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South Africa's Orient Islamic Educational Institute and its integrated schooling system: A Review Essay.

Goolam Vahed & Thembisa Waetjen. 2015. *Schooling Muslims in Natal: Identity, State, and the Orient Islamic Educational Institute*. Durban: KwaZulu-Natal Press. xii-457 pp. Notes, Index, & Illustrations. \$40.00 (cl). ISBN 978-1-86914-292-6.

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Abstract

During the past three decades a few research projects in Southern Africa in general and in South Africa in particular have tried to capture the developments of Muslim education; some attempted to offer broad paint brush dimensions of this field, and others attempted to zoom in on case studies to help explore this neglected area. Of late, a few scholars such as Yusef Waghid, Nuraan Davids, and Zahraa McDonald made notable inputs by publishing book length texts on this theme.

Alongside their research important outputs is the co-authored text of Goolam Vahed and Thembisa Waetjen who are both Durban-based historians; these two scholars produced their beautifully illustrated text titled *Schooling Muslims in Natal: Identity, State, and the Orient Islamic Educational Institute* that was published by the University of KwaZulu-Natal Press during 2015. Since they produced what may be described as an extremely rich readable and informative text, this essay reviews their noteworthy publication.

Keywords: South Africa, Muslim Education, Indian School, Identity

0. Introduction

Over the past two decades only a few research projects on Muslim education in Southern Africa in general and in South Africa in particular have appeared; these may be attributed to the paucity of scholars trained in Muslim education or the lack of interest in studying this genre within the broad field of education. Despite this, there are a few papers and publications that were produced at intermittent periods and that filled the gaps to some degree. However whilst some of these (e.g. theses, conference papers, and articles) were of a fairly general nature, others looked at specific – now dated - case studies. Interestingly, quite a few graduates from the (now defunct) Department of Islamic Studies (circa 1974-1998) at the University of Durban-Westville

(now part of University of KwaZulu-Natal [UKZN]) in South Africa produced minor research papers and post-graduate theses that concentrated on Muslim education, and these theses devoted sections of their studies to some of the Muslim schools; among those who made inputs were A.S.M Asmal (1979) and Yacoob Abdul-Kader (1981). Other theses were also completed by researchers at sister universities that too demonstrated their interest in the subject, and here mention should be made of Mogamat Ajam's (1986) doctorate on Muslim missionary schools. These were further complemented by a few journal articles in, among others, the Cambridge-based *Muslim Educational Quarterly*, and book chapters that appeared in Yasien Mohamed et al.'s edited text (1991).

Even though some of these were laudable descriptive rather than critical pedagogical and analytical efforts, many more studies still need to be undertaken to have a full appreciation of this area of focus within the Southern African educational context. Over the past few years it was observed that a number of fresh studies such as theses, articles, and monographs appeared. Here, for example, Nuraan Davids (2012; 2013) and Zahraa McDonald's (2015) and contributions on Muslim education may be recorded. In addition, mention should be made of Yusef Waghid's *Conceptions of Islamic Education* (2011) that is indeed a critical philosophical intervention on this theme, and one should not overlook the University of Cape Town-based Abdulkader Tayob's project on Muslim education; one that is still ongoing. Along with two European scholars, Tayob (2013) co-edited a text *Muslim Schools and Education in Europe and Africa* that included studies on selected South African Muslim educational institutions that they, to some extent, compared to the European Muslim institutions.

Bearing in mind these noteworthy educational outputs and the current state of research on Muslim education in South Africa, one was delighted to have received UKZN Press' publication titled *Schooling Muslims in Natal: Identity, State and the Orient Islamic Educational Institute* for review; this text was painstakingly put together by Goolam Vahed and Thembisa Waetjen who are both Durban-based social historians. Whilst their work closely followed on the heels of the above-mentioned texts, it stands out as a significant contribution to South African education as a whole and South African Muslim education in particular. Tayob, whose pertinent comments appear on the publication's back cover, stated that these two scholars have given readers, 'a lucid and penetrating account of schooling Muslims in KwaZulu-Natal. It links an Indian Muslim schooling tradition to broader educational movements in public life, to local and global trends, all within a clearly articulated political context.' And Cape Town-born and Pennsylvania State University scholar Gabeba Baderoon, who was also quoted on the back flap, made the point that, 'This is a much-needed contribution to the scholarship on education, Islam and the shaping of identity in South Africa.'

