:

- (1) an Arab scholasticism;
- (2) monotheism;
- (3) fatalism;
- and (4) theocracy.

as a result, people became completely dependent upon religion and the interpretations of the religious people, the Ulema, who sought to subordinate philosophy and science to theology and thereby create a system of teaching based upon traditional doctrine. The monotheistic absolutism of this movement is fundamentally responsible for the social distress in Arabia. Hence an examination of this movement is essential to the present study. If one is to find a competent solution to the problems besetting present-day Arabia, then the heart of the fault must be found and laid bare.

²⁴ Mohammad Ibn Abd1 Wahhab began preaching his orthodoxy in 1745.

Analysis of Wahhabism

A writer once wrote:

In delivering his new doctrines to the Arabs, it cannot be denied that Abdl Wahhab conferred on them a great blessing. . .for although the Bedouins at all times devoutly worshipped the Divinity, yet the deistical principle alone could not be deemed sufficient to instruct a nation so wild and ungovernable in the practice of morality and justice.²⁵

When a society is absorbed in such primitive and mythical practices as the worship of trees, stones, and graves, and seeking protection from the Jinn and demons by slaughtering animals and curing the sick ones by placing food in corners of houses,²⁶ then it is clear that Arabia in the early eighteenth century desperately needed a new saviour such as the Prophet Mohammad, who in the early seventh century saved the country from a similar chaotic situation. Mohammad Ibn Abdl Wahhab, in his appeal to the Arabs of his time to reestablish the pure teachings of early Islam, could be considered a mixed blessing, just as the above quotation might indicate to the discerning reader. For while it could hardly be disputed that Ibn Wahhab brought a measure of united effort and a kind of primitive progress to Arabia and her people, it is equally evident that the costs have been high in terms of subjugation of human freedom and initiative and totally biased educational practices and content. Even though it is hoped and believed by those who

²⁵Sir John B. Glubb, "War in the Desert," from History of the Wahhabys, (New York: W.W. Norton & Co., 1960), p. 39.

²⁶Ibn Bishr Othman, Unman Al-Majdfi Tarikh Najd, p. 25.

love Arabia the most that she will, through enlightenment and great effort, rise to take her proper place among the nations of the earth, she will surely forever bear the marks imposed by the heavy yoke of Wahhabi traditionalism.

Ibn Abd1 Wahhab, An Historical View. The Imam Mohammad Ibn Abd1 Wahhab was born in 1703 in the town of Uyaina in Najd, of the Tameem tribe of Nizar Ibn Adnan, the Prophet Mohammad's tribe. His father, Abd1 Wahhab, was the Judge of Uyaina, a student of the traditional orthodox Islam, the "Hanbalis." His first teacher was his father, who taught him to memorize the Koran when he was only ten years old. Two years later the father arranged his marriage. As the father put it: "at that age, I saw him apt to go to the mosque for prayer, and I had him married in the same year."²⁷

Soon after his early marriage, Ibn Abd1 Wahhab left from Diriya for Mecca and the pilgrimage, and then travelled to Medina. Here he observed some abusive practices contrary to the strict teachings of the Sunna and the Koran, such as praying before the building domes of the graves of the saints. From Medina he went to Basra in Iraq where he studied and argued with the local Ulema. It was in Basra that he began preaching against the cults of the saints. He found little sympathy, the majority of the Basra people rejecting him for what they considered his extreme views. In due course, he

²⁷ Al-Rihani Amin, Tarikh Najd Al-Hadith Wamulhakati, (Beruit, Lebanon: Dar Rahani Littlbaah Wa Annashv, 1954), p. 36.

was unceremoniously banished from the city and subsequently retraced his steps to his native land of Najd. In the town of Uyaina, about 1742, he proclaimed his religious reformation based on a return to the Koran and the Sunna and the rejection of man-made innovations which accumulate around religion. Although demonstrating some success in Uyaina, he was forced to leave and went to nearby Diriya. The ruler of Diriya was Mohammad Ibn Saud (great grandfather of the present royal family in Saudi Arabia) who in short time declared himself a convert to the preaching of the Sheikh Ibn Abd1 Wahhab. Arabia at that time had no central government to control and redirect this inversion in faith--this change from pure Islam back to animism--in Arab lives. Mohammad Ibn Saud had the good fortune to become master of all Arabia with the help of the wandering Sheikh, Ibn Abd1 Wahhab. He hastened to the aid of the Sheikh. "Welcome," said the prince, "welcome to a country better than your own country; you shall have all honour and support from us." The Sheikh replied, "Be you too assured of honour and power, for whoso believeth in the One God and worketh His will, he shall have the kingdom of the country and its people, for he is the divine unity which has been proclaimed by all the prophets, from the first of them to the last."²⁸

So a formal alliance was established in 1745 and the Ameer, Ibn Saud, pledged to spread the ideas of Ibn Abd1 Wahhab. The latter in turn pledged to teach the Arabs and to support only Ibn Saud. This alliance is still recognized, and is honored

²⁸Ibid., p. 39.

between the house of Saud and the house of Abdl Wahhab--Al-Ishaikh--in present-day Arabia.

Immediately after this alliance the two leaders proceeded to implement their treaty with the sword of the prince and the word of the preacher. It was impossible to achieve unity and spread the word of the new movement, Wahhabism, without coercion. The first battle with the enemy of this new movement was in 1746 when the Prince of Riyad refused to come to terms. Military skill permitted the Prince to remain independent for over twenty years, but the two parties were ever in battle. However, the Wahhabis succeeded in conquering other villages near to Diriya.

Mohammad Ibn Saud died in 1765, and was succeeded by his elder son Abdl Aziz, who spent forty years in the saddle fighting the enemies of Wahhabism on all fronts. He first conquered and united Najd, then armed the peoples with the new faith and mobilized them to fight against other rulers in Arabia.

The most powerful of all rulers in Arabia was the Sherif of Mecca, who enjoyed the support of his people as the descendent of the Prophet and the protector of the holiest shrine of Islam. To the Wahhabis, the Sherif had to be removed for he was approving prayers to saints and other ill practices which the Wahhabis considered polytheistic. Therefore, they waged their first war against the Sherif in 1792. In their attempt they had little success for they were seeking to conquer the largest citadel of polytheism, Kerbela in Iraq. This city of Kerbela is important in Islamic history, for it is the

holy center of the Shiite creed where the grandson of the Prophet, Al-Husien Ibn Ali, was buried. The Shiites came to the mosque of Al-Husien to pray in a way unacceptable to the Wahhabis. Therefore, the Wahhabis marched on Kerbela in 1801. In an eight hour battle, the Wahhabis seized and massacred everyone they met. Breaking into the mosque of Al-Husien, they took the costly treasures which the Shiites had gathered throughout the centuries in order to exalt their master. After causing some damage to the mosque dome and other graves they withdrew back to Diriya. Having eliminated the impiety of Kerbela, they found themselves free to conquer the Sharif's land.

A massacre similar to that of Kerbela took place in 1802 when the Wahhabis assaulted Taif (a city of the Sharif of Hijaz). In the following year, 1803, they peacefully occupied Mecca. Two years later Medina fell into their hands and Hijaz became part of the expanding Wahhabi empire.

On November 4, 1803, Imam Abdl Aziz was assassinated in the great Mosque of Diriya. The assassin was a man from Kerbela who came to the Wahhabi land pretending to learn about and adopt Wahhabism. His real intention was to kill the Wahhabi leader to avenge the Kerbela Massacre in which his family was killed.

Sheikh Mohammad Ibn Abdl Wahhab himself did not live to see the final stage of the unification of the empire he initiated. The local historian, Uthman Ibn Bishr, in his book, Unwan Al-Majd Fi Tarikh Najd, points out that the Sheikh lived

for eighty-nine years, from 1703 to 1792. And that although he did not participate in any of the actual wars which his followers carried out, he was, as long as he lived, the center of all councils which the Saudi prince conducted and wherein major decisions were made.²⁹ His descendents, the Al-Ishaikh, still enjoy this right of counsel.

To complete the first chapter of the history of the First Wahhabi Empire,³⁰ Saud, the older son of Abdl Aziz, took over after his father's assassination in the Mosque.

Among all the Wahhabi leaders of all time, Saud was considered the most experienced in war and statecraft. He was a student of the Sheikh Ibn Abdl Wahhab for two years. He was famous for being pious, humble, and a good speaker. Therefore his people called him "Saud the Great." In his epoch, the Wahhabi state reached its peak. In addition to all the Arab peninsula, its borders reached Baghdad in Iraq and Damascus in Syria. With his faithful Wahhabi soldiers, he expelled all the Ottoman Empire's forces from the land he occupied. The Ottoman Empire in return could not react directly to this alarming situation as it was struggling against the European powers, especially Napoleon, who invaded Egypt in 1798. Instead of committing their own troops against the Wahhabis, the

²⁹Sir John B. Glubb, op. cit., p. 46.

³⁰The Wahhabi Empire since the formal alliance between Sheikh Ibn Abdl Wahhab and Saud in 1745, has existed and perished three times under inner and outer pressures. The First Empire, 1742-1813; the Second Empire, 1820-1884; the Third Empire, 1901 to the present.

Ottomans ordered their Wali (governor) of Iraq and Damascus to crush the Wahhabi movement. In a series of battles, the Wahhabis emerged victorious under the leadership of Saud. This failure of the Turks' walis to restore the situation further challenged the Sultan of Istanbul. Since he considered himself the protector of Islam--the Caliph--he could not afford to lose the two holy mosques of Mecca and Medina to the Wahhabis. For any leniency toward the Wahhabis would be interpreted in the eyes of the Moslem world as inability to protect Islam. The Sultan Saleem therefore ordered his Wali of Egypt, Mohammad Ali, to assume the responsibility of retrieving the holy province of Hijaz. In 1811, Mohammad Ali began his invasion by sending his seventeen-year-old son, Tusun, at the head of a sizeable army to Hijaz. The invaders were defeated on many fronts. Dissatisfied with his army, Mohammad Ali himself in 1813 brought reinforcements and occupied Mecca. In the same year, Saud died and his son, Abdullah, succeeded him, to continue the struggle against the Turks. While in Arabia, Mohammad Ali received troubling news from home requiring his return to Egypt. Another son, Ibrahim, assumed responsibility for completion of the mission. After bitter fighting with the Wahhabis, he succeeded in occupying the capital of the Wahhabis, Diriya, in 1818. In his book, Saudi Arabia, H. St. John Philby pointed out that the price which the Turks had to pay for the submission of the Wahhabis was high--12,000 men killed, and perhaps 10,000 fell in the fighting for the city of Diriya. The Wahhabis lost only 1,300 killed while defending Diriya

against the Turks.³¹

This explained how firmly established Wahhabism was in the souls of the Arabs of that time. Ibn Abd1 Wahhab and his descendents by their teaching succeeded in creating fanatical believers. They preached courage, obedience, and sacrifice for the sake of Allah. This was enough to motivate the simple villagers and Bedouins who, when in battle, engage themselves in a fight to the death. And they repeat one phrase during the battle--"THE WIND OF HEAVEN HAS BLOWN--WHERE ARE YOU WHO WANT IT?" Factually, they all wanted to be martyrs and so go to heaven.

After the fall of Diriya, the Imam Abdullah was taken to Egypt, then to the sultan in Turkey, who had him beheaded publicly. Diriya was laid to waste and has never since been rebuilt. This victory concluded the first stage of the Wahhabi domination of the Arab Peninsula. It lasted for about 75 years, from 1745 when Mohammad Ibn Saud and Mohammad Ibn Abd1 Wahhab rendered their mutual assistance, until the year of the destruction of Diriya, 1818.

Through the abolition of the Wahhabi state, the Ottoman Empire fulfilled its objectives in restoring its reputation in the Moslem world by regaining the holy cities of Hijaz and by destroying the constant threat of the aggressive Wahhabis.

For about a quarter of a century after the fall of Diriya,

³¹p. 145. (Philby is considered, with his numerous works about modern Arabia, an authority in the Wahhabi history. He came to Ibn Saud's court as an advisor, or as Life, May 31, 1943 said: "He was an eminent British Arabist and converted Moslem Ford salesman. . . .", p. 76.)

Arabia reverted again to the old life of hostility and local wars. Its provinces became independent with separate rulers. The surviving Wahhabi princes held only Najd or part of it. Also they sometimes engaged in fighting among themselves for the chair of Imam leadership.

It was not until the year 1843 that Faisal, grandson of the late Abdullah, escaped from his exile in Egypt and reestablished himself as the legal Imam. With his return Faisal started the second stage of the Wahhabi state, as he reunited Arabia and put his family in posts of leadership.

Faisal died in 1865 and his son, Abdullah, ruled until 1884, at which time a different family of Rasheed from the northern part of Najd conquered the Saudi land and ruled it until 1901.

The present Saudi Arabia represents the third and last stage of the Wahhabi state. Its founder was King Abdl Aziz Ibn Saud. He was born in 1880 in Riyadh. When he was born his family was in eclipse. His father, Abdu Rahman, was forced under the adversity of the Rasheed house to leave Najd and seek refuge in the wilderness, and later in the little sheikdom of Kuwait. While living in the court of the Skeikh of Kuwait, Abdl Aziz became dissatisfied with his exile. His father was sending him to school, but he was more interested in arms, horses, and war. His mind was always in Riyadh, his birthplace and the capital of his family. According to the Wahhabi custom, Abdl Aziz was married at an early age. By the end of the 19th century, Najd was controlled by Ibn Rasheed. In this control

he was supported by the Ottomans who wanted to see no Wahhabi power asserted in Arabia. Kuwait, on the other hand, under the threat from Ibn Rasheed and his allies, the Turks, and threats from the Germans, who wanted to control the gulf area, sought the help of Great Britain. With the protection of the British the Sheikh of Kuwait was able to help the young Abdl Aziz, at age 21, to conquer Riyadh. In 1901 Abdl Aziz left Kuwait at the head of a small expedition of hired Bedouins, friends, and relatives. The attackers, after reaching Riyadh, climbed the muddy fence surrounding the town and reached the palace of its Rasheedi governor, Ajlan. King Abdl Aziz at a later time disclosed how he conquered Riyadh. The account reveals how determined the Wahhabis were to be in power.³²

After sunrise, the fatha, a small door within the gate, three feet above the ground, was opened, and the servants, as was their custom, started for their homes.

Then the larger gate of the citadel was opened, and the grooms brought out the horses and tethered them in the spacious front. Seeing this, we descended, intending to rush through and enter the citadel. We had posted four of our number with guns in the upper room and had instructed them, should they see us run toward the gate, to fire on those near it.

Ajlan--the governor--was standing by the horses, and when he and his companions saw us, the retinue fled into the citadel while he stood alone.

I had no side arms but the gun, and Ajlan had his sword pointed in my direction.

I raised my left hand toward my face, rushed at Ajlan, and the gun went off. I heard the sword clatter

³²Kheir Allah George, Arabia Reborn, (Albuquerque, New Mexico; The New Mexico University Press, 1952), pp. 81-2.

to the ground. It seemed that the bullet hit Ajlan, but did not cripple him, and he headed for the fatha --small door--or vent in the door.

By then the garrison were firing from all vantage points, and shots and rocks rained down upon us. My cousin, Abdullah Ibn Jlewi, racing toward the gate oblivious to the bullets, hurled his javelin at Ajlan, who was entering the vent, but missed him by four inches. The head of the spear was embedded in the solid door, where it broke and is still to be seen.³³

I caught Ajlan by the feet as he drew himself through the vent, but he held onto the inside with his hand and kicked me in the side. I must have fainted from the blow and I let go of his feet.

However, Abdullah Ibn Jlewi--the cousin--was faster in catching and killing Ajlan.

We killed over forty in the fight, plus four who were thrown over the parapets, and the rest were taken prisoner. Two of our companions were killed and four wounded.

The affair took but a short time. The hardest struggle was in a hall on the second floor; the blood, seeping through the thick flooring, is still visible on the ceiling of the hall below.

In a short time the cries were out in the city, announcing to the people: 'Ajlan is killed, and the rule belongs to Allah first and to Abdl Aziz Ibn Saud next.'

Abdl Aziz sent the news of victory to his father in Kuwait. In return the father sent him, with the help of the Sheikh of Kuwait, over one-thousand soldiers with ammunition. He then brought forward his family to Riyadh to start the third stage of the Wahhabi Empire.

This occupation of Riyadh was part of an ambitious plan by King Abdl Aziz to reunite Arabia as it was during the days of his great grandfather, Saud the Great. In his attempt he used

³³And may still be seen at Muraba's palace in Riyadh.

all the available resources, including the people of Najd who had in the past supported the Wahhabi movement. Following the same patterns of his fathers, he re-educated the settlers of the villages of Najd along the lines of the teachings of Ibn Abdl Wahhab. Then he tried something his fathers had failed to try during their days in power. This was to build settlements or Hijra for the Bedouins and to move them from their wild and free lives to a more systematic pattern of living. Then he wanted them to engage in trade and in agricultural activities to facilitate adoption of Wahhabism. In the long run the Bedouins were meant to be the tools for establishing the third Wahhabi empire. In his project Ibn Saud was inspired by the advice of some of his friends and advisors. Even the great Arab sociologist, Ibn Khaldun, who said in the 14th century that "only by religious issue is the Arab aroused," may have influenced him.³⁴

The first Hijra settlement, therefore, was established in 1912. A few years later, 122 Hijras were built.³⁵ Twelve of the major tribes of Arabia were included in this program. The total number of Bedouin settlers at one time was 76,500.³⁶ They were called the Ikhwan (Brethren) or the Al-Mujahideen, the "warriors." With the spreading of these settlements, the learned Wahhabi students were moving among the settlers to teach them the principles of Ibn Abdl Wahhab. In a few years

³⁴Kheir Allah George, op. cit., p. 51.

³⁵Assa Ahmad, Mujiza Fawk-Arrimal, (Beirut: 1965), p. 65.

³⁶Ibid.

Ibn Saud succeeded in these efforts and a fanatic, faithful army was founded amongst these newly converted Bedouins. Mainly with their support Ibn Saud defeated all his enemies. In twenty major battles, starting from the conquest of Riyadh in 1901, until the year 1932, Ibn Saud was able to recover all the lands of the old Wahhabi empire. After the reunification of the country in 1932, Ibn Saud proclaimed the name Saudi Arabia with himself as the King of the country--King Ibn Saud.

The Ikhwan movement, along with the religious Wahhabi leaders, were the most reactionary forces. They, since the establishment of the state in 1932, stood firmly against every effort aiming at modernization of the country. For ten years, 1926-36, the Ikhwan and the Ulema objected to the use of the telephone or the telegraph in Saudi Arabia. A story from 1928 told by Hafith Wahba explains the thinking of these people:³⁷

Once I was on a mission to Medina with one of the Najdi Ulema. While we talked, we came to the mention of the telegraph, and other scientific inventions. The Sheikh--religious leader--said, "I was told by an authority that the telegraph does not work until they slaughter a sheep for it, and mention the devil's name on it."

I tried to explain to him the meaning of science and scientific discoveries, but the Sheikh was not content. I discontinued the discussion with reluctance. One day I was invited by the Sheikh to accompany him in a visit to the grave of Hamza, the Prophet's uncle, outside Medina. On the way I saw the Telegraph Center. I thought it was a chance to show the Sheikh how the telegraph works. I asked him to enter the center with me and see for himself the truth about the telegraph. We went in and the first thing the Sheikh looked for, was the blood, bones, and skin

³⁷Hafith Wahba, Gazirat Al-Arab fi Al-Qarn Al-Ishreen, (Cairo: Mutba' at Lagnat Atta Leef Wa'ttargama Wa'nashr, 1956), p. 129.

of the slaughtered sheep. He was shocked to see no trace of them. We went to a room and I asked the operator to send a message to the King in Jedda. In minutes the answer was back to the room from the King. I looked at the Sheikh; he looked stunned. Then he said, "I think you tricked me." But later, the Sheikh paid many visits to the center, alone. On our way to Mecca, he said to me, "I ask the Lord's forgiveness for what I believed about matters such as the telegraph; it is ignorance," he said.

In Mecca, the Ikhwan used to beat people in the streets for smoking, for it is against their religion to smoke. They even dislike bicycles, calling them, "the horses of the Devil," for they work through magic. Everyone in Arabia remembers the Ikhwan's brutality, during their invasion of Taif in 1925. They massacred every male they met except one--Abdl Qadir Al-Shaibi, the Sexton of Ka'aba of the Mosque in Mecca. When the Ikhwan were about to behead him, he wept; then the Ikhwan said, "Why do you weep infidel?" The sexton responded, "I weep from joy, oh brothers; I spent all my life in polytheism and impiety. I am glad I will die now, a believer in God." Then he shouted, "God is great. There is no God but Allah." When the Ikhwan heard him, they wept as well, and started kissing his head. And they congratulated him for his faith in Allah. They set him free.³⁸

When people complained to Ibn Saud about the misbehaving Ikhwan, he said: "Those are my children; my duty is to bear their vices and mistakes. I cannot forget what they did for me."³⁹

³⁸ Al-Rihani Amin'fi, Tarikh Najd Al-Hadeeth, (Beruit: Dar Rihani Littiba'ah Wannashr, 1954), p. 129.

³⁹ Hafith Wahba, op. cit., pp. 129-30.

Hafith Wahba cites another story to explain the thought and behaviour patterns of the Wahhabis:⁴⁰

A certain leading personality among the religious leaders was once with me while we were travelling to Medina. Stopping on the way for some rest, Mr. Philby suddenly came to us. Recognizing him, I shook hands with him and invited him to share our food. Mr. Philby sat with us, and the Wahhabi Sheikh asked me, "who is this man?" "This is Philby," I said. The Sheikh asked "Is he Nazarene /Christian?" "Yes," I said, to which the Sheikh then remarked, "I seek protection from God, and should you then stand to greet, shake hands with, smile, and invite a Christian to eat with us! This is too much!" said the Sheikh. When Philby heard this, he withdrew and left us, to prevent more of the Sheikh's anger.