One fully agrees with Tayob and Baderoon's respective observations, and in support of these this review essay intends to draw examples from this rich text's chapters in order to underscore the authors' remarkable inputs on Muslim education using the Orient Islamic Educational Institute (OIEI) as an important case study. But before dipping into the dense-

layered chapters that have been accompanied by extensive endnotes, the review first offers a few comments on selected concepts that form an integral part of the text.

1. Text's Theoretical Concerns:

1.1 A Significant Term: Islamic Education

Since selected concepts and their definitions are important components of texts such as this, one needs to briefly reflect on two of them because they help the reader to have a fairly clear view of the authors' arguments throughout the text. One of the first terms that the authors did not adequately address was that of 'Islamic education,' a term that is contained the school's title and that has been used throughout the text. The reason for raising this issue is based upon the premise that whilst the term 'Islamic Education' may be considered an acceptable phrase, scholars such as Farid Panjwani argued in favor of using 'Muslim Education' as an alternative term. Here one would like to bring the authors' attention to Panjwani's 2004 article in which he put forward his preference for the latter instead of the former term. The argument for 'Muslim Education' is premised on the fact that the use of the English descriptive word 'Islamic' is restrictive and not accommodating; it is a word that conveys the notion that there is only one specific approach that Muslims adopt towards education or any other related area of interest. Worded differently, it gives a homogenous rather than a heterogeneous understanding of the educational system in Muslim communities. In fact the point that is being made was clearly illustrated by the authors when stated that, 'According to most of our interviewees, the state-aided Orient School was a Muslim school, not an 'Islamic' school...' (p.275).

Vahed & Waetjen cogently demonstrated that the Durban Muslim philanthropists and the community were indeed concerned about the school's Muslim – by implication 'religious' – character and outlook (p.2) when it was 'officially' opened on 30 April 1960 by the province's administrator. They were aware of the varied approaches towards Muslim education and they were cognizant of the challenges that they (and others) encountered in wanting to implement Muslim educational programs in a predominantly secular non-Muslim environment. Despite the exigent issues that they faced, Vahed & Waetjen text illustrated in its chapter (i.e. Ch.6) on *Deenyath*, how the school skillfully dealt with combining the two educational systems. That aside and for this text, the authors would have benefitted from Yusef Waghid's earlier referred-to philosophical text that discoursed about the minimalist vis-à-vis the maximalist approaches to 'Muslim education.' And anyone who writes on or about 'Muslim Education' should, according to Ziyauddin Sardar's 'Critical Muslim' site (www.criticalmuslim.com), consult Abdul Latif Tibawi's (1972) *Islamic Education* that tackled, among others, the question of the secular vis-à-vis the religious and traditional vis-à-vis the modern in the Arab world in general and Muslim world in particular.

1.2 Other Concepts: From Institute to Identity

Whilst 'Islamic Education' remains a debatable term, the same can be said when employing the term 'Religious Education' (p.232); a term that was also used by the authors midway in their publication. Here they made reference to the term without explaining whether it was synonymous with 'Muslim Education' or whether it implied that 'Muslim Education' was a subset of this category. The question that crops up is: does the term 'Muslim Education' not imply that it is a form of 'Religious Education'? Once again, it was perhaps necessary for the authors to have briefly clarified the usage of this and other terms such as 'religious instruction' that appeared occasionally in the text. The same argument applies to other concepts that were used throughout the publication.

Here the word 'school', which has a slightly different meaning from the word 'Institute' in educational circles, should have been explained. Even though one is aware of the fact that it was the OIEI's founding fathers that chose the word 'institute' way back in the early 1940s and not this text's authors, one would like them – as the authors - to momentarily have stated the difference of their respective usages in this particular socio-educational historical context. In this regard, when the institution's Board during the late 1990s accepted the idea of OIEI becoming an independent school and when it was renamed Orient Islamic School, it visualized a 'new era' for the school when it opened its doors during January 1998.

Setting aside these educational concepts and turning to the text's title, there are two important concepts that needed to have been fleshed out. The first of the two is 'identity,' and the second is 'state'. The question that one would like to ask is: why insert these two concepts without adequately fleshing them in appropriate places in the text? Whilst one agrees with them that both are significant concepts that the authors masterfully dealt with throughout the text, they should have conceptually unpacked them in some detail so that the readers could have appreciated their deployment. When evaluating 'identity' as an example, social scientists have generally agreed that it is an ambiguous concept. It is a concept that belongs to a set of portable inter-disciplinary concepts that may usefully be employed in various contexts; in this instance, it was fittingly used by these two scholars in a historical setting, and one that was aptly applied to the educational arena.