King Abdl Aziz ruled the contemporary Wahhabi state for fifty-two years, from the year 1901 until he died in 1953. His son, King Saud, ruled after Aziz from 1953 until 1964 when he was deposed by his brothers and the Ulema because of his religious and political misconduct, according to the charges which these men brought against him. Saud's brother, Faisal, then became the King of Arabia in 1964 and still rules.

Wahhabism: Its Social Theory and Practice. As has been previously mentioned in this study, Arabia before Ibn Abdl Wahhab was torn and divided in its social loyalty in many ways. In the few scattered oases of the vast desert, loyalty of the individual was first to his immediate family, then to the local sheikhs, and last to his tribe. These oases were components of poor villages and small towns, which arose as people survived through working in primitive agricultural communities

⁴⁰Ibid. (Philby was later converted to the Islamic faith).

and limited commercial activities. Each of these villages, or towns, were used to protect the people from the Bedouins' aggression, each one being surrounded by a thick muddy fence.

Otherwise Bedouins represented the majority of the population of Arabia. The individual Bedouin, prior to the advent of Wahhabism, gave absolute loyalty to his tribe. In Bedouin lives there was no family loyalty. The survival of the tribe as a whole was given priority for if the tribe survived then the family would survive as well. An Arab tribe was ruled by a man, the sheikh, who was respected and known among his people for his bravery and generosity. In consultation with the leaders of his tribes, the chief usually could call at any time for peace or war with any party. Economically, the Bedouins were completely dependent upon the breeding of camels and sheep. Occasionally, when in need of food, they raided and plundered other tribes. In return, the raided tribes retaliated in similar fashion. Thus these raids continued in an empty circle of avenge and revenge. Tribal men usually pride themselves as the "true Arabs" who preserve the real character of the Arabs, bravery and generosity. And in addition they think of themselves as speaking the correct tongue of the old Arabia--closer to classic Arabic. They denigrate the 'urban' villagers for deserting the free life of the Bedouin, and for encircling themselves in prison-like villages. These urbanized villagers, while fearing and disliking the Bedouins on one hand, often at the same time concede that they are blood relatives with them. They pride themselves as a

learned and compassionate people, claiming bravery and generosity also, but only when these two characteristics are needed. The villagers downgrade the Bedouins for being wild and savage killers. However, the life of these times was such that both the Bedouins and the urbanized Arabs were integral parts making up the whole that was fermented with religion. But the religion was practiced with much confusion and misunderstanding. Love of Allah and Islam was mixed with the worship of rocks and trees as having mystic powers.

This lacerated and unstable social situation gave Ibn Abdl Wahhab, who was preparing for social reform, a great chance to move in and lead Arabia with his own philosophy. The major theme of this philosophy, or social theory, was unity--unity of God and then unity of people. When Mohammad Ibn Wahhab first began to preach the principle of unity of the people, he quoted the Koran: "If you come to the aid of Allah, Allah will come to aid you." Then he quoted Mohammad: "The Moslem to his brother Moslem is as compressed bricks in a building--they are bound to each other against falling."

The response to his call was encouraging from local leaders who wanted to expand their own political influences. As stated earlier, the Saudi Prince of Diriya was one of the first to embrace Ibn Abdl Wahhab and his philosophy. Through constant struggle the Saud's Abdl Wahhabis succeeded in uniting the people around their cause, the cause of God.

In a span of about a quarter of a century, both the isolated, urbanized villagers, and the hostile and wild Bedouins

were united under the leadership of Wahhabism.⁴¹ This unification brought about drastic changes in the social patterns of the Arabs. The old individual loyalty to the family in the life of the villagers, and the loyalty of the individual Bedouin to his tribe was altered and welded into a new type of loyalty. This was loyalty to a religiously motivated society which believed in and fought for a common cause, the cause of Wahhabism. This loyalty meant loyalty to the laws of Islam as the Wahhabis interpreted them, instead of the tribal or traditional laws of the village. It meant also loyalty to the state and its religious leader instead of loyalty to one's clan and tribe.

⁴¹ Wahhabism as a movement and philosophy, although it was led by and carried the name of Ibn Abd1 Wahhab, was not completely of his invention. It is rooted in the original Islam as taught by the Prophet Mohammad. Abd1 Wahhab's philosophy is a part of the fourth Moslem school, the Hanbalis. This school tends to adopt Islam literally as it came in the Koran or in the traditions of the Prophet. It does not apply itself to deep or philosophical interpretations of Islam as other schools may tend to do. Likewise Wahhabism is a school of Islam which is adhered closely to the Koran and the Prophet Mohammad's religious law. It affirms that asking favor from anyone other than God, even in the name of the Prophet or his companions, is a brand of polytheism.

The Wahhabis fought against what they considered heresy in Islam, such as screaming and kneeling down and writing on the graves or building temples for the family of the Prophet or his followers and the religious leaders. It is distinguished among the other schools of Islam for its bigotry and intolerance toward others who may disagree with its views. It is still true that music, dance, logic, sculpture, and many other disciplines and arts, may not be taught in Saudi Arabian schools, because of the teachings of the Wahhabis who consider these as non-Islamic subjects.

In his implementation of social reform, Ibn Abd1 Wahhab at first was persuasive in his approach to the Arabs. He was generous and gentle. Ibn Bishr, for instance, in his book Unwan Al-Majd fi Tarikh Najd, referred to Ibn Abd1 Wahhab's habit of receiving people from all walks of life, and how he used to borrow money to bestow upon his visitors in order to win their support. At one time his debt was 40,000⁴² Moham-madi.⁴³

At a later time when Ibn Abd1 Wahhab felt stronger, he dropped his persuasive methods and adopted more violent ones. The net effect of his efforts was to subdue all Arabia to his own social and political doctrines.

Wahhabism: Its Political Theory and Practice. Following the establishment of the third Wahhabi Empire in 1932, Noel F. Busch, editor of the Life Magazine, became one of the first American journalists ever to set foot on sandy Arabia. During his visit he was apparently permitted sufficient freedom of movement and access of information to assess the nature and effects of Ibn Saud's rule. In a long report Busch summarized one aspect of his observations, saying "Ibn Saud is an absolute monarchy--the most important one now alive."⁴⁴ Twenty-nine years have passed since Busch made this statement and Ibn Saud is still the most important absolute monarch alive.

⁴²Fattal Abdul Wahhab, Adda'iyah Al-Akbar, p. 28.

⁴³An old Ottoman currency unknown in Arabia today. 40 thousand units of this currency, at that time, was a considerable amount of money.

⁴⁴Noel F. Busch, Life Magazine, May 31, 1943.

To this day, as the term monarch usually implies, Saudi Arabia has no constitution. A western analyst once wrote:

In Saudi Arabia what does exist is partially written --some religious laws from the Koran--and what that part means is what the King says it means, making it merely an unusually pretentious royal decree; between the lines the important parts lie--unwritten, their meaning being either established by centuries of tradition or by subterranean political contests among the King, his relatives, tribal chieftans, theological leaders and opportunistic bureaucrats and advisors.⁴⁵

This political philosophy dominating the Wahhabi state is and always has been no accident. It has its original script in the political ideas of Ibn Abd1 Wahhab. Over two centuries ago, when he proclaimed his principle of unity, Ibn Abd1 Wahhab preached concurrently the principle of "obedience to the Imam." Husayn Ibn Ghannam, the Wahhabi historian, recorded that since the beginning of Sheikh Ibn Abd1 Wahhab's movement the Sheikh was in charge of all the Moslem affairs.⁴⁶ But after the conquest of Riyadh, in 1769, and the unification of the Arab Peninsula, he gave up all of his authority to the Imam, Abd1 Aziz, who with the blessing of Ibn Abd1 Wahhab, then became the absolute civic and religious leader of the state. Subsequently, the Imam, just before he died, insured the continuation of this principle of absolutism by putting it into the hands of his son, Saud the Great. From that time on tyrannical rule permitted no place for the seed of democracy to grow in the Wahhabi state.

⁴⁵Saudi Arabia, (New Haven, Conn.: HRAF Monograph, 1956).

⁴⁶Ibn Ghannam Husayn, Tarikh Najd, (Cairo: 1961), p. 73.

In his political philosophy, Ibn Abd1 Wahhab was shallow. By approving absolute leadership for the Imam, he literally was following some obscure quotations of the Sunna, and apparently he was misled by the non-democratic traditions of the Umayyad, Abbasyd and Ottoman caliphs. It was Ibn Abd1 Wahhab's opinion that Moslems must yield to and obey the Imam, even if that Imam was debauched.⁴⁷ Furthermore, he thought that it was the duty of every Moslem to fight in a Jihad, or holy war, alongside the Imam, even though the Imam had instigated that war without just cause. This was because he believed in the traditional integration of the state and religion as was practiced in medieval Europe. In this he gave further priority to the survival of religion; he felt it was the duty of the state to protect the state's religion.

In reality, the Koran of some twelve hundred years ago urged Prophet Mohammad to be democratic in his rule: "Ye should take council amongst yourselves." And it praised those who "conduct their affairs by mutual consultation."⁴⁸ The Prophet, therefore, moved before he died to form a ruling council which was to later choose the first successor to the Prophet, Abu Bakr, the first Caliph in Islam.

The late King Ibn Saud, when he conquered Hijaz in 1926, found in its people quite a different attitude from that of the people of Middle Arabia. For the people of the middle

⁴⁷ Sheikh Mohammad Ibn Abdullateef, Hagiqat Dawat Asshaikh Al-Mogadid Mohammad Ibn Abd1 Wahhab, (Riyad), p. 20.

⁴⁸ The Holy Qur'an, translation and comments by A. Yusef Ali, SXLII 38.

were the essential spirit behind the Wahhabi movement. They were reared with full respect and obedience to the Wahhabi Imam. But the Hijazis, because of their constant contact with Moslems who come annually to visit the holy mosque, were more open to democratic ideas than they might otherwise have been.

Immediately after the Wahhabi occupation of Hijaz, the Hijazis went to Ibn Saud and asked him to grant them a written constitution which would define both the rights and responsibilities of ruler and ruled. In addition, they asked for a legislative congress which would pass on the major issues along with the King. Knowing how determined these people of the Hijaz were, Ibn Saud acceded to their demands. And in 1926, a constitution was written and a legislative council of 28 appointed members was established, but they were announced only to the people of Hijaz. When stability was finally assured in Hijaz, King Ibn Saud overruled the constitution and continued to rule the province as he ruled the rest of his kingdom, according to the theoretical framework of the Wahhabi political philosophy. As for the fate of the council, Ibn Saud allowed it to continue a pro forma, and it continues so to the present time. In 1931, however, a Council of Ministers was established to assume, for all of Arabia, those legislative powers which the Hijaz council was supposed to assume for Hijaz.

In political economy, Ibn Abd1 Wahhab was as superficial as he was in political theory. When he brought Wahhabism to indigent Arabia, he did not offer an economic base or even alternatives to ameliorate the existing conditions. Instead

he was completely dependent upon heavy taxation from those who were his followers, or else upon the raids and plundering carried out against his enemies. All through the last two centuries, in which the Wahhabis controlled Arabia, people survived only by breeding desert animals, or by raising wheat or palm trees. When a natural disaster descended, and crops or animals were destroyed, people simply died from disease and hunger. This happened in the mid-eighteenth century. For many years famine and death were destroying people, their crops and their animals. This tragedy was described by Ibn Ghannam, who said: "people used to fall dead while they were standing in prayer."⁴⁹ The Wahhabi leaders during that disaster urged the people to pray and to ask forgiveness from God. It was Allah, they said, who was punishing them for their misdeeds.

It was not until the late 1930's that Arabia started to know prosperity--when oil was discovered. And even after the discovery of oil, the huge income which was coming from oil investments was not used properly. The majority of the people did not benefit from this investment. Wealth was concentrated in the hands of the few, as it still is. This was because of Wahhabism, which lacked, and still lacks a sound political and economic theory or philosophy.

Wahhabism--Educational Theory and Practice. Education in a modern sense had no relevance to Arabia before or during the

⁴⁹ Ibn Ghannam Husayn, Tarikh Najd, (Mutba'at Al-Madani, Cairo, 1961), p. 98.

Wahhabi religious reformation. Prior to the Wahhabi movement illiteracy was extremely high. Among the Arabian tribes of that time it was virtually impossible to find a truly learned man, for the tribes were busy raiding and contending with each other. The townspeople, on the other hand, were dependent upon the few men who could read and write. Indeed sometimes a whole village might not have one person who could either read or write so much as a letter. This village had to seek help from neighboring villages where perhaps one or more literate individuals might be found to fill their needs. The only schools in existence at that time were the Katateeb. These were founded in Arabia long before the Prophet Mohammed's time. Their principal function was to teach skills of reading and writing. However, when Islam came, the Katateeb added the teaching of religion and this became a large part of their program. In later times of Arab history, the Katateeb adopted such secular subjects as literature and fundamental mathematics to their curriculum in addition to the teaching of religion and basic literacy subjects of reading and writing. The Mu'allims--teachers in the Katateeb--occupied a lower status in society than would be true in western civilization. This fact is illustrated by the popular expression, "Seek no advice from teachers, shepherds, and those who sit much among women" A judge under Al-Ma'mun, a Caliph, went so far as to refuse to admit the testimonies of teachers as valid evidence.⁵⁰

⁵⁰Philip Hitti, History of the Arabs, (London: Macmillan Company, Ltd., 1940), p. 409.

Prior to Ibn Abdl Wahhab, the few Arabian Katateeb were confined to teaching only religion, reading and writing. The Mu'allims enjoyed the same low social status as had been their lot in very early Arab history. This contempt for teaching as a profession was inherited through the previously described past prejudices, and obviously from a deteriorating social, political, and economic condition. When Ibn Abdl Wahhab emerged with his movement, a new militaristic education was emphasized for all of his followers. Preceding Wahhab's movement, military education had been limited to the Bedouin tribes, who were always in the field fighting one another. These Bedouins were not among the first followers of Ibn Abdl Wahhab. Rather, the Najdi villagers were his first followers, and they knew nothing about fighting in open fields. Seeing this problem, Ibn Abdl Wahhab put them under constant physical and military training necessary to equip them to meet and defeat even the most trained fighters of the desert--the Bedouins. Ibn Bishr, in his history, Unwan Al-Majdfi Tarikh Najd, mentioned that, when Ibn Abdl Wahhab called for Jihad, or holy war, his followers used to fall down from their camels' saddles, for they were neither trained nor used to riding fast camels. However, in due time after proper training, they became the most dynamic and competent fighters in all Arabia.

His method of military instruction was not what is now practiced in modern military academies. For instance, when a sympathizer came to him in Diriya to join the new movement, Ibn Abdl Wahhab would prepare him psychologically through

lectures. When the first and formless sympathy of the newcomer became a firm faith in the movement and its teachings, he was then considered ready to begin training for physical combat.

Along with this military instruction, Ibn Abd1 Wahhab conducted a successful program of religious education. The aim of this program was to unite and mobilize the people of Najd so that they would be able to and would in fact defend and spread the new movement.

In addition to the old Katateeb which Ibn Abd1 Wahhab permitted to continue, albeit principally for the purpose of teaching the Koran to youngsters, he opened the mosques as schools for adults. This new program of instruction was based purely on religious subjects. It included the teaching of the Koran, interpretation of the Koran, Hadeeth tradition of the Prophet,⁵¹ jurisprudence, and the study of the Arabic language, necessary for the understanding of the other subjects.

In his formal or public lectures, in or outside the Mosque, Wahhab put certain emphasis on specific Islamic principles:

- 1) LaIlaha Illa Allah, there is no God but Allah--monotheism;
- 2) knowledge of God, through identifying and contemplating his creations in the universe;
- 3) knowledge of Islam and its main pillars;⁵²

⁵¹This indicates three things: a) what the Prophet Mohammad said, b) what the Prophet did, and c) what others may have said or done in the Prophet's presence, without disapproving what he heard or saw. This is called "Hadeeth" in Islam.

⁵²The "pillars" of Islam are: a) belief in one God and that Mohammad is his Prophet; b) the practice of prayer; c) giving a fifth of one's wealth and goods; d) fasting the month of Ramadan; and e) pilgrimage to Ka'aba in Mecca.

- 4) knowledge of the Prophet Mohammad, his genealogy, his prophecy, mission, and his Hejira;
and 5) knowledge of man's resurrection.

But above all, Ibn Abd1 Wahhab taught his students and supporters to abide by and prove these principles taken from the Koranic A'ayat (verses).

Ibn Abd1 Wahhab's method of instruction was like that of Al-Azhar Academy in Cairo.⁵³ Wahhab held his classes in the open yard of the great Mosque of Diriya if the time were summer; in winter time he would take his classes inside the Mosque. His students would sit on the ground in a circle around him. Then, facing his students, Ibn Abd1 Wahhab would extemporize his lecture, depending upon the immediate subject. Sometimes he read from a book or asked one of his students to read, thereafter commenting on or explaining passages as might be necessary or desireable. In his educational method, Wahhab had no definite plan of curriculum except for some selected religious books. Also there was no limitation on the period of study for students. When Wahhab felt that one of his students had assimilated the principles of the Wahhabi philosophy sufficiently, he appointed him as a judge--Qadi--or as a prayer leader--mutawa--in one of the Wahhabi towns. When the movement became popular, thousands of students began coming to Diriya to hear from Ibn Abd1 Wahhab, Ibn Bashr, who called these students "the immigrants," mentioned in Unwan Almajd fi Tarikh Najd

⁵³Al-Azhar Academy is among the earliest universities in the world. It was established by the fatimite Caliph Al-Aziz in 972. Originally established as a Mosque, in 972 it was first utilized for teaching. It is now one of Egypt's major universities.

that these students of Ibn Abdl Wahhab worked at night and attended classes in the Mosque during the day.⁵⁴ As a result of this expansion in the number of students, Wahhab permitted his five sons--Hasan, Husain, Ali, Abd Ullah and Ibrahim--to preach and teach in their own mosques.

Besides his teaching and preaching in Diriya, Ibn Abdl Wahhab did not restrict his activities to the people immediately around him. He also busied himself with corresponding with many other religious and political leaders inside and outside Arabia. Moreover, he wrote about thirteen small books which were all religious in nature. In all his messages and books Wahhab tried to explain the philosophy underlying his religious reformation.

This tradition of the Mosque education which Wahhab introduced to Arabia became popular and was spread by his students in all Arabia. When he died in 1792, his sons and students continued his program of education. But in 1818, when Mohammad Ali and the Turks destroyed Diriya, the Wahhabi program of education was interrupted--first because of the political and social chaos which struck the country, and second because of the great loss of human life among the Wahhabi leaders and students who fell defending Diriya.

It was not until 1842 when Imam Faisal brought together the scattered Wahhabis, that the surviving sons of Ibn Abdl

⁵⁴Ibn Bishr is quoted in this paper so frequently because, along with Ibn Ghannam and his book Tarikh Najd, he is one of only two major sources of recorded history during the times of Ibn Abdl Wahhab in Arabia.

Wahhab and of his students began to carry on the old educational program again, using the same methods as their fathers.

In 1884, when the Rasheedi house seized the Wahhabi state, the religious educational program of the Wahhabis was interrupted again, and militaristic education was put into effect by the new rulers. This military education of the Rasheedis continued until the recovery of Riyadh by the late King Ibn Saud in 1901. With the fresh return of the Wahhabis the traditional program of education was once again revived.

At this point it is important to notice that religious education to the Wahhabis meant survival. When Sheikh Ibn Abd1 Wahhab initiated his mosque education he was hopeful of creating prudent and religiously motivated students. His expectations were fulfilled by the fact that within about a quarter of a century since his alliance with Mohammad Ibn Saud, Arabia was united. This great victory was impossible without those faithful students who re-educated the people of Middle Arabia with the principles of Wahhabism and who then also fought for these principles, seeking to obtain martyrdom for the sake of Allah.

It has been explained how King Ibn Saud, the founder of the present Wahhabi state, Saudi Arabia, gathered the Arabian tribes in 1911 and put them in great Hijras--settlements. His purpose was to re-educate them in the religious philosophy of Ibn Abd1 Wahhab, and then to lead them, as his ancestors did the Arabs of their time, in making real his political ambitions. With the help of Ibn Abd1 Wahhab's great-grandsons, the Al-Ishaikh, and other students of Wahhabism, King Ibn Saud was able, in less than a decade, to re-educate the Bedouin, and

again the educational tradition of the Mosque, public lectures, and the old religious books were the means of creating a faithful army. It took King Ibn Saud a quarter of a century to reunite Arabia⁵⁵--almost the same amount of time that it took Ibn Abd1 Wahhab to unite the first Wahhabi empire!

After the conquering of Hijaz in 1926, efforts were made to establish a modern system of education especially in the province of Hijaz. Thus, in the same year of 1926, the first Department of Education ever to exist in the history of the country was established. The activities of the new department were limited to the opening of a few elementary schools inside Hijaz. Twelve years later, in 1938, the first elementary schools were opened in the provinces of Najd and Al-Ahsa,⁵⁶ while in the fourth province of Aseer, elementary school openings were delayed until the early 1950's. The early 1950's also saw the beginnings of a secondary school system. However, only in the two provinces of Hijaz and Najd were the secondary doors opened at this time. But the late 1950's and the decade of the 1960's witnessed great expansion in the number of both elementary and secondary schools in all provinces of the country. Riyadh University--the first university in all Arabia's history--was inaugurated in 1957, and the first elementary school for girls was opened in 1960.

This vast development of modern education, especially in

⁵⁵King Ibn Saud recovered Riyadh in 1901. In 1926, Hijaz, the last of his objectives, was finally conquered.

⁵⁶Hamza Fouad, Al Bilad Al-Arabiyyah Al-Saudiyyah, (Riyad: Maktbat Annasr Al-Hadeethah, 1936), p. 32.

the last two decades, has put an end to the old tradition of the Mosque education, and also to the preliminary education of the Katateeb. Secular and scientific subjects were slowly introduced into the curriculum of the new schools. Teacher training institutions were established, and many other modern educational practices were adopted. However, despite these and other changes, the old religious philosophy of education of Wahhabism has not been seriously altered, let alone abolished. Instead, the contrary is still apparent, for the developments of the last two decades have mainly reflected changes in the outlook in the Arabian education system--an alteration in facilities and to some degree in method, while the philosophical foundation remains very much status quo. King Faisal, having formed a new government in November 1962, clearly illustrated this fact when he pointed out:

His Majesty's Government is fully aware of its duty to work in earnest to spread the call of Islam, strengthen it and protect it by word and by deed. It has adopted and will go on adopting all means necessary for the performance of this noble task.⁵⁷

Education, therefore, was to be the State's means for "spreading, strengthening, and protecting the call of Islam." Hence in Arabia today, for all regular high schools--supervised by the Ministry of Education--there exist more secondary religious institutions supervised by the Ulema of the Wahhabis. These religious institutions pay monthly salaries to all students who wish to enroll. The intent here is to attract the

⁵⁷Gaury de Gerald, Faisal, King of Saudi Arabia, (London: Arthur Barker, Ltd., 1967), p. 149.

largest possible numbers of young students, mostly from poor families, who would be educated according to the old principles of Ibn Abdl Wahhab's religious philosophy.

CHAPTER III

DEVELOPMENT OF AN EXPERIMENTAL REFERENCE

The preceding discussion has been an attempt to examine closely the main variables--historical or otherwise--which have borne on and contributed to the development of the present conditions in Arabia. In examining these variables, an attempt has been made to scan four major Arabian historical eras: (1) Pre-Islamic Age--in which ignorance and social derangement was a way of life; (2) Islamic Age--golden age--where Arabia enjoyed the presence of the first Moslem caliphs in Medina; (3) Pre-Wahhabi Era--in which Arabia to a large extent was chaotic and was then mislaid in a manner similar to that of the Jahiliyah Age; (4) Wahhabi Era--in which Arabia was shackled to a repressive and ultra-conservative philosophy, Wahhabism.

Chapter Two seeks to show how Arabia in the last two centuries was afflicted and her progress in the modern world retarded by Wahhabi socio-political and educational practices. Additionally, Chapter Two clearly demonstrates the absence of any democratic or pragmatic ideas in the overall system of Wahhabism. It is apparent that the absence of an effective and suitable democratic and pragmatic philosophy has caused Arabia much suffering and adversity. The need now for Arabia is a progressive philosophy. It requires one really attuned to the needs of its people more than ever before, because

Arabia is still largely controlled and directed by the Wahhabi ideology. With the spread of education and with the inevitable influence from the outside world, the time may likely come when people in Arabia will rise up and demand, then work for, drastic and deliberate change. Realizing such may be the course of history, this study suggested in Chapter One that a progressive and democratic philosophy might facilitate a peaceful transition from the present rigid norms inherited from the past to a more responsible and responsive pattern and continuing development for the future. Specifically this study proposes the social and educational philosophy of John Dewey cited in Chapter One.

The author feels this is the beginning of the solution to Arabia's educational plight. Dewey's social and educational philosophy appears to be the one most relevant to the actual conditions and the one most likely to facilitate the needed reform and alterations in the present faulty and deteriorating system. Therefore, this chapter is an effort to examine, in brief form, the principal assumptions of the progressive philosophy of John Dewey. This is the basis for analysis of the next two chapters wherein the relevance of Dewey's philosophy for Arabian society will be studied.

Pragmatism: An Historical Prelude

When William James called pragmatism "a new name for

some old ways of thinking,"⁵⁸ he meant to stress that pragmatism as a theory of method is not a new concept, but rather it is deeply rooted in the past--particularly in certain schools of Greek philosophy. The term "pragmatism" is derived from a Greek word meaning "action," from which the contemporary words "practice" and "practical" originate.⁵⁹ Heraclitus (540-475 B.C.) stressed in his philosophy the principle of change in all things. His insistence on this point was quite as keen as that of modern pragmatists. In poetic lines he said:

All things flow; nothing abides.
One cannot step twice into the same river.
Into the same river we step and do not step;
we are and we are not.⁶⁰

The Sophists, especially Protagoras (481-411 B.C.) concurred in Heraclitus' concept of change. Protagoras demonstrates this rather clearly by his most famous and oft-repeated statement: "Man is the measure of all things." This school of thought held that there are no absolute standards of truth, and that each individual must determine for himself what should be his attitudes and consequently his actions toward his associates, society and the state.⁶¹ Protagoras further defined

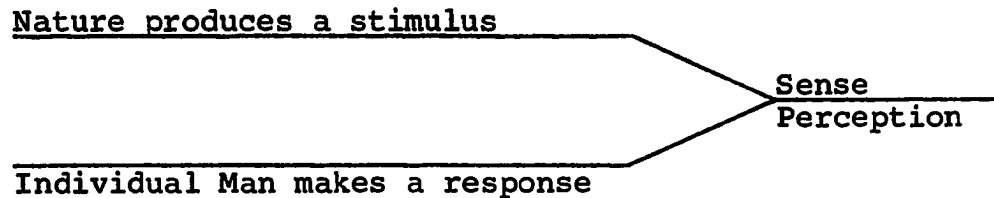
⁵⁸The Philosopher of the Common Man, Essays in Honor of John Dewey to Celebrate His Eightieth Birthday, (New York: Greenwild Press, 1968).

⁵⁹William James, Pragmatism, (Cleveland: Meridian Books, The World Publishing Company, 1969).

⁶⁰Donald J. Butler, Four Philosophies and Their Practice in Education and Religion, (New York: Harper & Row, 1968).

⁶¹Elmer Wilds & Kenneth Lottich, The Foundations of Modern Education, (New York: Holt, Rinehart, Winston, Inc., 1970).

knowledge as sense perception; i.e., when we see an object it stimulates our visual senses, we respond, and the resulting experience is the perception.⁶² The following diagram illustrates this point:



Pragmatism in a modern sense was originated by Charles Peirce (1839-1914). Peirce's philosophy is summarized briefly by the statement: "To determine the meaning of any idea, put it into practice in the objective world of actualities and whatever its consequences prove to be, these constitute the meaning of the idea."⁶³ But William James (1842-1910) is generally given greater credit for the development of Pragmatism as a modern philosophy. John Dewey in his discussion of the "Development of American Pragmatism," contrasted these two pioneers of pragmatism as follows: Peirce, Dewey indicated, was nothing but a logician influenced by Kant's doctrine--who established the law of practical reason in the domain of the a priori, i.e., "the rational meaning of every proposition lies in the future." Whereas James, in the opinion of Dewey, was an educator and humanist who wished to force the general public to

⁶²Donald J. Butler, op. cit..

⁶³Ibid..

realize that certain problems, certain philosophical debates, have a real importance for mankind, because the beliefs which they tend to develop and succor lead into very different modes of conduct.⁶⁴ What this indicates is that Peirce should be recognized for his early realization of the principle of--practice and consequences--whereas in James' case, he should be reputed for his faith in the applicability of that principle of--practice and consequences--to human and philosophical problems.

John Dewey (1859-1952) although greatly influenced by both Peirce and James, was distinctly a giant in his contribution to the development of modern pragmatism. His pragmatic philosophy is sometimes known as instrumentalism and experimentalism.

Dewey developed his 'instrumentalism' as a critical method for inquiry into morals. It is an attempt to adapt the scientist's technique of hypothesis, checked through experiment and experience, to the problem of society.⁶⁵

"Intelligence" and "consequences" are key words in Dewey's experimental philosophy. Intelligence, Dewey said, is "in constant process of framing, and its retention requires constant alertness in observing consequences and open-minded will to learn and courage in readjustment."⁶⁶

⁶⁴John Dewey, Philosophy and Civilization, (New York: G.P. Putnam's Sons, 1931).

⁶⁵Merle Curti, The Social Ideas of American Educators, (Totowa, New Jersey: Littlefield, Adams and Co., 1968).

⁶⁶John Dewey, Reconstruction in Philosophy, (Boston: Beacon Press, 1968).

Furthermore, just as William James tried to apply pragmatism's basic principle of practice and consequence to social and philosophical problems, Dewey, in his philosophy, systematically applied principles of pragmatic philosophy to problems in education. He discovered more intimate relations between philosophy and education than his predecessors and even goes so far as to define philosophy as the general theory of education.⁶⁷ This is to say, "as philosophy yields a comprehensive understanding of reality, a world view, which when applied to educational practices lends direction and methodology which are likely to be lacking otherwise."⁶⁸

In short, John Dewey's historical role in helping and popularizing the cause of pragmatism can be summarized as follows:

1. With Heraclitus he agrees in his philosophy, in saying "all things flow; nothing remains the same."
2. With the Sophists he agrees that it is impossible to gain knowledge of ultimate reality.
3. With Protagoras (a modification of his treatment of sense perception) he agrees that hypothesis, tested by experience, constitutes the nearest approach to knowledge which we have.⁶⁹
4. With Peirce and James he agrees that in order to determine the meaning of an idea, it must be put into practice; the consequences which follow constitute the meaning of the idea.⁷⁰

⁶⁷ John Dewey, Democracy and Education, (New York: The Free Press, 1968).

⁶⁸ Donald J. Butler, op. cit.

⁶⁹ Francis Bacon and August Comte wanted to apply the methods of natural science to the problems of society.

⁷⁰ Donald J. Butler, op. cit.

Principles of Dewey's Educational Thought

Unlike traditional educators who assumed that education is mainly a preparation of the individual for adult or future life, John Dewey saw the child as a creature of the present, and he viewed education as life itself. "Education," he said, "is a process of living and not a preparation for future living."⁷¹ Or it is growth leading to further growth--and growth involves the ability to relate one experience to other experiences.⁷² Hence, what one learns at one stage of his life should hold the same level of importance as that learned at a later time. Further, for Dewey, growth is an open-ended concept, having no end but its own--"you grow to grow,"⁷³ but as the individual grows, he reconstructs his growth experiences. Thus, as Dewey put it, we reach a technical definition of education:

It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience.⁷⁴

In his tradition-shattering philosophy, Dewey has based his faith squarely on education as the most profound method of correcting social and economic ills. Dewey saw education

⁷¹John Dewey, Education Today, (New York: Putnam's Sons, 1940).

⁷²Gerald Gutek, An Historical Introduction to American Education, (New York: Thomas Y. Crowelcomp, 1970).

⁷³Statement of Dr. Lloyd Williams in his class, "The Educational Philosophy of John Dewey, #6753," Autumn, 1970.

⁷⁴John Dewey, Democracy and Education, p. 76.

as a social function--it exists in and for a social group, and serves as an agency for social improvement. In his work, My Pedagogic Creed,⁷⁵ we read that education is the fundamental method of social progress and reform. Therefore, the school, as a social institution, is the natural tool of social change and the place for this concept to be implemented and practiced. The school should provide a proper environment for development of its members' mental and moral attitudes. In short, the function of the school, as Dewey indicated in Democracy and Education, can be summarized as: (1) simplifying and ordering socially influential factors; (2) purifying and idealizing the existing social customs; (3) creating a wider and better balanced social and environmental opportunity for children; and (4) coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters.⁷⁶

Unless education compels itself to deal with the needs and problems of a given society it would have limited value. Consequently, subject matter must be based upon the social life of the individual student. Dewey said:

We violate the child's nature and render difficult the best ethical results by introducing the child too abruptly to a number of special studies, of reading, writing, geography, etc., out of relation to this social life.⁷⁷

⁷⁵John Dewey, Education Today, p. 15.

⁷⁶John Dewey, Democracy and Education, Chapter 2.

⁷⁷John Dewey, Education Today, p. 9.

Since the core of Dewey's philosophy is man, he wants man to be educated--to be intelligent and capable of meeting and solving his problems as he grows and experiences through the processes of living. Subject matter or curriculum, then, is just a means of dealing intelligently with the problems of man's environment. Or, in other words, curriculum should have "an intimate and developing relation to the experience of those in school."⁷⁸ Furthermore, subject matter should promote intellectual growth, social insight and social interest among men. In Dewey's philosophy there is no hierarchy in values or among various areas of subject matter, nor separation of intellectual and practical studies. These are one and the same process. Theory and ideas are merely plans of action which must always be tested and validated by experience and experimentation. Final judgement of an idea or theory is based on how it works.

As for the role of the teacher, this involves his personal participation and cooperation in common experience with the students. Dewey explains:

When education is based upon experience, and educative experience is seen to be a social process, the situation changes radically. The teacher loses his position of external boss or dictator but takes on that of leader of group activities.⁷⁹

As a leader the teacher is to help his students so they can take over the job of self-education. And, as Dewey refuses the imposition of any kind of subject matter that does not fulfill the true needs of the student, he stands firmly against

⁷⁸John Dewey, Democracy and Education, p. 335.

⁷⁹John Dewey, Experience and Education, (Toronto: Collier-Macmillan, 1969), p. 59.

any kind of pressure which might hinder the freedom of the teacher. This is to say that there should be no limits or restrictions over the teacher's attempts to grow and to help his students grow as well. Dewey affirms that this freedom accorded to the teacher is not a purely personal privilege, but rather is primarily for the benefit of the student.⁸⁰

In furthering the importance of the teacher's role in education, Dewey calls upon teachers to participate along with students in shaping programs of study. This is to safeguard students from that breed of educational administrator which habitually imposes decisions as to what the curriculum of the school shall be. He states this rather succinctly:

As long as the teacher, who is after all the only real authority in the school system, has no definite and authoritative position in shaping the course of study, that is likely to remain an external thing to be externally applied to the child.⁸¹

In order to achieve real application of the foregoing meaning of education, the teacher needs in Dewey's view a sound method, one essentially identical to education itself. As for his much-publicized enmity to traditional dualism, Dewey, when discussing "The Nature of Method,"⁸² attached method closely to subject matter. "Method," he said, "is not antithetical to subject matter; it is the effective direction of subject matter to desired results."⁸³ Method, therefore, requires

⁸⁰S. John Brubacher, Modern Philosophies of Education, (New York: McGraw-Hill, 1962), p. 286.

⁸¹John Dewey, Democracy and Education, p. 335.

⁸²Ibid.

⁸³Ibid.

subject matter. Dewey also compared the usefulness of a method to the teacher, as that of a musician's technique in executing his art. Playing the piano, for instance, is hardly done at random. The acts achieved by piano, brain and hands, working in concert, achieve the result intended. And so with a teacher's educational method. This is the only way for subject matter and educational experiences to develop fruitfully and with validity. But to Dewey, not every method is desirable for his educated man. Instead he developed characteristics for a good method:

Traits of good method are straightforwardness, flexible intellectual interest or open-minded will to learn, integrity of purpose, and acceptance of responsibility for the consequences of one's activity, including thought.⁸⁴

Having this in mind the teacher should teach as The Foundations of Modern Education suggested, i.e., facts rather than a partisan selection of facts; teach how to think rather than what to think. The work of the school should be cooperative--pupils must be alerted to social situations and work for intelligent planning in a democratic way. All this should be accompanied by putting thought and action to reconstruct new conditions and attitudes as they emerge.⁸⁵

All this suggests the subject of interest in education. How can the school as a social institution or the teacher as a leader using Dewey's method stimulate and foster in students a genuine interest in education as a whole? Dewey partially

⁸⁴Ibid.

⁸⁵Elmer Wilds et. al., op. cit., p. 456.

depicts his concept of interest in education by borrowing the words of an American humorist: "It makes no difference what you teach a boy as long as he doesn't like it."⁸⁶ And in his book, Democracy and Education, (Chapter 10) Dewey thoroughly examines the concept of interest. He first gives the etymological meaning of the word. Interest, he said, suggests what is between that which connects two things otherwise distant. In learning, the present powers of the pupil are the initial stage; the aim of the teacher represents the remote limit. Between the two lie means (that is, middle conditions), acts to be performed, difficulties to be overcome, appliances to be used. Only through time, in the literal sense of time, will the initial activities reach a satisfactory consummation.⁸⁷ Dewey believes it important to avoid outside rewards and punishments. Education is not unfolding, nor formal discipline, nor recapitulation. This in spite of the fact that he sees a strong connection between interest and discipline. They are connected, not opposed. Discipline here does not mean punishment, rather it is a positive concept; it means power at command, mastery of resources available for carrying through action undertaken. A disciplined person is he "who is trained to consider his actions, to undertake them deliberately."⁸⁸ Dewey insists that education has to be interesting. It is interesting only when it meets to the individual's needs and

⁸⁶John Dewey, Democracy and Education, p. 134.

⁸⁷Ibid., p. 127.

⁸⁸Ibid., p. 129.

helps him solve the problems of life.

Dewey's thoughts on studying further echo and exemplify his position on interest:

The act of learning or studying is artificial and ineffective in the degree in which pupils are merely presented with a lesson to be learned. Study is effectual in the degree in which the pupil realizes the place of the numerical truth he is dealing with in carrying to fruition activities in which he is concerned. This connection of an object and a topic with the promotion of an activity having a purpose is the first and last word of a genuine theory of interest in education.⁸⁹

This interpretation of interest means a complete rejection by Dewey to Plato's concept of innate ideas, the doctrine of mental discipline,⁹⁰ or the traditional point of view of faculty psychology,⁹¹ and it also opposes the John Locke notion of "tabula rasa."⁹² To Dewey the mind is dynamic. He rejects what he called, in How We Think, "The Evils of Passivity."

The mind is not a piece of blotting paper that absorbs and retains automatically. It is rather a living organism that has to search for its food, that selects and rejects according to its present conditions and needs, and that retains only what it digests and transmutes into part of the energy of its own being.⁹³

Dewey supplies us with still another essential concept--democracy. Indeed, democracy, as he conceived and believed in

⁸⁹Ibid., p. 135.

⁹⁰The discipline holds that specific training (e.g. math) results in a general improvement of ability of the individual in all or several functions.

⁹¹Developed by Wolf (1734), it divides the mind into separate divisions with separate functions.

⁹²In which man's mind is blank at birth and that he acquires knowledge through sensation, i.e., learns through experience.

⁹³John Dewey, How We Think, (New York: Heats & Co., 1933), pp. 263-4.

its efficacy, occupies a major place in his thought on education. Discussing "Deweyan Democracy" at this point is essential to this study, because clarity on the subject of democracy is necessary for an understanding of Arabian education theory and practice.

Although the term, "democracy", originated in the ancient Greek language in which it originally meant authority or power, Dewey did not subscribe to that meaning. Neither did he agree with Plato's arbitrary division of the Greek Society. He criticized Plato for recognizing only three social classes in The Republic, and instead proposed that every man is unique.⁹⁴ Further, Dewey does not yield to the classic interpretations of democracy which are frequently known as liberty, freedom, and equality before the law. Democracy, says Dewey, has many meanings, but if there is in it a moral meaning, this is found in resolving that the supreme test of all political (or) industrial institutions shall be the contribution they make to the all-around growth of every member of society.⁹⁵ Democracy must stand as a broad social ethic--i.e., a way of life, in which individuals and groups in all educational, social, or political institutions should use as a guide to life.

Jones summarizes the concept this way:

The keynote of democracy as a way of life may be expressed. . .as the necessity for the participation

⁹⁴Statement by Dr. Lloyd Williams in his class, "Educational Philosophy of John Dewey," Fall 1970.

⁹⁵John Dewey, Reconstruction in Philosophy, (Boston: Beacon Press, 1968), p. 186.

of every mature human being in formation of the values that regulate the living of men together. . . .The foundation of democracy is faith in the capacities of human nature, faith in human intelligence and in the power of. . .cooperative experience. . . .I have emphasized. . .the importance of effective release of intelligence. . .because democracy is so often. . . associated with freedom of action, forgetting the importance of freed intelligence which is necessary to direct freedom of action. The basic freedom /then/ is that of freedom of the mind, and of whatever degree of freedom of action is necessary to produce freedom of intelligence.⁹⁶

According to this interpretation of democracy, Dewey sees education as responsible for freeing individuals' capacities in a progressive growth toward common social ends. And by giving every individual a personal interest in social relationships and control, habits of mind which secure social change without introducing disorder can be achieved.⁹⁷

The emphasis in Dewey's democracy upon concepts such as social togetherness and human cooperation put him in a unique position among contemporary philosophers of education. He wished to creat a humanized, socialized, cooperative, and democratic society⁹⁸--free from capitalism's greed and cupidity, yet unwedded to the authoritarianism of communism.

Another essential and integral part of Dewey's educational philosophy is his analysis of religion. Basically, he treats this according to his experimental philosophy which rejects all

⁹⁶W.T. Jones, A History of Western Philosophy, (New York: Harcourt, Brace and World, Inc., 1952), p. 953.

⁹⁷John Dewey, Democracy and Education, pp. 98-99.

⁹⁸Dr. L.P. Williams, Fall 1970.

absolute supernatural powers. Experience is the source of all human knowledge, and knowledge is an hypothesis which puts scientific method as the model for all inquiry. This establishes the principal of 'probability' in place of the traditional absolutism of religion, which relies heavily upon mystical sources and revelation. Dewey says:

False. . . is the doctrine that revelation is the process by which an external God declares to man certain fixed statements about himself and the methods of his works.⁹⁹

In addition, he continues:

The essentially unreligious attitude is that which attributes human achievement and purpose to man in isolation from the world of physical nature and his fellows.¹⁰⁰

Dewey criticized man in the past for relying upon "secret knowledge" for power. He affirms knowledge is public. Therefore, there is no unexamined knowledge. Nor have we any basis for justifying a manipulation of knowledge to serve private ends, to sanction transcendental knowledge, or to affirm absolutes in any aspect of life.¹⁰¹

Dewey sees morality in terms of its social dimensions, not as something good or bad. Morality comes from the social interactions of men. The moral and the social quality of conduct are in the last analysis identical with each other. There is an old saying to the effect that it is not enough for a man to be good--he must be good for something. The thing for which

⁹⁹Jo Ann Boydston, editor, Guide to the Works of John Dewey, (Carbondale: Southern Illinois University, 1970), p. 204.

¹⁰⁰Ibid., p. 212.

¹⁰¹Dr. L.P. Williams, Fall 1970.

a man must be good is in his capacity to live as a socially cooperative member of society so that what he gets from living with others balances with what he contributes.¹⁰²

Dewey also finds education a moral process insofar as it involves human interactions. Moral education centers upon the conception of the school as a mode of social life. The best and deepest moral training is precisely that which one gets through having to enter into personal relations with others in a unity of work and thought.¹⁰³ All social and education acts thus have a moral dimension.