2. Text's Contents

Vahed & Waetjen divided their text into eight chapters; each of which had been laced with photographs that captured certain events or that illustrated the key figures that played their part in OIEI's formation and management. Apart from the preface (pp.vi-x), the text was accompanied by an informative 'introduction' (pp.1-22) and a lengthy edifying conclusion (pp.373-401). They opened their introductory chapter by quoting and commenting on the speech of A.M. Moolla, OIEI's chairperson at the time of its 'official opening' during April 1960 even though it conceptualized during the early 1940s. With these introductory remarks, they placed this new school within an 'Islamic education in context'; they naturally tied the OIEI to the

(Muslim) educational developments in South Asia from whence they drew some of their inspiration.

Before they turned their focus to ‘a tale of two mosques,’ the authors stated that, ‘This book outlines a century of struggles over Islamic education and over the establishment of a long-envisioned school that would emulate the Mohammedan Anglo-Oriental College (i.e. India’s Aligarh University) ...’ (p.10). In the section that followed, they briefly discussed the socio-religious developments among Muslims at the Cape where the first mosque was built and they *en passant* mentioned the long history of Cape Muslim schools without recording the struggles that this nascent community faced. Nonetheless, they then shifted their focus to Durban where the foundations of Southern Africa’s biggest mosque was laid by South Asia’s migrant Muslims; individuals who succeeded to settle along with the Hindus (and other South Asian religious minorities) in spite of the imposed immigration laws.

They then went on to reflect, albeit briefly, upon the ‘Modern Public Institutions for Islamic Reproduction in Natal,’ and herein they revealed the rationale for the book; they stated that, ‘The story of community identity and reproduction we tell in this book is focused on its projection into public space in the form of a modern school.’ And they further said that, ‘Our account, therefore, emphasizes the formal political engagements, negotiations, and processes that were required for the dream of a secular school, incorporating religious training, to materialize’ (p.23). The authors thus constructed a socio-historical and educational backdrop that paved the way for them to place their case study in a broad educational context that connected the South Asian continent with the historical cum educational outcomes in Southern Africa.

2.1 Its Context and Conceptualization

In their First Chapter, the authors discussed “Islam between Empire and Nation: Indian Schooling, Madressas and the State in Natal (1880-1927)” (pp.23-67). The chapter began with an account of Dr. Yusuf Dadoo’s – the African National Congress’ stalwart - impressions of the Anglo-Mohammadan College that subsequently became known as Aligarh University; an institution that was modeled along Oxford University and from which many South African ‘Aligarh Old Boys’ graduated. The authors used Dadoo’s observations as an appropriate entry point to discuss Natal’s secular and religious schooling system. In the first sub-section on ‘Early Indian Schooling in Natal’, they reflected on how the educational system for the Indian community developed erratically. They then turned their attention to the evolution and role of the ‘Madressas, Migrants and Molvis,’ and thereafter they briefly shed light on ‘Muslim Education in the Cape and Transvaal.’ One would like the authors to have expanded on the Cape Muslim educational efforts since these were somewhat similar in some instances to the Muslim educational developments in Durban. Nevertheless, the authors went on to closely assess the ‘Education(al issues) for ‘Indian Upliftment’ (in the light of): The Cape Town Agreement of 1927;’ an agreement that took place during the same year ‘The Orient Club’, which they described, was officially opened. The topics and themes touched upon in this chapter opened the

way for them to zoom in on the beginnings and formation of the ‘Orient Islamic Educational Institute’.

Since the Second Chapter looked ‘Towards Aligarh (and not Al-Azhar) in Africa: The Founding of the Orient Islamic Educational Institute (1927-1943)’ (pp.68-111), the authors conversed about ‘The (Muslim) Gentlemen of the (Orient) Club’; some of whose (e.g. Abdullah Ismail Kagee) children were sent to ‘Aligarh (that was) on my (sic: their?) Mind.’ Though the authors correctly stressed that, ‘Aligarh featured strongly in the consciousness of Muslims from the 1920s to the 1950s in many parts of the world, including South Africa’ (p.77), they should too have mentioned that Egypt’s Al-Azhar University was also uppermost in the young minds of aspiring Cape Muslim theologians.