A last thoughtful concept fitting to the conclusions of this chapter is Dewey's interpretation of philosophy itself and the philosophy of education. As is implied in Democracy and Education, philosophy is a form of thinking which like all thinking finds its origin in what is uncertain in the subject matter of experience, which aims to locate the nature of the perplexity, to frame hypotheses for clearing up the uncertainty, and for testing it in action. He believes that man must integrate his action in response to his environment and philosophers must reflect the genuine uncertainties of life. And as Dewey found a social dimension to the concept of morality, he attributes the same meaning to philosophy. He sees philosophic problems arising because of widespread and widely-felt difficulties in social practices, and proposes that if we are willing

¹⁰² John Dewey, Democracy and Education, pp. 358-9

¹⁰³ John Dewey, Education Today, p. 7.

to conceive of education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and our fellow men, then "philosophy may even be defined as the general theory of education."¹⁰⁴

Education is the laboratory in which philosophic distinctions become concrete and are tested. Dewey's philosophy of education demands direct involvement with man and his problems as he lives in society. And as man and his problems change through time, philosophy must change correspondingly in order to effectively cope with the problems of man. Dewey therefore criticizes inherited philosophies for being static. Hence, he calls for constant reconstruction of philosophy through life. The reconstruction of philosophy, of education, and of social ideals and methods go hand in hand. Dewey indicated that, if there is a special need of educational reconstruction at the present time, if this need makes urgent a reconsideration of the basic ideas of traditional philosophic systems, it is because of the thoroughgoing changes in social life accompanying scientific advances by the industrial revolution and the development of democracy.¹⁰⁵ This brings about a clear justification for Dewey's statement that philosophy is the general theory of education.

¹⁰⁴John Dewey, Democracy and Education, pp. 328-9.

¹⁰⁵Ibid., p. 331.

CHAPTER IV

STUDY OF ARABIAN EDUCATIONAL PRACTICES

Present Conditions of Arabian Education: Theoretical

This part of the study along with Chapter Five is dedicated to analysis of the major thought and practices in the Arabian educational system. Emphasis is placed upon discussion of two distinctively different, yet interrelated matters. The first is the more abstract phase of Arabian education, i.e., aims of education, democracy and education, and moral education. Chapter Five is more practical, considering methods of instruction, the nature of subject matter, the proper definition of specific subjects, vocational education, and educational psychology.

Aims of Education. In Arabia today, there is no available official document¹⁰⁶ which includes or accepts education as Dewey defined it in the preceding chapter (Chapter Three, p. 57). Vague and rhetorical eloquent definitions for education sometimes can be obtained from pamphlets made usually for purposes of local or outside publicity. Such a pamphlet, entitled The Story of Education, recently published by the Ministry of

¹⁰⁶The word "official" is deliberately used here, because education in Arabia for the most part is a government business. It pays all costs and dictates all policies. Private schools could be founded, but would disappear under persistent competition from government schools.

Information, tried generally to approach it in the following way:

Education is the fuel of evolution. No nation can realize its required progress and depart from its old forms of life unless it ends the state of backwardness in the field of education; and emerges from ignorance to learning, from darkness to light. Ignorance is the foremost enemy of man; it is the enemy of life itself. Man could not have attained the great civilizations of today without learning.

The importance of education has reached such a level, that progress in modern countries is now measured by what they spend on education, the cost of educating every student in particular and every citizen in general, compared with the total expenditure of the countries.¹⁰⁷

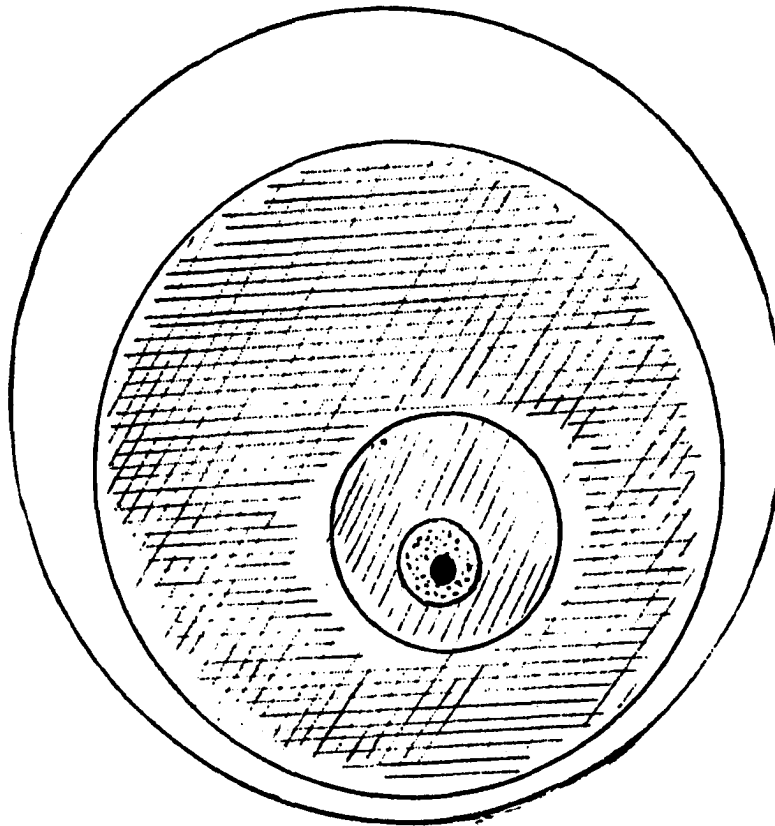
To support its argument on the latter part of the material quoted above, the pamphlet includes a chart indicating how much money the Ministry of Education has spend on education from the year 1953 until 1970 (See Chart on Page 71).

The amount of money being spent on education is apparently high. If this were actual fact, a good number of schools might be expected to be presently in operation, with appropriate numbers of students and teachers. Unfortunately, this pamphlet fails to comprehend the real meaning of education, especially as John Dewey defined it in his philosophy, giving instead primary importance to the amount of money which purportedly should be spent--"progress in modern countries is now measured by what they spend on education"--such a philosophy disregards the real question of What Education Ought To Be, and what should






¹⁰⁷The Story of Education, The Kingdom of Saudi Arabia Ministry of Information, 1971, p. 5.

be its Aims and Purposes. The answer to these questions is the essence of this chapter. It is, of course, undeniable that financial support is essential for formal education to take place. But, with money as a tool, the ultimate concerns to be striven for should be what is taught, how it is taught, and to whom and why it is taught. This is necessary if there

The Development of the Budget of Education in the Kingdom of Saudi Arabia During 18 Years from 1953 to 1970



Rials Saudi "1 dollar =
4.5 Rials Saudi

1953		12,817,466
1955		65,089,404
1960		158,000,000
1965		523,967,527
1970		664,651,478

is to be adequate justification for any existing system of education.

Fortunately, the answer to these questions can be gained from a document called The Basic System for Education in Saudi Arabia, made up by the Supreme Committee for Educational Policy and approved by the Council of Ministers in 1969.¹⁰⁸ After giving what it calls "the general principles which education is based upon"--which are highly religious--it then provides specific aims and purposes of education for all the country at all levels. In item 28 is written:

The aim of education is the complete and correct understanding of Islam; planting and spreading the Islamic faith; providing the student with the Islamic values, teachings, and its high principles. . .and preparation of the individual to be a useful member to build his society.¹⁰⁹

In item 29:

To generate the spirit of loyalty to the Shari'ah of Islam¹¹⁰ through acquittal from all systems and ideologies which are inconsistent with that Shari'ah.¹¹¹

Item 30:

Sincerity to the Book of Allah (the Koran) and the Sunna of his messenger (Prophet Mohammad) through behaving in accordance to them.¹¹²

Item 31:

To provide the individual with the necessary ideas, sentiments and abilities to carry on the

¹⁰⁸Although not necessarily acceptable to the author, they are answers to these questions nonetheless.

¹⁰⁹The Basic System for Education in Saudi Arabia, p. 4.

¹¹⁰In Shari'ah (See page four) there is no room for secular opinion.

¹¹¹The Basic System. . .

¹¹²Ibid.

message of Islam.¹¹³

Item 37:

To study whatever in this wide universe of Allah, and to discover its secrets that refer clearly to the ability of the creator, and to benefit from such discoveries so to raise the standing of Islam and its nation.¹¹⁴

Item 38:

To manifest a complete harmony between science and religion because Islam is a religion which could meet all human needs in its highest images in all ages.¹¹⁵

Item 43:

Education should give attention to the international achievements in the fields of science, literature, and non-forbidden arts¹¹⁶. . . .¹¹⁷

And Item 57 argues for the discovery of the gifted students and for giving these the opportunity to participate in special programs, so they may grow further within the framework of the general program.

These are samples from a long list of items of aims and purposes for Arabian education. But as the document goes further it gets more specific about aims for each stage in the educational ladder, ie., kindergarten, elementary education, junior high, senior high, and higher education, but in every

¹¹³Ibid.

¹¹⁴Ibid.

¹¹⁵Ibid.

¹¹⁶Forbidden arts such as sculpture and dance!

¹¹⁷The Basic System. . .

case the emphasis is religious.

Nursery and Kindergarten Schools (from birth to age six).

The basic policy document views this early schooling as a preliminary stage which should direct the child gently and prepare him for the coming stages of life on a correct basis. Then follows a list of aims in which priority is given to these items:

1. To protect the child's inborne qualities, and to care for his growth in character, mind and body in a natural atmosphere similar to that in his family, and this all should be done consistently with Islam.
2. To form his religious persepectives, based upon monotheism.
3. To accustom him to the conventional rules of behavior and to facilitate his acceptance of Islamic virtues.
4. Special care should be given to protect him from all "dangers." And special care should be taken to redirect any of his misbehaviors.

Elementary Schools (age six through age twelve). Following the 18th century John Locke notion of 'tabula rasa', the 1968 Plan for Elementary Education for Boys¹¹⁸ views the child in the elementary school as a creature who is by his nature a "white sheet" who is exposed to all environments and influences.

¹¹⁸(Riyad: Ministry of Education, 1968), p. 5. Translation from Arabic to English by the author.

Hence elementary education should prepare him in his academic, physical, mental and character powers to preserve his religion as well as to meet all needs in his future life.

The Basic Policy document is similar in its view to the document of the Ministry of Education, i.e., the Plan for Elementary Education for Boys. On page seven, the Basic Policy document states:

The elementary stage is the foundation on which youth should be prepared for the following stages of their lives; therefore they should be provided with basic values of the correct faith as well as with information and skills. This document lists the following aims for elementary skills:

1. To look after planting the Islamic faith in the child's soul. To provide him with a complete Islamic education in character, body, mind, language, and loyalty to his nation [which means loyalty to Islam].
2. To train him to perform ceremonial prayers, to abide by conventional roles of behavior, and to adopt all Islamic virtues.
3. To acquaint him with the grace of God in himself; to acquaint him with the fact that God also created the social and geographical environment, and to enable him to use these things for the best purposes of life.
4. To acquaint him with his duties and rights in this period of his life and to implant love and loyalty for his country and its leaders.

Secondary Education (intermediate and high schools, from age twelve to age 18). These two educational stages have special attributes, suggests the document, wherein students go through many emotional and physiological changes. Therefore, it should be the aim of the school to supply the student with a general education, giving special attention to the Islamic faith necessary for his growth in mind, body, and character.

Following are listed items considered major aims for secondary schools:

1. To strengthen the Islamic faith in the student's soul so as to guide him correctly in behavior and to increase both his love and dread of Allah in his heart.
2. To educate him in the principles of Islamic social life which provides a sense of brotherhood, cooperation, and a willingness to assume responsibility.
3. To train him to serve his society, his country, and to be loyal to his leaders.
4. To strengthen his consciousness against rumors which might lead him astray, and against destructive and alien ideologies.
5. To instill a realization of how to build an Islamic family for himself.
6. Preparation of the student for jihad (war) in the cause of God, which creates a willingness to sacrifice both his soul and body.
7. The secondary technical, agricultural, or commercial schools should supply the country with able professionals armed with their skills and faith in religion.

Higher Education (age 18 and older). Higher education, affirms the Basic Policy, represents the final stage of academic and practical specialization in all fields. This is the stage for the gifted and able students to develop their abilities thus fitting them to help their society toward useful progress, within the framework of the nation's aims and noble purposes.¹¹⁹ Principally, higher education should aim toward:

1. Expanding the faith and loyalty to Allah, and continuing Islamic education so that he may assume responsibility before God toward the nation. This is

¹¹⁹Ibid., p. 10.

necessary if his academic and practical abilities are to be useful and fruitful.

2. Preparing able citizens with the highest possible academic credits and ideological principles to serve their country in the light of Islamic faith.

3. A chance should be given to the gifted student to continue his study and pursuits for more advanced work in all fields.

4. Encouragement of the compilation of books in whatever fields which may serve the Islamic philosophy, as well as advance the progress of the country in assuming its leadership role in civilization.

5. Translation of useful sciences and arts to enrich Arabic, the language of the Koran.

6. Encouragement of research, training services, and new studies that should be available to former graduates so they can remain abreast of new developments after completion of their formal education.

The foregoing items summarize how the written laws of the State delimit education, and this is actually what is going on in the overall system of education in Arabia. Clearly the aim is to cultivate the individual citizen through the religion of Islam. To insure that this policy is in fact being implemented the state has established many independent agencies to supervise mass education. The Ministry of Education centered in Riyadh is the largest educational agency in the country. Although its schools teach secular subjects at all levels, the program is geared to observe overall the religious nature of the state. Therein most efforts to create a genuine and dynamic system of education have been forestalled in favor of the more conservative elements of Wahhabism.¹²⁰ The second largest

¹²⁰Closer analysis of the Ministry's schools curriculum and programs will take place in the coming chapter.

agency for planning and directing the country's education is the General Department of Religious Institutes and Colleges. This department represents another "Ministry of Education" in the country. People usually tend to call this by the name "Al-Ishaikh Institute." It is ascribed to the old Sheikh Ibn Abd1 Wahhab. The state and his descendents have preserved through time his old dream of establishing and maintaining a nation immune to corruption by its faith and practice of the religion of Islam. Therefore, the Al-Ishaikh Institute was founded for the purpose of teaching religion and the Arabic language. It has no elementary schools, but it takes the students it needs from the Ministry's schools, and it sponsors a large number of secondary institutes which outnumber the Ministry of Education's regular high schools.¹²¹ The Al-Ishaikh Institute does not force students to enroll in its secondary schools but attracts them with a monthly salary of 250 Rials for the secondary level and 300 Rials for the college level. Secondary institutes can be founded both in concentrated or remote areas throughout the country.¹²² Under economic necessity, especially among the poor segments of the population, huge numbers of students have deserted the Ministry of Education's schools and have enrolled in these religious institutes. Now that hundreds of these students have graduated from them, a problem has arisen which will ultimately concern society, and

¹²¹Statistical Yearbook, 1970, pp. 47-61.

¹²²These religious institutes have been opened in such other states as Yemen, and the Arabian Gulf states, as contributions from Saudi Arabia for educational advancement.

does now concern particularly the Ministry of Education. Since the Al-Ishaikh Institutes cannot absorb all of their graduates, the Ministry of Education has to take them, usually as teachers, although they have not been trained for the teaching profession, and this at a time when the Ministry of Education already has a surplus of this type of teacher which has graduated from its own religious schools.

Still another educational agency is the General Administration of Girls' Education. Prior to 1960, there was no girls' education other than special tutoring or some few private schools. But during the 1950's, and due to the relative expansion in boys' education, the number of private schools for girls increased in a noticeable way.¹²³ Therefore, the government found itself in a real crisis requiring that it act decisively. It needed to control this new type of education in order to plan the curriculum according to its own Wahhabi philosophy. Hence in 1960, the State opened its first official girls' school. Since that time girls education has become, for the most part, a state monopoly which emphasizes conservative themes and practices as in boys education.

These are the main governmental agencies supervising education in the state. To determine how faithful these agencies have been to the aims and purposes indicated in the Basic Policy document, it is appropriate here to identify some of

¹²³The Area Handbook of Saudi Arabia mentions that prior to 1960, there were 42 private schools with 6,500 girl students.

the major religious schools in the country that do conform to government policy and philosophy. The principal ones are the two colleges of Shari'ah and Arabic Language in Riyadh; over thirty-six religious secondary institutes; the College of Shari'ah in Mecca; the Supreme Judicial Institute in Riyadh; Islamic University in Medina; and the most recently announced The King Faisal Islamic University, which will be, as the Basic Policy said, "an arena for Islamic radiation," and which will be tied to and directly controlled by his Majesty the King.¹²⁴

This strong drift in educational aims and purposes toward an ever more religious bent reflects the true, philosophical nature of Wahhabism. This philosophy has not only subjugated Arabia to past norms but even in its planning is still entangled in complex and often irrelevant metaphysical speculations.

Comparing what has been said about Arabian aims and purposes of education with what John Dewey has said on the subject, one can scarcely find a trace of correlation between the two positions. Dewey wants his educated man to be a man of the world, a man of intelligence who organizes and reconstructs his experiences as he lives, in order to be able to control and direct his destiny. Arabian education seems to misapprehend or ignore altogether this pragmatic approach to life and instead idealizes education as a process for future living, as the preceding items of the Basic Policy have indicated. But

¹²⁴Basic Policy. . ., p. 42.

what kind of a future can this be? It assumes not only to affect the immediate span of a man's life but also his life in the afterworld, insisting that man was not created for this world. As one of the Wahhabi Sheikhs puts it:

You have also to understand--may Allah guide you to his obedience--that according to Monotheism . . . you should worship Allah alone, with pure religious devotion. It is that Allah has ordained on all people: and indeed he has created them for this purpose. Evidence from the Koran: "I have created Jinn¹²⁵ and mankind only to worship me." (51:56)¹²⁶

Within the framework of such an interpretation the State envisions the function of man in the world. And in this fashion it has planned and conducted education for its citizens.

John Dewey in his discussion of the aims and purposes of education, does not involve himself in such an absolute and supernatural way of looking at man or the universe. He has no illusion as to what should be the function of man in his life. Dewey, as Darwin might have said, views human ideals and values not in terms of a diety or an absolute, but rather as biological, cultural, and environmental--all in interaction. And as an experimental philosopher he sees man only as a reconstructive and reflective inquirer who should always aim toward solving his problems and the problems of his environment. Therefore, Dewey would reject Arabian Wahhabi dualistic philosophy. And Wahhabism is indeed dualistic, as The Story of

¹²⁵In Islam a Jinni, plural Jinn, is a supernatural being who can take the form of humans or animals. He is inescapably indebted to Islam, and Prophet Mohammad is the messenger of God to all humans and Jinn.

¹²⁶Al-Shaykh Muḥd, Fundamentals of Islam, (Riyad: Light Publishing and Binding, 1963), translation by M. Ghaly and A. Jalal, pp. 3-4.

Education has noted, for this philosophy identifies ignorance as man's greatest enemy, yet aims at preparing its members through restraining theological orthodoxy!

Moral Education. According to a contemporary authority, the essence of morality is respect for a system of rules handed down from parents to children.¹²⁷ But to John Dewey this way of looking at the concept of morality should not be the essence; rather only a customary morality where an individual inherits and respects whatever rules his society may have, regardless of his own judgement of the 'right' or 'wrong' in this heritage. Dewey insists that what is needed is an intelligent examination of the consequences that are actually affected by such heritage, in order to modify morality in consideration of the circumstances of the particular generation of society.¹²⁸

A human being, says Dewey, is held accountable for his actions in order that he may learn from them; learn, not theoretically and academically, but in a self-improving way. The question of whether he should have acted differently is irrelevant. Whether or not he will act differently under the same circumstances in the future is relevant. Affecting changes in human character is what makes responsibility important.¹²⁹

Education, accordingly, should be based upon the ideal of empowering man to modify and improve himself. To be moral,

¹²⁷Mary Ann Pulaski, Understanding Piaget, An Introduction to Children's Cognitive Development, (New York: Harper & Row), p. 77.

¹²⁸John Dewey, The Quest for Certainty, (New York: Minton, Black & Company, 1929), p. 273.

¹²⁹Ibid., p. 119.

education must, as indicated in Chapter Three, involve itself with human environmental problems. Every educational subject should be a part of a disciplined moral knowledge to such an extent that they may enable man to understand the conditions of life and to form and execute his plans for living.¹³⁰

In modern Arabia, while morality might be accepted in principle as a set of rules handed down from an older generation to a younger one, it has never occurred to the sectarian policy-makers, the Wahhabis, to perceive morality in a broader sense. They comprehend it in an almost occult manner, like their counterparts of the old Judeo-Christian tradition who saw a strong connection between morality and supernatural powers that dictate and properly determine its meaning and direction. The Wahhabis overburden the concept of morality with their intense religious interpretation of morality, life and man. In a recent interview with a distinguished administrator who is highly influential in the Higher Education Committee, which designed The Basic System of Education in Saudi Arabia, a defense was made of the validity of the Basic System.¹³¹ At the same time he broached the subject of morality. After speaking of the moral crises in the world, he called upon the young people of Saudi Arabia to hold fast to the faith of Islam not only by word but also by deed. For to hold the Islamic faith, he maintained, is to achieve the highest moral character and

¹³⁰ This concept of Dewey's was discussed in Chapter Three.

¹³¹ Al-Bilad, a daily newspaper, (Jedda: #4051, 6/19/1972), p. 1.

virtues which are essential for the service of a nation. He then cited a well-known line of poetry which says in effect:

Nations are preserved, only, as long as
they preserve their /religious/ characters
and vanish therein, as they lose their
characters.¹³²

This means that the state equates morality as a concept with the religious teachings of Islam. A moral individual, thereby, is he who conforms to, and acts in accordance with the Islamic rules and virtues. He is that person who complies with even the state's interpretation of politics, economics, and education. Since the days of the late King Ibn Saud there has been a powerful and influential organization throughout the country called The Public Morality Committee. This committee was created and has been maintained to enforce the moral principles according to the state's own religious philosophy, or as the Area Handbook for Saudi Arabia¹³³ has said:

The government continues to subsidize the Public Morality Committees. . . .These committees act as religious police, attempting to enforce pious behavior on the part of the people. Their puritanical opposition to the public use of musical instruments, the sale of dolls, employment of women, and the display of photographs continues, although there are complaints about their activities in the press and from young people with a modern education.

These Public Morality Committees and their many branches in Hijaz, Najd, and the eastern province receive a generous funding from the government, amounting to more than eighteen million Rials. This money finances, among other things, about

¹³²Ibid.

¹³³(Washington, D.C.: American University, 1971), pp. 116-7.

three thousand religious men whose main tasks are the previous quotation's subject,¹³⁴ and who drive people off the streets, especially shopping districts, during the times of prayer. They also keep shop-keepers from opening their stores until after prayers. These men, in addition, enforce other laws, such as prohibiting drinking of alcohol and seeing that no public restaurants are open during the fasting month of Ramadan. Vigorous indication of the purpose of this committee can be drawn from the following quotation from his Majesty, the King:

His Majesty's Government, has, therefore, resolved to reform the Committees for Public Morality in accordance with the Shari's and Islam's lofty goals, for which they were originally created, and in such a way as to extirpate to the greatest extent evil motives from the hearts of people.¹³⁵

Another agency which the State uses for promoting its moral concepts to the public is the mosque, where Moslems are supposed to meet and pray five times a day. A veritable army of preachers are always using the mosque as a ground for teaching people Islam and its higher moral principles. In the Moslem calendar, Friday is the holiday of the week; thus Friday midday prayer is the most attended prayer of all days. A preacher is assigned to each major mosque. Before leading the attendants in prayer, he must deliver a lecture, the subject of which must always be Islam--its greatness, its superb moral principles, and similar virtues--that fills the needs of all

¹³⁴Statistical Yearbook, 1970, pp. 385-99.

¹³⁵Gerald De Gaury, op. cit., p. 149.

mankind in all places in all times.

Usually the mosque is attended by middle-aged or older people and so the Friday lectures or sermons are intended to inform and to keep these people in line with the moral principles of the State. Younger people are approached through other channels, such as state-controlled media or various cultural activities. But most important of all approaches is the school. In this particular instance, education as a whole is the State's main instrument for creating a faithful younger generation free from ideologies other than the ideology of Islam. As mentioned previously throughout this study, it is clear that the State favors religion as well as religious subjects and institutions. Moral education exists only as far as it fulfills the overall religious policy of the State. The Elementary Curriculum for Boys' Schools, which was published by the Ministry of Education, said in effect that the Saudi State in the Arabian Peninsula was created and maintained on the basis of Ibn Abd1 Wahhab's reformational philosophy. This philosophy aimed at purifying the religion of Islam so it is not strange to see the present government giving ultimate importance to the kind of curriculum for schools based upon the Islamic faith, and which would, therefore, teach and create young individuals armed with a deep sense of morality through their understanding of Islam.¹³⁶

In relation to this issue, too, the Basic Policy document

¹³⁶Elementary Curriculum . . ., (Riyad: Muassasat Khalid, 1968), p. 5.

clearly demonstrated similar attitudes by saying that the aim of education should generate a Moslem of genuine Koranic morality. He would be characterized by true self-restraint and character, for the Prophet Mohammad has said "I was sent to complete the magnanimity of character."¹³⁷

This then, is how the state conceives morality as a principle. It wastes no time in seeing that the conduct of all citizens from all walks of life, in or out of its official institutions, is according to law with respect to the sole interpretation of that principle, i.e., the Koran. The Committees of Morality or the regular police are always on hand to punish disobedients. In the schools, rules are always fixed and rigid, and children are given ready-made and subjective adult rules to follow. Any violation of these rules is met with the harshest punishment. Hence, the State in general demands that the letter, rather than the spirit of the law, shall be observed. In short, the State practices what is called morality of constraint,¹³⁸ where an individual or a young child should behave while bearing in mind that the severity of punishment should depend on the amount of damage done, without taking into account the motives and the degree of responsibility of the offending individual--whether a grown citizen or a child in a school.

Morality in Arabian terms is in sharp conflict with Deweyan cooperative morality. For while Arabia seeks its moral man in

¹³⁷ Basic Policy. . ., p. 4.

¹³⁸ Jean Piaget, The Moral Judgement of the Child, (New York: Harper and Row), p. 111.

and for a nonexistent divine world, Dewey seeks his in a world of experience. As Dewey says:

The moral world is here and now; it is reality apart from the wishes, or failures to wish, of any given individual. It bears the same relation to the individual's activity that the "physical world" does to his knowledge. . . . Moral action is the appropriation and vital self-expression of the values contained in the existing practical world. That performance of function which is "the good" is now seen to consist in vital union with, and reproduction of, the practical institutions of which one is a member. The maintenance of such institutions by the free participation therein of individual wills, is, of itself, the common good.¹³⁹

Democracy and Education. If the current meaning of democracy as commonly used is accepted--usually referring to a government by the people, exercised by them either directly or through elected representatives--then modern Arabia has no claim to it. Ancient Arabia was ruled through its tribal customs wherein the chiefs enjoyed absolute obedience from their fellow tribesmen. When the Prophet Mohammad succeeded in uniting the Arab tribes and reconciling their differences with the cause of Islam for the first time, he put forward and practiced the principle of consultation. On the eve of his death the Prophet appointed no successor save a committee of six who were to choose one from amongst themselves to become the Imam (caliph). The new tradition of committee ruling and choosing continued until the killing of the fourth caliph, Ali, in 661, when an hereditary monarchy was established. The serious student of Arabian history must remember that Medina was the

¹³⁹Jo Ann Boydston, op. cit., pp. 102-3.

capital of the Prophet and his four successors, the caliphs, until it was deserted with the establishment of the monarchy in Damascus, and somewhat later in Baghdad and Spain. Further, Arabia lost its contact with advanced Arabian civilization across its borders with the loss of Medina as the capital of the Arabian empire. The country was then forced through isolation to live with the ancient tribal traditions of war and the power of the chiefs. Ibn Abdl Wahhab, when he came in with his puritan reformation, was able to reunite Arabia under one chief, but he failed to reestablish, or even to conceive the meaning of, a jointly-ruling committee, for he established and approved an absolute hereditary monarchy. This in spite of the fact that his teacher, the Imam Ibn Taimia, emphasized the principle of consultation following the teaching of the Koran ("Those who hearken to their Lord. . . conduct their affairs by mutual consultation," (Shoura, 38). Further, Ibn Taimia believes that the Imam of the state must be chosen by the people, not by the heir-apparent of the Kings and Lords.).¹⁴⁰

It is not intended here to indicate that the Prophet's action of establishing a joint committee was the best possible idea of all political democracy. Rather it means to those who know and understand Arab history and tradition, that it was, as an idea, the only serious attempt to establish a sense of brotherly cooperation and democratic community.

¹⁴⁰ Imam Ibn Taimia, Manahig Assunna Annabawiya, (Cairo: Vol. I), p. 142.

The present political system in Arabia is little more than a mixture of tribal and hereditary monarchy. It took the "tribal" form from its long isolation; it gained the later "monarchism" from the tradition of the absolute caliphs and sultans who opposed and ignored the democratic experiment in Arabian political history that had been planted by the Prophet himself and his four successors.

The present Saudi state occassionally refers to itself as "democratic," and even goes further and embellishes this claim, as when a politically influential official says:

. . .if there is any truly democratic system in the world, it is the one now existing in Saudi Arabia. Our understanding of democracy is that it permits direct contact between the people and the ruler, and removes all obstacles between the head of state and the humblest person in the land. Anyone can secure an audience with the King and argue with him about the Sharia. . .the Arab is democratic by temperament, so much so that his democracy permits him to address the head of state by his first name. . . .¹⁴¹

Although this is not necessarily a bad way to have the ruler available to his subjects, it constitutes, as its best, a very simple kind of "democracy," which actually reflects a residual of tribal custom. At any rate, the foregoing statement was truer during the time of the late Ibn Saud than at any time since. Throughout his reign, people did indeed talk to Ibn Saud freely and call him by his given name. Now circumstances are such that the young of Arabian society do not really feel free to talk to or criticize the State or its head in the spirit of the foregoing quotation.

¹⁴¹Gerald De Gaury, op. cit., p. 108.

The eminence and inaccessibility of the present monarch is manifested by the numerous and complicated positions or titles which he holds: (a) head of the State; (b) supreme commander of the Saudi Arabian army; (c) chairman of the Council of Ministers; (d) president of the Consultative Council; (e) president of the Supreme Committee for Administrative Reform; and (f) Minister of Foreign Affairs.¹⁴²

Looking deeper, Saudi Arabia represents a very rare case in the modern world community. It has never since its establishment as a state known or practiced the election process.¹⁴³ The claim to social equality cannot be made, nor the claim to freedom, in the modern sense. A good example of this is the status of women, who are still by the law of the state veiled and required to comply with many complicated social and political conditions which contemporary women of more progressive nations would certainly regard as male chauvinism. But in fact, the whole problem of women's role in Arabia is a kind of "male-state chauvinism." This is because it is obvious that if any state should proclaim itself a democratic state, women, since they represent approximately half the population, should have full recognition and freedom to participate in all social and political affairs. The Koran itself urges the Prophet Mohammad to seek and accept the covenant of women (12:6) and to confirm the equality of women. Specifically, the Prophet

¹⁴²Ibid., p. 177.

¹⁴³A national N.B.C. news commentator recently referred to Saudi Arabia as one of the three nations in the world which doesn't have a national election.

said, "women are compeer to men." Omar the Great, the second caliph, once argued publicly and in the mosque of Medina with a woman about many affairs of the state; at the end of their argument, when he felt unable any longer to support his position against that of the woman, Omar praised her and made his famous and most frequently quoted statement: "A woman is right, and Omar is wrong!"¹⁴⁴

Insofar as education is concerned, Arabia does not give the democratic concept that which it deserves. The Basic Policy document for education, which represents, as the name indicates, the basis for the country's theoretical and practical education, does not include, nor even refer to the word democracy, while the words Islam, religion, and faith appear in almost every document item. The publications of the Ministry of Education, or of other educational agencies, treat democracy, both in word and in concept, with the same disregard and indifference as does The Basic Policy. The reason for this can largely be attributed to the fact that as an Islamic nation, Arabia is closely attached to the philosophical teachings of Ibn Abdl Wahhab and so may give "democracy" as an alien ideology. In Arabia "democracy," insofar as it is understood, is widely associated with politics, or is thought of, as some may say, as a government of the people, by the people, and for the people. They do not comprehend its broader dimension, as conceived by Dewey, as a "way of life." Dewey insists that

¹⁴⁴Hagaig Islamiya, (published by Moslem Students Organization in the U.S. and Canada, 1968), p. 58.

democracy should embrace not only politics, but also other areas, such as economics and industry; it should be the basis for all action in human society. It implies faith in man, who is intelligent and free, productive and cooperative.¹⁴⁵ The role of education, then, is with Dewey to create an individual who is capable of expressing all of these qualities because a government that rests only upon popular suffrage cannot be successful unless those who elect and who obey their rulers are educated.¹⁴⁶

It has been pointed out how education in Arabia aims only at producing a man of faith in Allah, with strong belief in Islam, and armed with every spiritual quality of character available. In theory, therefore, democracy has no present home in Arabia. Democracy as Dewey understands it is not honored and consequently Arabian education effectively abolishes the democratic concepts in practice as much as in theory.

¹⁴⁵More has been said about Dewey's position concerning this question of democracy in Chapter Three.

¹⁴⁶John Dewey, Democracy and Education, p. 87.

CHAPTER V

STUDY OF ARABIAN EDUCATIONAL PRACTICES

Present Conditions of Arabian Education: Practical

The Nature of Subject Matter in General

In his Political Theory of Islam, Sheikh Abul A'La Maududi¹⁴⁷ wrote that in Islam, the Caliph cannot force people to follow a particular profession; to use a certain script; nor to educate their children in a particular manner.¹⁴⁸ This statement should not be interpreted to mean that Sheikh A'La Maududi promotes an Islamic state in which a citizen conducts his affairs without regard to the well-being of others. Nor does it imply complete disregard or disengagement on the part of the state from promoting public affairs. Rather the state should expedite creation of a balanced, mutual relationship between the public and the state in their pursuit of a better quality of life for all. Concerning education in general and subject matter in particular, although modern Arabia is an Islamic state, it is not so in the sense in which Sheikh Maududi spoke of it. The previous discussion of Arabian socio-political practices reflects a wide gap between the Wahhabi interpretation of Islam and that of such enlightened

¹⁴⁷ Sheikh A'La Maududi is a Pakistani religious leader and a most graciously respected scholar in Saudi Arabia.

¹⁴⁸ Sheikh Abul A'La Maududi, Political Theory of Islam, (Lahore, Pakistan: Islamic Publications Limited, Shah Alam Market, 1967), p. 41.

Islamic scholars as Sheikh A'La Maududi.

An earlier section of the present paper pointed out how the official Arabian document on education, The Basic System for Education in Saudi Arabia, has defined the aims and purposes of education. It should be recalled here that those aims and purposes were religious to the extent that they limited the value of the individual, insisting that he preserve his faith in Islam and prepare for the life after death. Religious subjects, therefore, are given strongest emphasis in the school curricula, and purely religious institutions outnumber the regular partly secular schools. Citizens in modern Arabia are fated to educate their children in a manner subservient to the State as it appears in the Basic System and contrary to the true meaning of Islam. Sheikh A'La Maududi attacked all Moslem states which emphasized religious sciences, as being narrow and artificial, for teaching primarily religious subjects and for interpreting religion in a traditional way. He wrote: "They don't know contemporary political science or the constitutional jurisprudence or other related subjects."¹⁴⁹ If this statement is true about any Islamic state, then it is especially true in the case of Arabia. A quote from the class schedule of an educational institution such as the Islamic University at Medina may illustrate this fact: "The Islamic University at Medina was established for educating Islamic scholars

¹⁴⁹ Sheikh A'La Maududi, Siyagha Mooqaza Li Mashroo'a Dostoor Islami, edited by Ahmed Faisal, (Kuwait: Maktabat Dar Al-Bayan, 1967), p. 18.

so that the propagation of the faith of Islam might be assured for the future."¹⁵⁰ This university is now under the control of a very influential Wahhabi Sheikh, Abdul Aziz Ibn Baz.¹⁵¹ The university has a high school division and a college division. Subjects taught in each division are as follows:

TABLE I¹⁵²

High School Subjects	Number of Class Periods Weekly		
	First Year	Second Year	Third Year
Koran-----	2	-	-
Intonation of the Koran-----	3	3	3
Principles of Koranic Interpretation--	-	3	-
Interpretation of the Koran-----	4	4	4
Principles of Hadith-----	3	-	-
The Hadith-----	3	3	3
Unity of God-----	3	3	4
Principles of Islamic Law-----	-	-	4
Islamic Law-----	4	4	2
Obligations of Islam-----	-	2	4
Arabic Language and Grammar-----	1	4	1
Speech and Composition-----	2	1	-
Semantics-----	1	2	1
Arabic Reading and Literature-----	1	1	1
Literary Techniques-----	1	1	-
Penmanship-----	2	2	2
History of Islam-----	2	2	2
Islamic Morals-----	-	-	1

¹⁵⁰Alfred Thomas, Jr., Saudi Arabia, (Tempe, Arizona: Arizona State University, 1968), p. 78.

¹⁵¹Sheikh Ibn Baz once issued an edict claiming that the earth is flat. And just as the church condemned Galileo for saying otherwise, the Wahhabi Sheikh said: "I say the Holy Koran, the Prophet's teaching, the majority of Islamic scientists, and the actual fact all prove that the sun is running in its orbit . . . that the earth is fixed and stable, spread out by God for his mankind. . . fixed down firmly by mountains lest it shake. . . anyone who professed otherwise would utter infidelity and deviation, because such an act is a charge of falsehood toward God, the Koran, and the Prophet. . . ." (New York Times, 6/5/66).

¹⁵²Alfred Thomas, Jr., op. cit., pp. 78-9.

TABLE II¹⁵³

College Subjects	Number of Class Periods Weekly			
	First Year	Second Year	Third Year	Fourth Year
Koran-----	4	4	3	3
Unity of God-----	3	3	3	3
The Hadith-----	3	3	3	3
Vocabulary of the Hadith-----	1	1	1	1
Islamic Law-----	4	4	4	4
Principles of Islamic Law----	2	2	2	2
Arabic Language and Grammar--	3	3	3	3
Speech and Composition-----	1	1	-	-
Literary Techniques-----	1	1	-	-
Semantics-----	-	-	2	2
Life of the Prophet-----	1	-	-	-
History of the Caliph-----	-	1	-	-
Islamic History-----	-	-	1	-
Contemporary Islamic World---	-	-	-	1
Islamic Morals-----	1	-	-	1
Studies of the Teachings of the Prophet ¹⁵⁴				
a) Albokhari-----	1	1	1	-
b) Moslim-----	-	1	-	-
c) AbeDawood and Termethi	-	-	1	-
d) Alnesaee and Ebnmagah	-	-	-	1

A quick glance at these subject schedules should validate the Sheikh A'La Maududi's argument against the approach of the Islamic states to the teaching and interpretation of Islam. While the University at Medina teaches the Koran, Hadith, Islamic law, Islamic history, and the Arabic language, its leaders fail to realize the importance of subjects such as comparative and international law, comparative religion, foreign languages, history of other religions, economics, or even logic.¹⁵⁵ In

¹⁵³ Alfred Thomas, Jr., op. cit.

¹⁵⁴ These four are the major books of the Islamic school of Hanbaly, written centuries ago, still taught by the Wahhabis.

¹⁵⁵ Hafith Wahba, Gazirat Al-Arab. . . , op. cit., p. 130.

the case of logic, as an example, the Wahhabis have a tradition toward it as a subject. In their opinion, learning logic may lead to reasoning and reasoning may lead to skepticism, and skepticism could refute the basic foundation of religion in the mind of the student. And to expose their students to subjects such as comparative or international law is to introduce the "imported man-made laws" that may replace the "positive law" which the Wahhabis have imposed upon the land.

The subject matter taught at the Al Ishaikh institutes of Riyadh, with their secondary and higher divisions, does not differ far from that of the Islamic University at Medina. These institutes are controlled and maintained by the conservative religious men of the Wahhabis. Hence, they all approach religion with a narrow scope, as indicated by Sheikh A'La Maududi.

In another instance, the Ministry of Education, the largest government educational agency in the country, although it differs somewhat in its attitudes towards the nature of subject matter in the schools, cannot under any circumstances, fail to abide by the policies of the State's official educational document, The Basic System of Education in Saudi Arabia. An examination of how the Ministry plans subject matter for its own schools illustrates this statement.

Wazarat Al-Ma'arif, the Ministry of Education, as the Basic System document suggests, looks at education in general as a means for creating in an individual a firm belief in God and religion; hence, all educational plans, curricula, administrative procedures--all should be submitted to verify that

goal.¹⁵⁶ Bearing this in mind, the Ministry has planned curricula for all its member schools in full accord with the real spirit of the State's Basic System document. This is not to suggest that the Ministry's schools teach only Arabic and religious subjects as the Islamic University does. They do teach secular subjects. The following list of official subjects taught at the elementary level reflects this fact:

TABLE III¹⁵⁷

Elementary Curriculum Plan, Ages 6-12

		Level of Study					
		1	2	3	4	5	6
Subjects Studied		Number of Sessions per Week by Level					
Religious Subjects	Koran	8	8	8	7	3	4+ ¹⁵⁸
	Intonation of the Koran	-	-	-	1	1	-
	Unity of God	2	2+	2+	2+	2+	2
	Jurisprudence	2	2	2	2	2	2
	Hadith	-	-	-	-	1	1
Arabic Language	Reading and Writing	7	7	-	-	-	-
	Attentive Reading	-	-	3	2	2	2
	Poems and Recitation	2	2	2	2	1	1
	Dictation	-	-	3	2	2	2
	Penmanship	-	-	1	1	1	1
	Composition	-	-	2	2	-	-
	Grammar	-	-	-	1	2	2

¹⁵⁶The Basic System. . ., p. 1.

¹⁵⁷Elementary School Curriculum For Boys, Ministry of Education, 1968, p. 4.

¹⁵⁸The plus (+) sign by a number indicates that if any extra time is available at the end of a class period, it is to be devoted to study and memorization of the Koran.

Social Sciences	History	-	-	-	1	1½	1½
	Geography	-	-	-	1	1½	1½
Mathematics	Arithmetic	4	4	6	5	6	5
	Elementary Geometry	-	-	-	-	1	1
Miscellaneous	Elementary Science and Hygiene	2	2	2	2	3	4
	Drawing and Handicraft	3	3	2	2	2	2
	Physical Education	2	2	2	2	2	2
TOTALS:					Total Sessions Per Week, All Levels Combined		
Religious Subjects and Arabic Language					133		
Social Sciences					8		
Mathematics					32		
Miscellaneous					41		
OVERALL TOTAL					216		

A quick analysis of this chart clearly demonstrates the nature of subject matter in Arabian schools. Only seven out of nineteen subjects are non-religiously oriented. And from the total 216 weekly class periods for all levels combined, 133 are devoted to religious and Arabic language classes. Nowhere can one find such subjects as music or foreign languages. Music, as an example, to the Wahhabis is a pasttime subject unnecessary for the children of Islam. Sculpture and photography are equally undesirable subjects for they contradict the general aim of Arabian education.

Intermediate (ages 12-15) and secondary schools (ages 15-18) are suffering from similar emphasis upon religious and

Arabic subjects, except for the upper level of the secondary schools, where subjects such as chemistry, biology, and English are added to the list of traditional studies.¹⁵⁹

The nature of subject matter in girls' schools is the same as that of boys' schools. "The government asserts that the curriculum in girls' education emphasized those courses assumed to be suitable for women in their role in Saudi Arabian [conservative] society. . . ."¹⁶⁰ Religion, Arabic languages, and home economics are the primary subjects studied by girls on all educational levels.