In any case, months prior to the official opening of the Orient Club (est. 13 November 1927) these gentlemen, who were its founding members and who were associated with the Anjuman Madressa, were the ones who adopted a set of ‘Resolutions: (that formed part of) The Anjuman’s 1927 Vision for Integrated Schooling’; these recommendations favored Muslim reform that was initiated by Aligarh University’s founding father, namely Sir Sayyed Ahmed Khan. The authors went on to narrate ‘Madressa Anjuman’s 1931 attempts to purchase land’, and to tell how these gentlemen were ‘Broadening (the) Public Discussions and Alliances’ and how they were ‘Building Solidarities (by): 1939 – (during time of) Planning for an Educational Institute’ got underway; this was amidst ‘Emerging (the) Politics of (an) anti-‘Indian penetration’: White racisms and Indian responses.’ Advances were indeed made at the turn of the 1940s during which ‘new plans (were designed) and new causes (constructed) for a unified action’ and as a consequence ‘The Orient Islamic Educational Institute’ was officially registered on 26 March 1943.

2.2 Its Formation and Development

When they shifted to their Third Chapter, the authors continued their reflections on the OIEI by dealing with the ‘Shifting Grounds: The Search for a Site in a Divided City (1943-1948)’ (pp.112-145). Herein they essentially outlined to what extent the OIEI committee was occupied with their search for a suitable site; a location where the (planned) boarding college, as well as its feeder school, would be built. They described the ‘Unsettling Events: (that captured) The Making and Unmaking of the Bluff Solution;’ they discussed the ‘Stalemates in a Rigged Game: Deliberations of a Joint Committee;’ and they reflected upon the ‘Further Politics of (internal) Divisions’ before they eventually celebrated ‘Pyrrhic Victories’ in which AI Kagee was a leading figure.

In this and subsequent chapters, it became quite obvious to what extent individuals such as A.I. Kagee and later A.M. Moolla flirted with government officials with the hope of twisting their hands to approve the plans and activities worked out by the elite members of the Indian Muslim community. The authors noted that both Kagee and Moolla’s interventions were lauded

by this community, but they did not say much about critically-minded Muslims who openly rejected these types of overtures and who considered them as 'sell-outs' within the South African socio-political context.

In Fourth Chapter, the authors discoursed about the 'Politics of 'integrated' State-Aided Schooling (1942-1957)' (pp.146-190). They underscored the fact that this period marked the time when many Muslim integrated primary schools were formed, when conferences were organized, and when deliberations were held regarding Muslim educational reforms. During this 15 year period, they evaluated the 'Negotiations (that took place) and (the) New Schools (that emerged),' and they mentioned that these educational developments were led by A.M. Moolla who like A.I. Kagee remained a key player and was 'convinced about integrated education' (p.153). In fact, the authors offered extensive insights to what extent the question of 'integrated education' (pp.181-188) was heavily debated by members of the community.

One of the pivotal regional events that took place during this period was the formation of the National Muslim Council that organized a three day provincial conference during August 1944 (see 'Schools of Thought' pp.158-180) and that acted as an umbrella body. Out of this and other deliberations two more integrated Muslim schools were considered and these the authors in their section on 'Madressa Anjuman Islam Institute and integrated religious schools'. And before they concluded, they first commented upon the formation of 'Schooling for Muslim Girls: a Classroom of her own' and ended off with some 'debating (the viability of such) integrated schools'; an issue that they defined and explained.

Whilst the previous chapter gave a broad context within which the OIEI emerged, the Fifth Chapter provided an insightful narrative regarding 'The Making of Orient School (1946-1960)' (pp.191-231). They, however, returned to 'Securing a School Site'; an issue that complemented the Third Chapter's focus and that should perhaps have been, albeit briefly, compared to similar educational developments at the Cape. The authors' thoughts on this matter naturally caused them to assess 'Community Contributions and (their) Fundraising Strategies.' Alongside these activities, the authors stated that the OIEI was 'Built to Inspire: (via) Integrating (an) Islamic Design.' They thus commented upon the fact that 'Being State-Aided: (implied the twin issues of) Governance and Grantees,' and here they could have extracted a few thoughts from Ajam's (1986) unpublished thesis that articulated corresponding developments. At the end of the chapter, they made reference to the 'Opening (of the) Orient School,' and they then placed it within the 'Early Apartheid and Education' context.

2.3 Its Program and Re-Orientation

Turning to the Sixth Chapter it was observed that Vahed & Waetjen reflected upon 'Deenyath: (and partook in) Debating an Islamic Syllabus for a state-aided school (1960-1994)' (pp.232-275). W. Rasul, a Bengali born educationalist, was called upon to assist in this department, and so was H.A. Kharwa; both were brought on board to help in 'The Push for

Modern Standards and Methods.’ There were, moreover, other individuals who were too involved in assessing the curriculum and methods. It is interesting to observe that in the absence of skilled human resources, these men were contracted to assist and improve Durban’s Muslim schooling system; the authors, however, did not share much about these individuals’ educational backgrounds, and nor did they indicate what criteria were set down to get these men to work in Durban.