Higher education does not fall solely under the supervision of the Ministry of Education. The country has three major universities--Riyad University at Riyadh, King Abdul Aziz University at Jedda, and the Islamic University at Medina. These are in addition to a number of smaller colleges at Riyadh (the Al Ishaikh religious colleges), the College of Petroleum at Dhahran (in the Eastern province), the College of Education for Girls at Riyadh, and a proposed larger Islamic University to be established soon in Riyadh. The universities at Riyadh and Jedda are controlled by separate regional boards, both headed by the Minister of Education (although the Ministry of Education has no control over these boards). The College of Petroleum at Dhahran, along with the Riyadh and Jedda universities,

¹⁵⁹In the European tradition, secondary schools contain two branches: arts, and sciences. Both teach religion and Arabic language; but in the scientific branch more secular subjects are taught.

¹⁶⁰Area Handbook for Saudi Arabia, p. 98.

represent the most secular higher education institutions the country has established so far. However, they still operate under heavy academic restrictions from governmental or regional conservative forces. The College of Science and the College of Pharmacy, for example, of Riyadh University, are required to teach religion to their students.¹⁶¹ Courses in other higher educational institutions, such as the Al Ishaikh colleges and universities, are traditionally oriented towards and emphasize "sharia," classical Arabic and Islamic theology.¹⁶²

This discussion of the nature of subject matter in Arabian education should stand witness to the superficiality of education of planning in recent years. Many educational leaders not only fail to comprehend the "proper" nature of subject matter, as developed in Dewey's philosophy, but also they are often insensitive to the needs of men in the quest for solutions to the enormous problems in modern life. They lack clarity in perceiving the role of the individual in daily living. They are still committed to the idea of preparing men for the supernatural world of tomorrow. Hence, they are unable to produce a flexible approach to a plan of subject matter which may vitalize a potentially intelligent man. As Dewey suggested, this is one capable of solving his problems as he grows and experiences through the process of living.¹⁶³ In short, the foregoing analysis of subject matter clearly exhibits deficiency

¹⁶¹Alfred Thomas, Jr., op. cit., p. 126.

¹⁶²Area Handbook for Saudi Arabia, p. 99.

¹⁶³It might be interesting to know who the engineers of the Basic System document were: The Prince Minister of the Interior, the Prince Minister of Defence, and a group of Wahhabi Sheikhs including the Minister of Education.

in the aims and purposes of education in Arabia. A deficiency that has crippled schools in their natural function of teaching people to be aware of the complex forces of society that affect their lives.

The Proper Definition of Useful Subjects

The preceeding discussion has attempted to deal with the question of subject matter in a general manner. This part of Chapter Five is devoted to an investigation into specific subjects. Selected subjects will be analyzed to provide insight into their substantive nature. This may provide better understanding of the nature of subject matter in Arabian education, subsequently providing one further means for altering some old concepts of educational planning in the light of Dewey's philosophy.

Geography. Geography as a subject was one of the favorite 'sciences' of the Arabs during the 'glorious' days of their civilization. Ibn Batuta (1304-77) represents the genius in geographic research. With his famous series, The Travels of Ibn Batuta,¹⁶⁴ he presented humanity with a masterpiece of geographic science through first hand experience. He took a tour covering North Africa, the Middle East, India and China, with the idea of studying the geographic, social, and political conditions in these vast territories. His journeys are estimated

¹⁶⁴Edited and translated by Sir Hamilton Gibb, Hahluyt Society, Cambridge University Press, 1971.

to have covered over 75,000 miles. He is the only medieval traveller known to have visited every Muslim state of the time in addition to other places such as Istanbul, Ceylon, and China. His trip took him about 30 years, from 1324 to 1354.¹⁶⁵ His method of investigation was adopted later by European scholars and traveler including Magellan, the world traveler who lived int the late 15th and early 16th centuries.

During the early years of the Wahhabis, when Ibn Wahhab opened the Mosque of Diriya as a school, geography as a subject was eliminated, along with all other secular subjects, from the Wahhabis' list of studies. This was during the eighteenth century, but such enmity by the Wahhabis toward geography continued until the twentieth century. An interesting debate about whether or not geography as a science should be considered a prohibited subject developed among the Wahhabi religious sheikhs between the years of 1927 and 1937. It was after the establishment of the first educational department in 1926 that the dispute broke out. The newly created Department of Education (now the Ministry of Education) inaugurated its work with the opening of a few modern elementary schools. Geography was one of the few non-religious subjects that was added to the old traditional plan of subject matter. A group of religious men introduced a protest to King Ibn Saud proclaiming they could not tolerate the inclusion of such subjects as drawing, foreign language, or geography (which specifically teaches the young children that the earth is round and that it

¹⁶⁵ Ibid., introduction of the publisher, Vol. III.

rotates).¹⁶⁶ They added that geography should not be included for it teaches Greek astronomy, a subject which the preceding Ulema of Islam had repudiated.¹⁶⁷

But the dispute over the value of geography as a subject is not over yet. The Al-Ishaikh higher institutions and the Islamic University at Medina still do not teach geography to their students. The reason again is the old skeptical view of geography as a polytheistic subject.

Wazarat Al-Ma'arif (the Ministry of Education) does teach geography in its schools but in a very descriptive and superficial way. In the elementary school levels, children are taught how to locate the mosque, the school, sunrise, sunset, a map of the Saudi state and the capital and major cities, valleys, mountains and rivers. And before the child leaves the elementary school, he is taught the location of the other Arab states, their mountains, rivers, and cities. Then come the Islamic states of Pakistan, Indonesia, Sumalia, Mali, and even Nigeria in Africa. Finally, they are taught the locations of the friendly nations of the West--Britain, France and West Germany in Europe, and only the United States in the two continents of the Americas.¹⁶⁸ This unique contemporary Arabian approach to the meaning of geography resembles exactly what John Dewey called:

¹⁶⁶Hafith Wahba, Gazirat Al-Arab. . ., p. 126.

¹⁶⁷This in spite of early Arabia's producing such scholars of astronomy as Muhammad Al-Biruni (937-1045).

¹⁶⁸Elementary School Curriculum for Boys, pp. 59-62.

a hodge-podge of unrelated fragments. . .it appears as a veritable rag-bag of intellectual odds and ends: the height of a mountain here, the course of a river there, the quantity of shingles produced in this town, the tonnage of shipping in that, the boundary of a country, the capital of a state.¹⁶⁹

To Dewey, this traditional interpretation of geography has no value, for it loses its vital human bearings. Instead, he said: "The residence, pursuits, successes, and failures of men are the things that give the geographic data their reason for inclusion in the material of instruction."¹⁷⁰

Taking a penetrating look at geography on the secondary level one can find only slight differences between the two plans for this subject. The secondary material contains merely additional details of the material of the elementary levels. This has just been indicated in a prosaic approach, contrary to Dewey's understanding of the function of geography as a subject. Dewey conceived geography broadly as mathematical, astronomical, physiographic, topographic, political, and commercial.¹⁷¹ It is a subject which should serve children, helping them find meaningful relations in their lives, helping develop what in Democracy and Education are called "truly socialized and intellectualized experiences."¹⁷² Unfortunately Arabian education does not conceive geography as Dewey has, probably because of the religious Wahhabis' traditional hostility

¹⁶⁹ John Dewey, Democracy and Education, p. 211.

¹⁷⁰ Ibid., p. 211.

¹⁷¹ Jo Ann Boydston, op. cit., p. 274.

¹⁷² John Dewey, Democracy and Education, p. 211.

toward it as a subject. Also the lack of experts in subject planning in the case of the Ministry of Education, who up to now have failed to see geography in its human and pragmatic meaning.

History. Unlike geography, history was treated with less hostility by the early Wahhabis of the 18th century. One kind of history was allowed to be taught in the Mosque of Diriya by Ibn Abd1 Wahhab. This was the history of Islam, and the personal Sira (biography) of the Prophet Mohammad. And this in spite of the fact that they did not call it a history per se.¹⁷³ As with geography, history as a subject was not included in Arabian schools until the early twentieth century. Interestingly enough, there was no religious dispute over its value; history was understood and taught as a mere citation of political events. Even now the Ministry of Education is slanting its approach to the subject of history, emphasizing facts and chronology at the expense of the meaning of history. The official Educational Curriculum for Boys' Education defines the history as follows:

It is to provide students with how their country was established. And to remind them its glorious days which Islam brought to them with its grace and blessing. Then it should cite to them the great stories of their grandfathers, the heroes of Islam, who lead and spread religion with their noble sacrifices. . . .¹⁷⁴

¹⁷³It might be of interest to know that Ibn Khaldun (1332-1406), with his The Muqaddimah, represented the peak of Arabic scholarship. He initiated what is now called the philosophy of history and sociology.

¹⁷⁴pp. 55-57.

A sample of what is being studied in the secondary school level includes: The Sira of the Prophet; the four Caliphs; the Umayyad and Abbasydis states; the Turkish Empire and the emergence of Ibn Abd1 Wahhab with emphasis on his role in freeing Arabia and his taking her back to the romantic Koranic era of the Prophet Mohammad; and the Saudi family and their role in rebuilding Arabia, with emphasis again on the unique heroism of Saud "the Great" and his great grandson, the late King Abdul Aziz Ibn Saud.¹⁷⁵

In short, Arabian education treats history in a way similar to its treatment of geography--both subjects are taught as ready-made descriptive studies. Arabian schools exemplify, as Dewey indicated, remote and alien activities to everyday experience are learned.¹⁷⁶ History and geography, Dewey felt, are closely related. As subject matter, they should enrich and liberate the more direct and personal contacts of the individual to life by furnishing context, background, and outlook. Geography emphasized the physical side and history the social side; they unite to emphasize a common concern--the associated life of mankind.¹⁷⁷ History is a humanized subject; its focus is on man's daily "activities and sufferings." And if this is the message of history as an educational subject, it cannot be restricted to citation of political or religious events as Arabian educators think. It rather should include all human

¹⁷⁵Curriculum for Secondary Schools, Ministry of Education, pp. 48-9.

¹⁷⁶John Dewey, Democracy and Education, p. 209.

¹⁷⁷Ibid., p. 211.

achievements, promises and pursuits in the fields of politics as well as economics, agriculture, engineering, and others. For, as Dewey put it,

. . .when the history of work, when the conditions of using the soil, forest, mines, of domesticating and cultivating grains and animals, of manufacture and distribution, are left out of account, history tends to become merely literally a systematized romance of a mythical humanity living upon itself instead of upon the earth.¹⁷⁸

Physical and Vocational Education. The discussion of Educational Theory and Practice (Chapter II, p. 41) should be recalled here, for it may aid in the analysis of physical and vocational education in contemporary Arabian education. It has been mentioned how the early Wahhabi leaders used to prepare people with formal and public religious lectures, both inside and outside the Mosque of Diriya. The aim was to stir up people's zeal toward the cause of religion. By doing so, the early Wahhabis succeeded in recruiting thousands of martyrdom seekers who went through extensive physical training in preparation for combat. This militaristic physical training was not aimed at giving children what Dewey believed was the object of physical activities--bringing children's natural impulses into active play so that the school's management and the children's learning is easier.¹⁷⁹ On the contrary, children during Ibn Abd1 Wahhab's days were sent exclusively to the traditional Katateeb where physical education was not part of the curriculum. Physical training was designated only for

¹⁷⁸Ibid., p. 216.

¹⁷⁹Ibid., p. 194.

the men who were able to go to war (see page 43).

This traditional view of physical education continued through nearly two centuries until the establishment of the Ministry of Education in 1953. Prior to that date, children received "physical education" by practicing many popular traditional games with their peers in the streets and neighborhoods, or even through fighting one another occasionally. When the Ministry of Education came into existence, it adopted some modern ideas of physical education for its primary and secondary school programs. Games such as football, soccer, volleyball, and Swedish physical exercises were practiced in schools by some students. Boy Scout activities were introduced. Competitive sports such as soccer are the most popular games of all among the schools.

It is necessary here to mention that not all students are supposed to participate in these physical activities. Some families discourage their children from taking part in sports events for religious reasons. Children, when playing volleyball, are supposed to take off their clothes and change into special sports uniforms. Some especially religious people feel this may expose their young ones to such immoral conduct as homosexuality or even smoking or drinking. Therefore, the Educational Curriculum for Boys Elementary Schools, of the Ministry of Education, urges physical education teachers to avoid having children in what it calls a "train-like position"¹⁸⁰--i.e., having children stand closely behind one another

¹⁸⁰p. 134.

while in play.

Since this is the case, a serious question has to be entertained here: Why introduce physical education as a subject and yet not treat it like one? The answer may come from the old saying "a healthy mind is in a healthy body," as the Ministry of Education puts it.¹⁸¹ The aim is to build stronger bodies and minds for children. But this should not be the only purpose for physical education if it is to be included in the school program. Dewey insists:

To introduce exercises and activities as a part of the regular school program, the whole pupil should be engaged, and the artificial gap between life in school and out should be reduced, and cooperative associations which give information in a social setting should be provided too.¹⁸²

Dewey sees in this a fundamental value in man's natural tendencies toward exploring, manipulating tools and materials, constructing and giving expression to joyous emotion with minimum restrictions or limitations. Such a realization led him to assert that:

The grounds for assigning to play and active work a definite place in the curriculum are intellectual agreeableness. Without something of the kind, it is not possible to secure the normal state of effective learning; namely, that knowledge-getting be an outgrowth of activities having their own end, instead of a school task. More specifically, play and work correspond point for point. . . .¹⁸³

The problem here does not lie with the family in Arabian

¹⁸¹Curriculum for Secondary Schools, p. 95.

¹⁸²John Dewey, Democracy and Education, p. 195.

¹⁸³Ibid.

society as much as with the school itself. Recognizing the rate of illiteracy, which reaches, according to the most optimistic figures, 85 percent of the total population,¹⁸⁴ schools do not play their natural role of providing social direction, especially in this difficult stage of social development. Or as Dewey has put it:

. . .they don't realize that their primary business is to be an effective instrument of social progress and reform in order that society may be awakened to realize what the school stands for, and aroused to the necessity of endowing the educators with sufficient equipment to properly perform their task.¹⁸⁵

In other words, there is no feedback existing between the school as a social institution and the society. Consequently schools are hindered from performing their proper role. The chief reason for this is that Arabian schools, as it now appears, are not conscious of what role they should play in awakening society's zeal toward the cause of education or any social progress. Schools in Arabia are suffering gravely from shortages in areas of qualified personnel and specialized teachers,¹⁸⁶ not to mention the lack of direction itself, further complicating their efforts to seek a direction for society.

To add more to these difficulties and limitations in the way physical education is perceived in Arabian education, the Ministry of Education in a special notice calls the attention of physical education teachers to a further basic goal for the subject: "Sports should aim at acquiring the noble historical

¹⁸⁴The 1972 Family Almanac, p. 779.

¹⁸⁵John Dewey, Education Today, "My Pedagogic Creed," p. 8.

¹⁸⁶Elementary school teachers have only intermediate or highschool certificates.

Islamic purposes and principles. . .relevant to students' ages in all educational levels."¹⁸⁷ This unique interpretation of purpose for physical education reflects insufficient breadth of vision on the part of the Ministry's subject planners. They are loyal Moslems but are mistaken in looking for an Islamic dimension in every educational subject.¹⁸⁸ Some subjects, such as physical education, have no real religious import, but there is a moral quality involved in the human relationship which seems to be overlooked.

As for the concept of vocational education, Dewey spoke extensively about it in *Democracy and Education*.¹⁸⁹ In his discussion of this idea, he disapproves, as is his habit, of the idea of dualism, and in this case the antithesis between vocational and cultural education. People usually tend to view culture apart from social direction or service. A vocation means little more than a direction of life activities as it renders them perceptibly significant to a person because of the results it accomplishes and its usefulness to his associates. To Dewey, an occupation is a concrete term for continuity; it includes much more than mechanical labor. And a vocation is not limited to an occupation in which immediately tangible commodities are produced, nor can it be isolated from other human activities. When an occupation is isolated from other interests, it loses its meaning and becomes routine

¹⁸⁷Educational Curriculum for Boys' Elementary Schools, p. 132.

¹⁸⁸Dewey asserts that physical activities have a great influence in facilitating mental and moral growth of students.

¹⁸⁹Chapter 23, pp. 306-20.

busywork. At the same time a person's vocation distinguishes him from other people, yet he does not lose his individuality in the process.

Insofar as education and vocation are concerned, all various problems regarding the connection of thought with bodily activity, of individual conscious development with associated life, of theoretical culture with practical behavior, and integrating one's livelihood with the worthy enjoyment of leisure--all should be brought into focus and put under critical consideration. Dewey calls for a vocational education consistent with these goals and ideals. The business of education is to safeguard against the tendency of developing skill and efficiency at the expense of meaning. He carefully distinguishes vocational education from what he terms a trade education, for trade training is too often narrow. The latter would contribute to a perpetuation of a regime of liberal or cultural education for the few and a technical education for the rest of the masses carried on under the control of the privileged few. This, should it be approved, would make the school an agency for transferring traditional divisions of labor-leisure, culture-service, directors-directed into a society which should, according to Dewey, be democratic. Being democratic in his philosophy, Dewey emphasizes the social-humane ends of the economic-industrial system. For man to him is no mere tool for economic or industrial exploitation. Rather, industry has to be used only for human good and the workers should participate in determining what is produced and how it

is produced. He argues that people need to identify or find a calling which is meaningful and fulfilling to them. Labor should meet our needs, not demean us. Many people, Dewey argued, are condemned by economic necessities to do things irrelevant or meaningless to them. Dewey says, "nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling."¹⁹⁰ Thus he argues not to develop a vocational program which tends only at perpetuating the inherited or existing situation, which stands on a dualistic base, inconsistent with human needs. Schools, therefore, should work for social alteration by a gradual modification and development of individual minds, individuals who are capable of choosing their own vocations with sensitive regard for the well-being of those who share their common interests.

To the newly developing nation of Arabia, words such as vocation, occupation, industry, and labor are quite new in their modern, complex implication. This new meaning came to the country in the early 1950's, when some measures of modernization were adopted in areas of administration, politics, and education. Prior to that time, people lived a relatively primitive life, scattered in a hostile environment that often forced them to engage in spontaneous vocations not necessarily acquired through choice. Due to sudden wealth, some expansion of education, and some international intellectual influence

¹⁹⁰ John Dewey, Democracy and Education, p. 208.

upon Arabian society, especuallly during the last two decades, new social classes have emerged. There are now three major classes in Arabia. The first, an extreme minority, acquires wealth mostly by being politically in charge. The second, the emerging middle class, also a minority, is composed of the young intelligentsia and merchants who acquire wealth through individual persistence. The third, and by far the majority, is that group of people who simply work for a living out of necessity. Differences among these three classes gradually are sharpened as the second class grows through education and becomes aware of the class distinctions. Education in Arabia is largely responsible for reshaping Arabian social patterns from a non-class system into a class oriented society.

This social change started as early as 1943, when the government opened the first non-mosque or Katateeb school of Dar Et-Tawhid (still, however, a religiously oriented school) chiefly for the people of provinces other than Hijaz. The total enrollment of this school was 21 students in 1943 compared with 497 in 1962.¹⁹¹ During the early years of this school, the government drafted students by force, especially from towns and villages of Najd, the middle province.¹⁹² Most people at that time were not oriented toward class, occupation, or vocation, for they were traditionally living a simple, co-operative, and apparently satisfying life. But as Dar Et-Tawhid

¹⁹¹ Alfred Thomas, Jr., Saudi Arabia, p. 59.

¹⁹² The Hijaz were aware of the implication of modern education long before the formal establishment of the last Saudi state in 1932.

continued to produce students who were to complete their higher education in religious Shari'a College at Mecca, other educational institutions were opened for the purpose of creating a working class--a class not necessarily technically skilled, but rather a class of bureaucratic intellectuals who were substantially nonproductive in an industrial sense. The emergence of this bureaucratic (second) class has, more than anything else, sharpened class differences in modern Arabian society. And as this new bureaucratic phenomenon develops, Arabian society is becoming more artificial and the older cooperative society is withering.¹⁹³

People now are aware of the impact of education upon their economic lives. Hence education is sought by most people, not for the sake of knowledge necessarily, even in the most religious institutions, but because of job prospects or possible prestigious occupations. Competition and self-serving ambition have become a sad phenomenon among the emerging classes. People of all levels of education are in a full scale race among themselves to get a job with higher salary, regardless of their qualifications for the job, or the quality of the work itself. Therefore, dissatisfaction has become a way of life to the majority of the educated people. It is not strange now in Arabia to see a man who is a graduate of a religious institution

¹⁹³ Before complex modernization was introduced to Arabia, people by necessity of life were poor, but humble and extremely generous to each other. Less than a quarter of a century ago, when a man of financial straits wanted to build a house for himself, people of his town supplied raw materials and lent their labor and time free until the house was ready. Now this custom is found only in some poor isolated areas.

yet occupying a top position in the Ministry of Agriculture, the Ministry of Social Affairs, or even the Ministry of Education. The same man who may today be in the Ministry of Education may become an Interior Minister tomorrow. This does not mean that he is looking for self-fulfillment or professional fulfillment, but rather that he is looking for a higher paying or more prestigious position.

Some 161 industrial, agricultural, and commercial technical schools have been established and under the rule of the Ministry of Education for some time now.¹⁹⁴ Graduates of these technical schools, after completion of their required training, come to the Ministry of Education seeking jobs relevant to their specialization.¹⁹⁵ But since the Ministry had no definite objective in establishing such technical institutions, it has found itself unable to provide graduates with adequate jobs, and has had to seek the help of other Ministries in hiring them as clerks even though they were not trained for such jobs. This means that a young man who is trained in a technical school to be a mechanic, a mason, electrician or a carpenter,¹⁹⁶ is forced into a clerical position with which he is neither familiar or trained. This is clearly contrary to Dewey's

¹⁹⁴Statistical Yearbook, pp. 51-2.

¹⁹⁵Now these schools are being phased out because there are no jobs available for their graduates.

¹⁹⁶Because of the country's financial distribution it is extremely hard for such 'common' specialists to find positions. The citizenry cannot, in general, afford to hire a tradesman; only the government has both the need and the finances to hire skilled workers. But the government has needs for only a relatively small percentage of the total number of graduates.

warning against condemnation of people to do what is not meaningful or fulfilling to them just because economic necessity requires them to do so. Ultimately, as these patterns of social misconduct are nourished under present circumstances, a social collapse may parallel expansion of modernization in contemporary Arabia. This is not a mere capricious premonition of what may happen to the social texture of modern Arabia. When serious maladjustments such as favoritism, nepotism, and bribery, along with economic confusion, become a main part of a nation's life, especially a developing nation, it is easy to predict what might be the end for such a nation. Arabia now is as far as ever from understanding industrialization as well as the main theme of vocational education as Dewey has described it. The Basic System document views the objective of vocational education so narrowly as to provide the country with trained laborers. These workers have acquired the correct faith of Islam and its character, that should presumably enable them to perform their duties in a competent manner.¹⁹⁷ This stereotyped approach to the idea of vocational education is not strange to Arabian educational planners who always predetermine the value of any educational concept or subject according to the overall religious philosophy of the state. Such an approach is not compatible with Dewey's point of view. To determine some future occupation, Dewey thinks, for which education is to be a strict preparation, is not only arbitrary but endangers the possibilities of present development. It

¹⁹⁷The Basic System. . ., p. 14.

reduces the adequacy of preparation for future satisfactory employment and hampers further growth by enforcing rigidity. Such predetermination develops skills at the expense of the qualities of alert observation and planning that makes the occupation intellectually rewarding. Even worse, thinks Dewey, it leaves the individual in a permanently subordinate position. In short, vocational education of youth must be such that it engages them in a continuous reconstruction of aims and methods. Education should acknowledge the full intellectual and social meaning of a vocation. And above all, it should train powers of readaptation to changing conditions so that future workers do not become blindly subject to a fate imposed upon them as is often the case in contemporary Arabia.

Educational Psychology. Besides being an eminent philosopher and educator, John Dewey is no less a psychologist. His earliest work was a book titled Psychology (1886) which was considered the first of its kind on the subject written by an American scholar.¹⁹⁸ His major theme in that book was to apply modern scientific discoveries on psychophysics, memory, thinking processes, and other aspects of man's intellectual life. He defined psychology as the study of adjustment to the environment, and emphasized the coordinated activity of the total organism and the use of the mind as an instrument in meeting the practical problems of life.¹⁹⁹ This new

¹⁹⁸ Robert Goldenson, The Encyclopedia of Human Behavior, (Garden City: Doubleday & Co., Vol. I, 1970), p. 326.

¹⁹⁹ Ibid.

interpretation of the meaning and function of psychology in human life grew as Dewey developed his instrumentalism, which he applied educationally at his famous laboratory school at the University of Chicago in 1896. This school, as he put it, was devoted to "the problem of viewing the education of the child in the light of the principles of mental activity and processes of growth made known by modern psychology."²⁰⁰ While Dewey emphasized the importance of thinking processes, he also stressed the need for expanding the teaching of sciences, which he considered the best means for promoting social progress. In another book, How We Think (1910), Dewey linked his idea of the thinking process with the teaching of science in schools, showing that the most effective procedure for solving any kind of problem is to go through the same steps that are applied in scientific method, i.e., defining the problem, constructing a hypothesis, and testing the hypothesis empirically. This, as was discussed in Chapter III of the present paper, is in accordance with the inductive method in which truth is viewed as relative and constantly modifiable as new scientific discoveries are made.²⁰¹

Such an interpretation of the meaning of psychology, linking it closely to the inductive method, is something unthinkable to the traditional Arabian educational planners. It contradicts their firm belief in an absolute supernatural world which cannot be apprehended by man's experience, and it

²⁰⁰Ibid.

²⁰¹Ibid., p. 327.

disrupts their fatalistic approach to the problems of their worldly life. Words and phrases like "Kismet," "put your trust in Allah," "this is my fate," "destiny," and "Ma'alish" (it is all right), reflect how the principle of predetermination has affected Arab life even in this day of scientific discoveries and wonders. This does not mean that psychology as a subject is ignored in modern Arabian education. The contrary is apparent. It was introduced to schools as early as the 1950's. As a school subject, when psychology was adopted in the Arabian educational system it was not met with a storm of opposition from the conservative Ulema as in the case of geography. Probably, since psychology was a relatively new subject with which they were unfamiliar, they did not raise a voice in opposition although they were skeptical of the value of such a subject. But the problem does not lie in whether or not the religious Ulema object to teaching psychology. It lies rather in the way it is being interpreted and taught. Elementary teacher training institutes and colleges of education may teach psychology, but they must teach it in a peculiar way. The author's own experience, past and recent, may explain how this subject is being treated in both the secondary schools and the colleges of Arabia.

It was in the year 1958 that the author was introduced for the first time to the study of psychology. After a long introductory lecture by the teacher as an effort to prepare students for the planned materials, he became more specific. He defined psychology this way: "Psychology," said the teacher,

while holding the Ministry of Education's official psychology text, "is the study of the human inner soul, which is full of several feelings, imaginations, and emotions."²⁰² Then he presented his students with the historical development of the subject, mentioning the roles of Herbart, Rousseau, Pestalozzi, Froebel, Darwin, and others who contributed to the emergence of psychology as a science. And as the year went by, he described the many divisions of psychology--educational psychology, criminal psychology, political or social psychology, and so on until the end of the year.

Surprisingly, the same thing was offered to the author again on the college level. At the College of Education in Mecca, a professor of psychology holding a doctor of philosophy degree taught psychology the same way the secondary teacher had handled the subject, with the same narrow descriptive approach. Only one thing was different at this time. That was more emphasis upon educational psychology, which was studied in some detail. Since it was a teacher's training college, the teacher thought it was necessary to stress this one division of psychology. He divided this specific branch of psychology into many subdivisions as well. First there was what he called the psychology of infants, then adolescent psychology, maturity psychology, and finally adult psychology. Herbart, among other psychologists, was taught again, but in college, he was distinguished from others for he initiated his famous and most

²⁰²The word psychology is translated into Arabic to mean the 'science of the soul,' ILM Annafs.

important discovery in education--the five formal steps, which the teacher called the "most effective theory of instruction."²⁰³ After two years²⁰⁴ of studying this type of psychology, one may leave college with the impression that these five formal steps are the only way to teach a subject. But after coming to the United States, the author found much criticism of such an approach to instruction, especially in the pragmatic-minded educators. Dewey challenges these formal steps on the ground that thinking occurs only when the problem is real.²⁰⁵ But the special weakness of this method is that the Arabian psychology teachers used to stress its applicability to all types of teaching, in the lesson of skill, and in the appreciation lesson, as well as in the thought lesson. This does not mean, as the Foundations of Modern Education suggested, that Herbart should be discredited.²⁰⁶ Herbart must be appreciated at least for developing a more complete educational psychology and technique of classroom instruction than his predecessors. His work has led to a better understanding of educational psychology and methodology.

The point here is not to argue for or against the five

²⁰³These steps are: preparation, presentation, association, generalization, and application. Incidentally, they were not of Herbart's own making, but rather of the National Herbartian Society, in 1892, although based on Herbart's philosophy.

²⁰⁴This is a four year college but psychology is a two year course.

²⁰⁵John Dewey, Democracy and Education, p. 212.

²⁰⁶Elmer Wilds, Foundations of Modern Education, p. 381.

formal steps, but to shed more light upon the Arabian approach and treatment of the fast developing subject of psychology. During the summer of 1971, the writer of this study was on a visit to Arabia, and he found that the old psychology professor is still teaching this subject as he used to do years ago. The blight upon present Arabian educators, although they are often highly qualified with advanced degrees, is in their complete dependency upon what they learned while in school a quarter of a century ago. In some cases they rely upon distorted translations of some Western scholars' works in fields including psychology. This has caused great damage to Arabian educational development. Students in many instances study absolute theories, not only in psychology, but in biology, chemistry, and other physical sciences. This means that Arabian scholars are primarily receptive rather than creative. Until now the Ministry of Education has had no specialized psychologists who had any voice in the heavily religious curriculum which the Ministry prepares for its schools. The two major secular universities at Jedda and Riyadh have no separate psychology departments except in their colleges of education, and there dedicated only to the traditional teaching of translated materials of the previously mentioned Western scholars. According to the Ministry of Education's Statistical Yearbook, 1971, the country has 1257 registered students who are blind, deaf, or dumb. Neither the Ministry nor the departments of psychology in the colleges of education have so far pioneered any study related to their problems. The psychology of vision,

visual perception, basic correlates of the visual stimulus, psychology of hearing and deafness, and time perception, are only a few possible topics in which the Ministry or the colleges of education may engage themselves in order to help these hundreds of handicapped students to help themselves learn to live as dignified a life as possible. The Ministry of Education and the colleges of education could, in addition, give attention to a type of research related to their normal students' daily problems. Topics such as ontogenetic development, the genetics of child behavior, growth curves, motivation, emotion, drive and rewards, learning and adjustment, animal studies of learning, cognitive processes, speech and language, and many many others, could be studied and researched to seek cures for countless educational problems in Arabia today.

If such studies and experiments could be attempted on the local problems of education, Arabia might one day come to the realization that many of its educational practices have no relevance to the child's own interests and needs. Arabia might come to agree with what Dewey proposes, that learning takes place most effectively when the individual feels the problem as a problem, and then moves to clear up his perplexity through active and deliberate participation in the process of solving his problem. And finally, Arabia may come to understand that the function of the school is not to prepare ready made subjects to be poured into the minds of the pupils, but rather to supply the students with direct experience and active inquiry

into things helpful to them and to the larger setting of their community.

An approach of this kind should help Arabia to get on the path of self-direction through self-reliance. And psychology, in its true meaning, should assist Arabia in adjusting to its environment, with its members using their minds as the principal instrument in dealing with the practical problems of their lives in that environment.

Method of Instruction

From the foregoing discussion of the various phases of Arabian education, it should not be arduous for the reader of this study to predict the nature of instruction in Arabian schools. The analysis of psychology shows how the formal Herbartian five steps are closely followed as the best method of teaching a subject. According to newly published Intermediate and Secondary Schools Regulations, a teacher must submit to his school master a preparatory ledger for each class he teaches, showing that he practices the formal five steps.²⁰⁷ After careful inspection, the principal signs it and returns it to the teacher, who is obligated to carry this plan as long as he is in school. This is to avoid possible embarrassment from the Ministry's inspectors, who make occasional visits to the schools, and who may rebuke both the principal and the teacher for not following the Ministry's regulations. The

²⁰⁷Intermediate and Secondary Schools Regulations, Ministry of Education Publications, 1972, p. 8.

teachers and principals working in secondary schools are usually college graduates, but are not necessarily trained as educators. Therefore they accept and practice whatever the Ministry of Education may order them to do, on the grounds that the Ministry has experts who always know better. This is in spite of the fact that the Ministry itself is run by only a few people, people who themselves are the product of one of the religious colleges in which they had little scientific and up-to-date educational training. Hence, such an idea as the Herbartian theory of instruction may have filtered to Arabian education through the many Arab advisors who came from other Arab states, especially from Egypt, and who themselves inherited what the American Herbartian Society had to say long before the advancement of contemporary educational psychology.

Teachers on the elementary school level are required to conform to the same theory of instruction as their peers on the secondary levels. But to add to the already discussed deficiency of the secondary schools, personnel and teachers in the elementary schools have no college training of any kind. They are graduates of a three year (recently changed to a five year) teacher training institute, in which they enroll after completing their elementary school education. This makes it even more difficult for elementary educators to use their imagination in the selection of a genuine, adequate method of instruction. Consequently, they have no option but to accept the Ministry of Education's dictates.

This is only a look at the official view of the 'best'

theory of instruction, but what actually takes place in the classroom is altogether different. While teachers of secondary or elementary schools are required to submit a ledger to their superiors, each actually follows his own method, which puts him in a real command position in his classroom. Teachers, therefore, give priority while teaching to a "how to control method" instead of giving attention to the quality of instruction and the relevance of subject matter. A teacher's success is usually measured by his ability to dominate his students by any means. This allows rigid and dictatorial methods of instruction to be part of Arabian school life. Students are expected to go to school only to learn whatever the Ministry of Education had determined was appropriate. Hence, they must obey any and all regulations the school imposes on them. Any disobedience by students is met with the harshest measures. The Intermediate and Secondary Schools Regulations document lists some rules and standards for dealing with students. The following items are among those listed as serious transgressions:

- Smoking.
- Leniency toward practicing daily prayers.
- Leniency toward practicing other Islamic teachings.
- Disregarding or interfering with the rights of a teacher or of school personnel while implementing regulations.
- Possession of books, magazines, papers, or pictures which are not in concurrence with Islamic teachings.

If a student is caught committing any of these various offences he may be punished in a number of ways:

- Corporal punishment and verbal scolding.
- Deduction of at least ten percent of the total marks the student may have in his final grades.
- Complete expulsion from the school if the 'crime' is considered to be extreme; as embracing ideologies

other than Islam, or becoming involved in politics differing from the State's own philosophy.

Principals, teachers, and school controllers often carry and use sticks inside and outside the classrooms as a way of creating order in the school environment. Parents rarely become involved in a school affair. Some families view school as the best way to get rid of their children for some part of a day. A well known story which circulates among people in Arabia is the following:

Once a child went home crying and complaining to his parents that his teacher had beaten him during school; he told his father he would not go back to school the next day. Instead of discussing the problem with his child or with the school, the father said: "the school is never wrong my son; maybe you deserved the punishment. You did not memorize your lesson, did you?" The next morning, the father took the child, against his will, to the school. What he said to the principal was this: "Here is my son, take him flesh and bones and send him back to me mere bones if you wish. He is yours."

This unique attitude seems unbelievable in modern times. But in a nation where the rate of illiteracy may reach as much as 95 percent of the total population, this story accurately reflects public attitudes.

A typical Arabian school class period can be described this way:

When a teacher enters his classroom, students usually stand up to show their respect and obedience to regulations. After sitting down, the teacher may start his class by examining his students on memorized materials introduced during the previous class. He asks them one after the other to cite from memory, then if someone happens not to have memorized his lesson, the teacher might ask the student to leave the class, or stand up for the whole period in a corner with his book or his hands on his head. Or he might send the student to the principal to be given a few blows, if he chooses not to do it himself. If the teacher

is to introduce new material, he asks for previous assignments--homework. Again, if one of his students failed to bring his homework the teacher may strike him with a stick, stand him in the corner, or send him to the principal for verbal or corporal punishment.

Although the foregoing discussion accurately depicts the extent of the Educational Ministry's control, teachers both in elementary and secondary schools are often not capable of understanding and implementing the five formal steps of instruction. Instead they often practice a very rigid, traditional method of instruction emphasizing mechanical-recitation procedure in class. Therefore, teachers spend a great deal of time in seeing that their students conform to this ancient method. Quizzes and final examinations become the ultimate goal of method in Arabian education in measuring students' skills in memorization. Again, the author's most recent experience may demonstrate this point. Last summer, in 1972, when he arrived in Arabia for a visit in the middle of final examinations for elementary school students, a sixth grade nephew in the family was not studying as his brothers and sisters were. When asked for the reason, the child replied: "Because I'm memorizing the whole book for tomorrow." Being shocked and curious, the writer asked his nephew to bring his book. It was a book of the Prophet Mohammad's Hadith (sayings). The author opened the book and asked the child to cite a Hadith after being given the general meaning of it. But the boy could not recall the Hadith, for he was asked to cite in a way unlike that in which he was taught at school. Instead he asked to be given the number of the Hadith, as they have over

fifty Hadiths in their book, numbered in order. Seized with astonishment, the author began to read out numbers at random, and the boy cited correctly all the Hadiths for which he was asked.

Teachers rarely encourage their students to think for themselves, or to pursue a free discussion in their classrooms. Apparently, since they were not themselves trained or prepared in the free inquiry method before becoming teachers, they fear that students may embarrass them and jeopardize their reputations. Teachers, along with other school officials, are prohibited by state law from discussion of issues such as politics, which are considered irrelevant to the predetermined subject matter at hand.

On the higher education levels, the method of instruction is no better than what has been described in the secondary and elementary levels. It is not an exaggeration to state here that teachers at all Arabian colleges and universities spend most of their time in class dictating subject matter to their students. Little time is given to analysis or discussion of the dictated materials. Memorization again is heavily emphasized in colleges just as it is in the lower schools. Here also, final examinations at the end of the year are employed to measure student skill in memory work.

The reason for dictation of materials seems to be generated by the obvious scarcity of up-to-date books, information, materials, and qualified personnel, which may allow higher institutions to engage their students in a true spirit of

inquiry and to more direct problem solving methods. It is a bitter fact that libraries at all Arabian educational institutions cannot install books or periodicals which might oppose the present social structure of Arabia. Continuous acquisition of even purely scientific books does not exist, for there is no guarantee of financial funding to libraries in spite of the apparent wealth of the nation. Religion even interferes sometimes in deciding how to teach a subject. Autopsy, for instance, is forbidden in the College of Medicine at Riyadh University. The religious Ulema consider it to be an insult to human dignity to perform an autopsy on a Moslem body--even if a person volunteered his body while he was still alive.

These instances of religious and political interferences do have a direct influence upon modern Arabian methods of instruction. If libraries cannot provide books which are needed for a subject, teachers have no choice but to dictate lessons to their students. And if a teacher is not allowed to perform an experiment, as in the case of autopsy, he would have no alternative but to teach his students a collection of abstract facts. This is because the Arabian mind is still committed to the absolute idea of deductive method. Thus Arabian scholasticism is employed to subordinate every aspect of modern life to Islamic theology.

Now an analysis of what has been said so far about Arabian method of instruction should make it clear that Arabian schools do not follow one method of teaching, but rather two. The first is the official Ministry of Education method, which advocates

the nineteenth century Herbartian Society's five formal steps, and which is practiced by teachers only in the presence of the Ministry's inspectors. The second, the most used method, is the instructor's own ritualistic technique of teaching, which each initiates in his own way in order to be in complete control of his class. Neither method can be judged adequate when compared to Dewey's pragmatic method of instruction. Dewey rejected Herbartianism for it does not take into consideration the instrumentalistic approach that sees learning as occurring most effectively when students visualize a problem as a problem and move to clear up their perplexity through a deliberate process of active participation. Furthermore, Dewey would object to the second improvised method for it is rigid and most unscientific. It does not even have the redeeming quality of the five formal steps. It narrowly advocates severe punishment, physical or otherwise, as a means of creating a well disciplined student. And it conceives of discipline as overall obedience to school regulations, teacher's wishes, and memorization of a pre-determined subject matter. It neglects a very concrete principle in Dewey's philosophy, namely, interest and direct involvement in relevant experiences. It assumes, to note a criticism from Democracy and Education, that all minds are alike--therefore, it subordinates students to a mechanical uniformity which makes learning painful for it asks students to put forth effort without reason.

Dewey developed his problem solving method purely as a scientific approach, but he did not recommend it as a systematic, unqualified method of instruction. Method to him was

both reflective procedure and art promoting action toward intelligent ends. In Chapter 13 of Democracy and Education, he pointed out that it is false to suppose that students can be supplied with models of method to be followed closely in a particular subject. What is required, rather, is that every person shall have an opportunity to apply his own powers to meaningful activities. Imposing a uniform general method upon everyone breeds mediocrity and suffocates the distinctive quality of the many. For this reason and many others Dewey was profoundly concerned with method. In dealing with subject matter, he recommends a method which is characterized by qualities of its directness, open-mindedness, single-mindedness, and responsibility.²⁰⁸

Confidence may be a good synonym for what Dewey meant by directness. It denotes straight-forwardness of the individual as he approaches what he has to do. It denotes unconscious faith in the possibilities of the situation. Open-mindedness means accessibility of mind to every and any consideration that will throw light upon the situation that needs clearing up. And it means subordination of childlike attitudes to more responsible ones. Single-mindedness means completeness and unity of purpose. It is equivalent to mental integrity, absorption, engrossment, full interest and concern with subject matter for its own sake. And responsibility means the disposition to consider in advance the probable consequences of any projected steps and deliberately to accept them.

²⁰⁸ John Dewey, Democracy and Education, p. 208.

If Arabian intellectuals shrewdly apprehend the nature and function of the Deweyan method of instruction, the historic Arabian dualistic approach to teaching and learning will be replaced by a more flexible, direct, responsible, single- and open-minded method of instruction. Such a method may give Arabian schools a chance to build a new image for themselves, to create a democratic and cooperative school atmosphere. Old formal and artificial divisions among teachers and students, students and administrators, and teachers and administrators will likely come to an end.

Arabia now is in the midst of an overall educational crisis. The country lacks clarity of vision, professionalism in administration, qualified planners, highly trained teachers, and a pragmatic political, social and educational philosophy. Mixed confusion over the unwieldy five formal steps and the old fashioned 'stick and chide' method of instruction are a reflection of the greater cultural crisis confronting Arabia today.

CHAPTER VI

SUMMARY, MAJOR FINDINGS, CONCLUSIONS,
AND RECOMMENDATIONS

The primary purposes of this last chapter are: to review the findings of the analysis made in the preceding chapters; to state the principal conclusions of the dissertation; and to make recommendations for Arabian education on the basis of the conclusions.

Summary

The present study was designed to identify and analyze how contemporary Arabian education has been impaired by traditionalism. Furthermore, this study was planned to find alternatives to the old norms and practices of the conservative traditionalism in light of the experimental philosophy of John Dewey.

The procedure used to conduct the study consisted of the following major steps: (1) locating and carefully examining the widely scattered and mostly non-objective materials dealing with contemporary Arabian education; (2) applying Dewey's experimentalism in an analysis of Arabia's decayed social and educational system; and (3) developing sound recommendations based on steps one and two so that the philosophy of John Dewey can be gradually and comfortably adopted as a constructive alternative for Arabian society and education.

This study is accordingly centered upon a systematic analysis of traditionalism, first through intensive inquiry into the present conditions of Arabian society, and then through a study of the historical origins of these conditions. This is followed by the development of an experimental reference based on selected ideas from John Dewey's social, political, and educational philosophy. The final portion of this study investigates examples of existing Arabian education in both their theoretical and practical aspects and analyses of these aspects in relation to John Dewey's experimental philosophy.

Major Findings

The major findings of this study are as follows:

(1) In Arabia, education as a concept is not viewed as a constructive process of living, but rather is widely recognized only as a preparation for future living.

(2) The principal aims of education in Arabia are heavily religious, intended for equipping students with the high principles and values of Islam in order to generate a spirit of loyalty to the Shari'ah through acquittal from all systems and ideologies inconsistent with Islam.

(3) Arabian schools are subject centered wherein priority is given to the mere injection of pre-arranged subjects into the minds of students.

(4) Schools are administered non-democratically. A successful principal is he who effects the most control regardless of the means he may employ.

(5) Verbal scolding and corporal punishment are the most commonly used methods for conditioning well-disciplined children.

(6) The officially recommended method of instruction is similar to the nineteenth century Herbartian Association's Five Formal Steps. The method that is actually in practice is one of individual teacher preference, a method which strongly emphasizes the memorization of predetermined subject matter.

(7) Deficiency in educational planning is one of the major problems confronting education in Saudi Arabia. No elementary school teachers have professional college training. They are products of non-collegiate training institutes approximately equivalent to the American junior high school.

(8) Academic freedom has yet to be introduced into Saudi Arabian educational institutions. Teacher associations cannot be established since they might involve politics or other activities prohibited by law.

(9) The highly centralized system of education has greatly hampered and complicated the development of education in Saudi Arabia.

(10) Saudi Arabian schools test their children to measure the volume of material memorized, rather than the analytical abilities which the children should have developed.

(11) Children's interests and individual differences are not considered in the development of subject matter nor in the teaching methods used.

(12) Saudi Arabia does not in any way utilize the latest

developments in educational method, but instead adheres to the five formal steps which are now seriously questioned by twentieth century psychology.

(13) The organization of subject matter, even in the case of religious subjects, is not relevant to the needs of the community, nor is it developed with attention to modern scientific knowledge. Children in the elementary schools are taught that praying to Allah in the Mosque will bring an end to a solar or lunar eclipse. Children are not given a scientific explanation or interpretation of the solar system, partly because the religious Ulema and many teachers themselves have not been comprehensibly grounded in a scientific world view. Thus educators will refer back to religious explanations and answers to physical phenomena.

(14) Morality is taught and explained principally in terms of religious implications that are coincident with the designated aims and purposes of education in present Arabian society.

(15) Even in view of all the above findings, Arabia should be commended for one kind of educational progress. Arabia has expanded educational facilities very rapidly over the past few years in an attempt to educate more and more people. Ministry of Education figures indicate that one new school is opened in Saudi Arabia every three days.

Conclusions

The following conclusions are based upon the evaluation

of data obtained in this investigation relative to the problem of traditionalism and its effects on contemporary Arabian education. Emphasis is on the results of a comparison between these findings and the philosophy of John Dewey.

(1) Within the limitations of this study, the analysis of data has indicated confirmation of the effect of conservative traditionalism, which has developed during the last two centuries of Arabian history, upon the general social, political, and educational conditions of contemporary Saudi Arabia.

(2) The specific analysis of material in Chapters IV and V indicates little prospect for reconstruction of educational conditions in Arabia in the immediate future.

(3) The overall analysis of data discloses the absence of an innovative educational and social philosophy in Arabia which might move Arabia out of traditionalism and towards a progressive social order.

(4) The analysis of data in Chapter III provides a possible solution to the perplexities of contemporary Arabia. This chapter contains selected principles from John Dewey's experimentalism. This is a philosophy with universal appeal which seeks to help man deal intelligently and in a constructive fashion with his immediate problems. The analysis of Arabian educational practices in the light of Dewey's experimentalism indicates that if Arabia would adopt this philosophy and apply its principles to education, the society could rapidly extricate itself from its present disabilities.

Recommendations

On the basis of the major findings and conclusions of this study, the following recommendations are proposed:

(1) Full recognition should be given to philosophies and systems other than Arabia's own. Such a deserving set of concepts is Dewey's educational and social philosophy, which should prove to be of great value to Arabian society.

(2) An immediate reorganization of priorities should be effected in Arabian society, including foremost a reconstruction of education in the light of Dewey's experimental philosophy.

(3) Restraint should be exercised to limit the emphasis upon religion as the main purpose for Arabian education.

(4) All religious colleges and institutes should be abolished and law colleges should be established in which a new interpretation of Islamic law could take place and different schools of legal thought could be studied.

(5) The numerous educational agencies, such as the Al-Ishaikh Institutes, should be dissolved and a single administrative body should be created to govern all educational facilities. This move would have three effects: first it would coordinate educational planning to better provide for the future needs of the nation; second, it would effect a cost reduction by providing for a single group to perform the functions currently performed by several; and finally this move would reduce the influence held by the religious Ulema.

(6) The elementary and secondary teacher training institutes

(which have graduated over 12,000 non-experimental minded teachers)²⁰⁹ should be abolished and a scientific and consolidated college of education should be created.

(7) The Ministry of Education and the country's major educational districts should be decentralized and a reasonable degree of autonomy should be granted to individual schools so that they may become more self-directing. This is necessary because no single controlling body can effectively assume total responsibility for numerous schools when each must operate under different environmental conditions.

(8) Ad hoc educational planning, which the country has been practicing since the Ministry of Education was established in 1953, should be eliminated. A new era should be initiated and committed to well funded and well planned constructive educational programs based on the fundamental ideas, problems, and possibilities of the nation's life.

(9) The use of the school as a place where students are taught predetermined subjects, and where some families send their children primarily to be free of them for most of the day, should be rectified. Specifically, the school should be an active social institution of redirecting social patterns and shaping the future of the community. This could be achieved if the public were educated to the important role education plays and the affect it has on the lives of the people. Hence would follow respect for educators and their

²⁰⁹ Statistical Yearbook, 1970, p. 45.

profession, and schools could execute their social responsibilities in an atmosphere of mutual understanding and acceptance.

(10) Elimination of the heavy religious orientation of subject matter, and the adoption of Dewey's concept of the subject matter of education as meaningful only when it supplies content to the existing social life, should be effected. Being an underdeveloped country, Arabia's most challenging problem is not how to preserve her religious faith, but rather how to cope with the enormous environmental problems including how to acquire contemporary science and technology necessary for creating wholesome qualities of life in all fields of endeavor.

(11) Assurance of an academic freedom, in which students, teachers, and institutions may conduct research and pursue issues of interest, should be given. This academic freedom should be extended to libraries, allowing them to acquire any publications that might promote educational development, whether or not that publication conforms to existing political, social, or religious standards.

(12) Regressive corporal punishment should be prohibited and a democratic and cooperative school atmosphere should be established in which fictitious barriers among administrators and teachers, or teachers and students, may be abolished. This will create free and courageous students and institutions capable of bearing their responsibilities for the common good of all. Discipline is not punishment. Dewey insists that a

disciplined person is he who is trained to consider his actions and undertake them deliberately with no fear or threat of any kind. To implement this idea would have a highly constructive influence on Arabian education.

(13) The five formal steps method of instruction should be abolished and a more flexible method adopted which is aimed at promoting students' genuine growth and intelligence.

(14) The examination system of Arabian schools should be reorganized. The present system is only a measure of a student's ability to memorize predetermined subject matter. Dewey maintained that examinations are of use principally in-so-far as they test the child's fitness for social life and reveal the areas in which he can be of the most service or in which he needs help.

(15) Coeducation is inevitable in modern education, but it is taboo in the present Arabian educational system. The reason for this is the fear that if such a principle were practiced, the result might be moral (sexual) chaos in Arabian society. The author recommends the immediate adoption of the principle of coeducation, but only on two levels for the initial transition period. The first is the elementary school level in which, from a sexual point of view at least, there should be no complications. The second is the college level since college students should be considered adults worthy of adult responsibilities. If this transition period does not prove detrimental to Arabian moral growth, coeducation should then be extended to all educational levels. Coeducation has

an undeniable humanizing effect upon students, an effect necessary if students are to develop in harmony and become responsible and useful citizens.

(16) The concept of morality should be modified from the absolute emphasis upon religious ritualism to a more pragmatically operative concept. This concept would permit an individual to learn to behave with a full capacity of freedom along with conscious control over himself and his environment. Further, he would have a responsible awareness of the rights of others and of the connections between his social acts and those rights. For, as Dewey has indicated, the moral and the social quality are in the last analysis identical with each other.

(17) It is further recommended that the present program of scholarships abroad be maintained and expanded not only for graduate studies but for undergraduate studies as well. This should be done with special emphasis upon scientific and professional areas of specialization, specialties which the country urgently needs for the establishment of a solid base for rapid development.

(18) Finally, it is recommended that more studies be made to promote ways of modernizing Arabia, enriching her schools, and freeing the great and latent capabilities of her people and her leaders.

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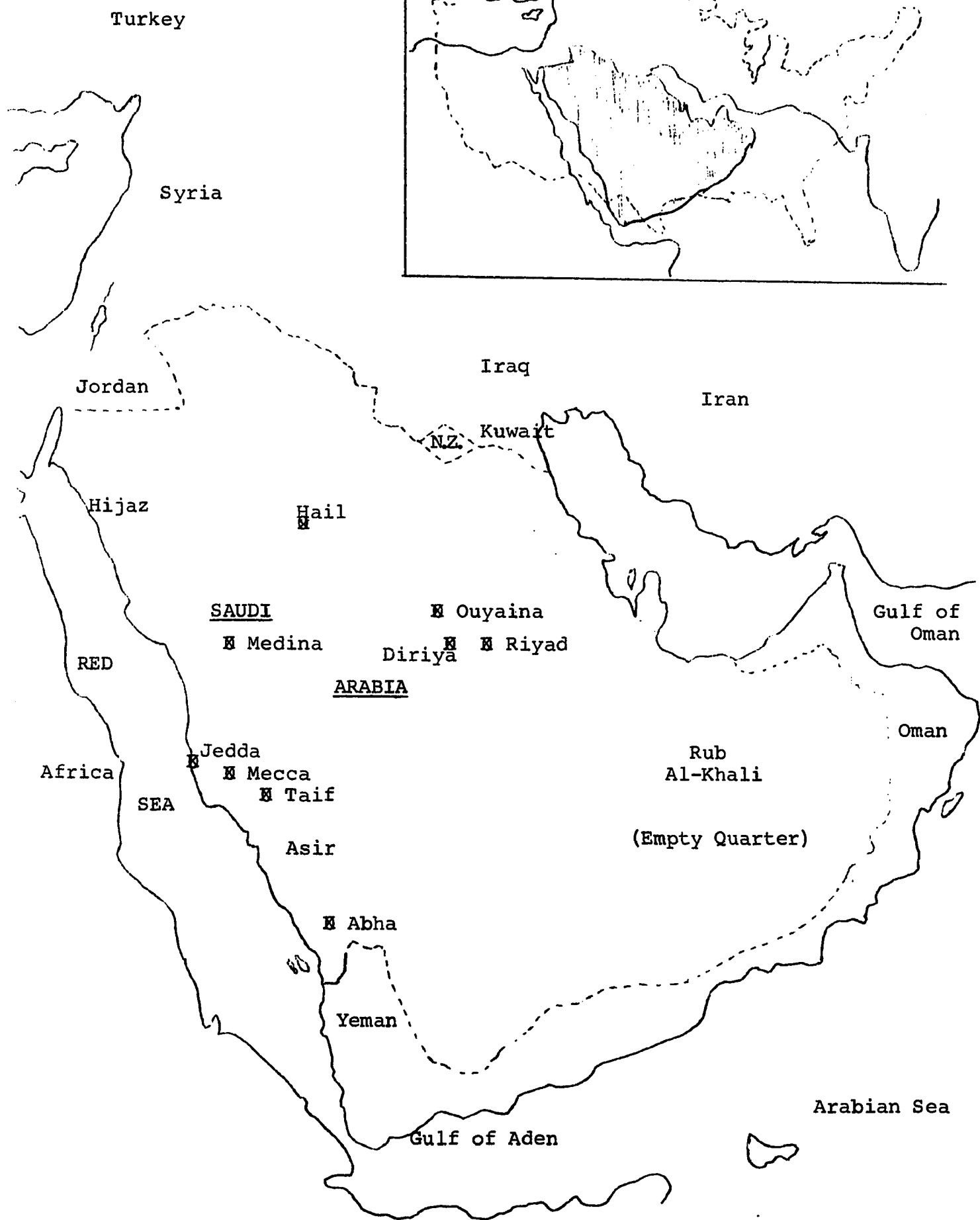
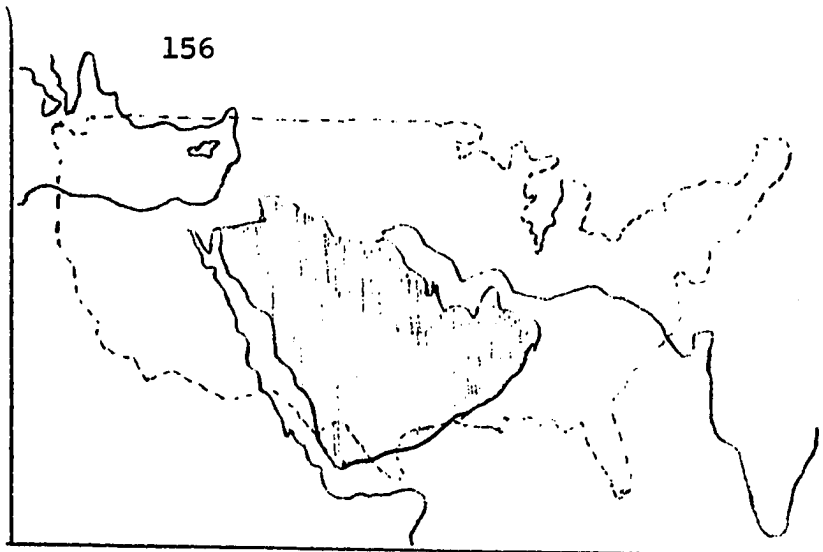
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APPENDIX I

GEOGRAPHICAL PROFILE

(Including a Map of Saudi Arabia, with an Inset Overlay Map
of Saudi Arabia and the United States)



GEOGRAPHICAL PROFILE

The inclusion of the map on the preceding page is principally aimed at giving the reader factual information on basic geographical characteristics of Arabia. Without such a map or information, the reader would be presented with names of many villages, cities, provinces, and other geographical terms-- i.e., Asir, Auyaina, Riyadh. . .--with which he is likely to be totally unfamiliar. It is hoped that the map will aid the reader in the discussion of Arabian educational thought and practices.

Legend:

Saudi Arabia occupies most of the Arabian peninsula with an area of 830,000 square miles and a population of 7.7 million (1970 estimate).²¹⁰ Rainfall generally does not exceed 100 to 300 millimeters (5 to 12 inches) per year.

The main provinces are Najd, Hijaz, Al-Ahsa, and Asir. Riyadh is the capital of Saudi Arabia since the destruction of Diriyah, the old capital, by the Turks in 1818.

Hail in the north is the capital of the house of Rasheed, who ruled in Arabia for some time during the period 1848 to 1921.

Mecca and Medina are the holy cities of Islam. Mecca was the capital of the Sharifs who surrendered to Ibn Saud in 1925.

²¹⁰The New York Times, Family Almanac, 1972, p. 779. But according to the 1966 government census, the country has only 3.5 million people.

Jedda is the present home for foreign missions to Saudi Arabia. Taif is the summer resort of the country and the summer capital for the government.

Abha is the capital of the Province of Asir which stands on a level of some 8,000 feet above sea level. Asir receives most of the rainfall of the country.

When compared in size with America, Arabia is one-third as large as the total size of the United States--or two-thirds the size of western Europe (see map inset).²¹¹

²¹¹Roy Lebkecher and Russell F. Moore, The Arabia of Ibn Saud, (New York: Comm. Inc.), p. 75.

APPENDIX II

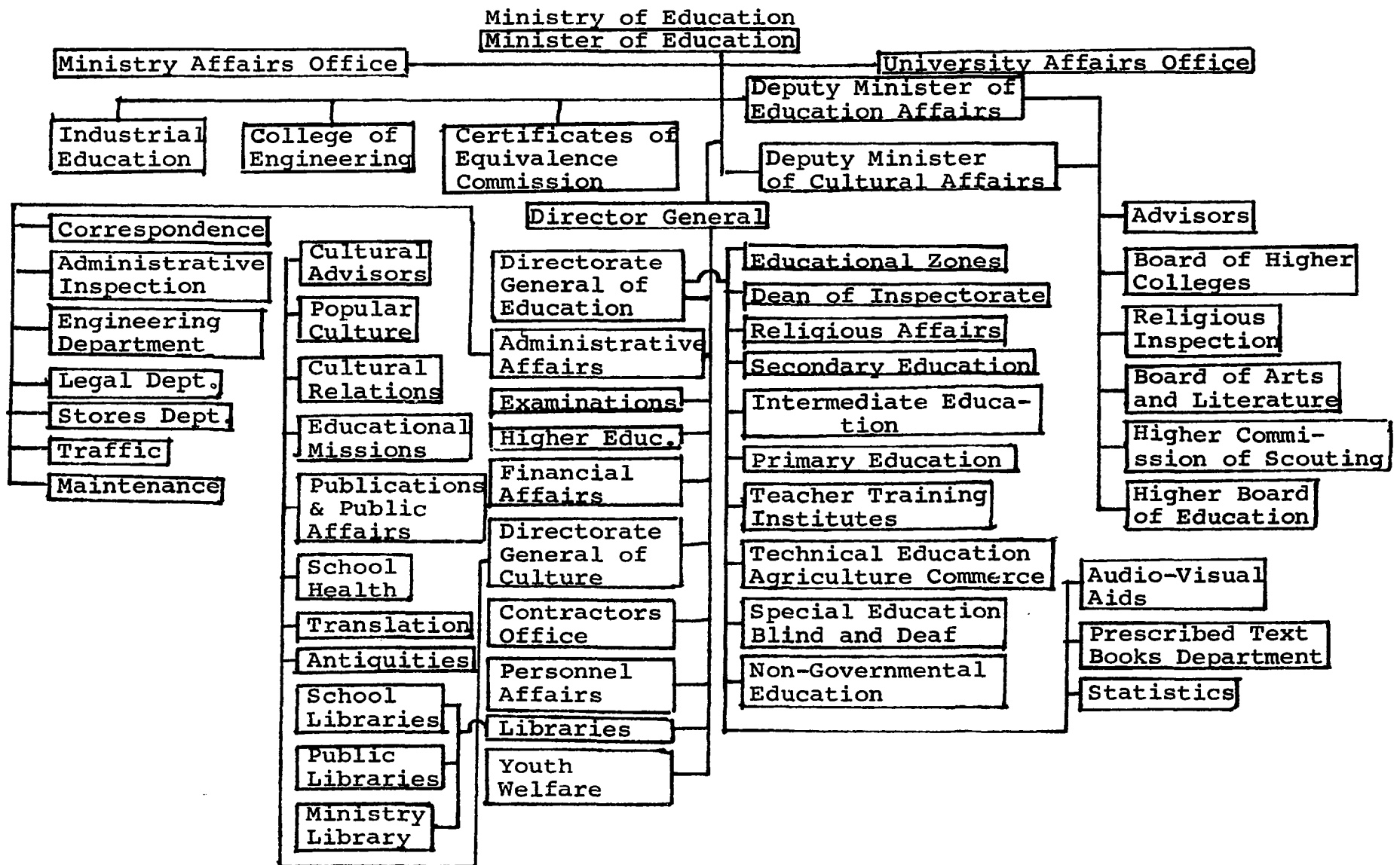
EDUCATIONAL STRUCTURE CHARTS²¹²

I. Organizational structure

II. Levels of education

²¹²Charts have been taken from: Alfred Thomas, Jr., Saudi Arabia, pp. 37-8; and updated by the author. Thomas was in Saudi Arabia in 1964-5 to do a study of the Saudi educational system.

DIAGRAMIC VIEW OF THE ORGANIZATIONAL STRUCTURE
OF THE MINISTRY OF EDUCATION IN SAUDI ARABIA



DIAGRAMIC VIEW OF THE LEVELS OF EDUCATION IN SAUDI ARABIA

AGE

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27																																	
26																																	
25	Doctor's Degree																																
24																																	
23	Master's Degree																																
22	<table><tr><td rowspan="4">College of Islamic Studies Bachelor's Degree</td><td rowspan="4">College of Educ. Mecca</td><td rowspan="4">King Abdul Aziz University</td><td rowspan="4">Petroleum College</td><td rowspan="4">Sharia College</td><td rowspan="4">Elem. Moslem Inst. Elem. Teacher Trng.</td><td rowspan="4">Secondary Inst. Dar et Tawhid</td><td rowspan="4">Riyadh Coll. of Engineer'g</td><td rowspan="4">Riyadh Univ.</td><td rowspan="4">Islamic Univ. Medina</td><td rowspan="4">Riyadh University College of Pharmacy</td><td rowspan="4">Second. Teach. Inst.</td></tr><tr></tr><tr></tr><tr></tr></table>										College of Islamic Studies Bachelor's Degree	College of Educ. Mecca	King Abdul Aziz University	Petroleum College	Sharia College	Elem. Moslem Inst. Elem. Teacher Trng.	Secondary Inst. Dar et Tawhid	Riyadh Coll. of Engineer'g	Riyadh Univ.	Islamic Univ. Medina	Riyadh University College of Pharmacy	Second. Teach. Inst.											
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17	Preparatory																																
16	SECONDARY SCHOOLS																																
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14	<table><tr><td rowspan="3">Theoretical INTERMEDIATE SCHOOL</td><td rowspan="3">Inter-mediate Schools of Commerce</td><td rowspan="3">Interme-diate Schools of Agriculture</td><td rowspan="3">Intermediate Trade Schools</td></tr><tr></tr><tr></tr></table>										Theoretical INTERMEDIATE SCHOOL	Inter-mediate Schools of Commerce	Interme-diate Schools of Agriculture	Intermediate Trade Schools																			
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10	PRIMARY - ELEMENTARY SCHOOL																																
9	KUTTABS IN MANY VILLAGES																																
8	(These Are Being Replaced By Government Schools)																																
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4	THE HOME AND THE KUTTAB																																
3	(Kuttab - Primary-Elementary Schools conducted in the Mosques in many of the small villages)																																
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