As regards ‘Family Matters’ the spotlight was on the position of the parents vis-à-vis the OIEI, and since ‘Language Questions (remained sensitive): The Vernacular and the Medium of Instruction’ were, of course, debated. On the one hand, the old guard unsurprisingly stressed the relevance and importance of Urdu as opposed to English, and, on the other, attempts were made in clearing up various misconceptions that floated as regards how ‘Islamic education’ – as a discipline - should be understood and interpreted. Although the authors did not explore these debates in great detail because of space constraints, they highlighted the nature of the debates. Whilst M.A.H. Moosa mooted the idea of using English instead of one of the vernacular languages as medium of instruction, the Arabic Study Circle endeavored to have Arabic introduced as an alternative ‘religious language.’

Among the important figures who contributed to these debates were Farooqi Mehtar and Mawlana AR Ansari. Both supervised the curriculum in the ‘Orient School’s Programme for Religious Education’; and their inputs were obviously considered in the ‘teaching (of) religious education at an integrated school.’ Prior to shifting to the next chapter a few related questions should be posed with regards to Muslim education bearing in mind that the ‘Islamic Studies’ program at UDW was more of a historical rather than a broad-based program: to what extent did UDW’s Department of Islamic Studies under Professor Salman Nadvi contribute in solving the debates of Muslim education in Natal? Did the graduates from that Department assist in refining the debates? And were they adequately trained to work out fresh syllabi and adopt new pedagogical approaches in teaching ‘Islam’ in schools where it was offered? One is aware that this was not part of the authors’ brief but they were important to have kept in mind since the UDW was established to make inputs in this direction.

Having covered the *Deenyath* and leaving aside these questions, the authors moved on to complement their evaluation of the OIEI by scrutinizing the ‘*Dunyaneer* (dimension): (and its) Teaching and Learning in the Era of Separate Development (1960-1994)’ (pp.276-334). In this chapter they explained the nature of ‘Indian Education under the Apartheid State (in the 1960s)’; a system that was characterized by bureaucratization and Indianization and within which OIEI found itself. ‘At (the) Orient School’ the authors identified prominent individuals (such as Professor Salim Badat the former Vice-Chancellor of Rhodes University), and they chatted about the intimidating bureaucratic nature of the system and its autocratic forms of decision making. In the sub-section titled ‘Outside the Classroom’ they made reference to persons who were educated at OIEI and had become respected members of the Natal Indian society. They too mentioned to what extent the OIEI and its learners were engaged in extra-mural activities such as

the various sporting codes and more specifically the Qur'an's 14th Century Anniversary celebrations during 1968. And the authors made mention of the debate regarding the creation of an 'Orient for Girls'; an issue that was referred to in an earlier chapter but one that did not go down well with those who clamored for the separation of the boys and girls at high school. This is an issue that remained a major issue of debate because of the various perceptions and insights into the understanding and application of Islam in a predominantly non-Muslim environment.

In the Eighth Chapter, the authors addressed the question of 'Reorientations: (that dealt with the shift) From State-Aided to Independent Status (1994-1998)' (pp.335-370). These 'Disorienting Developments', which took place during the first four years of democratic South Africa, forced OIEI and other related institutions to respond to the government's White Paper that negatively impacted upon the state-aided schools. It coerced the OIEI's leadership to opt for an independent status and wherein they had the opportunity to make 'Independent Decisions;' like all other efforts, the committee's leading members who supported the school's independence were challenged by 'The Islamic Parents Association (IPA).' Nonetheless, besides these challenges the OIEI succeeded in achieving its independence even though the school faced legal obstacles from a few 'Teachers (who continued to act) as (its dedicated team of) Workers'; they were concerned with the issues of redeployment and retrenchments, and these were tackled by Interim Management 'Committee (that was at) Work.'

3. Wrapping Up this Essay:

The authors brought their text to a close with a Conclusion that reflected upon 'The Orient in a New Century' (pp.371-401). In this final closing chapter, they discussed the school's 'Governance' and thus made mention of the role that the principal (E. Ansur) and its deputy (Y. Patel) respectively played for about fifteen years (circa 1998 and 2013). Like all other independent schools the members of the governing body expressed their concern regarding the status of its 'Finance(s)' and bearing in mind the competition from other types of schools (such as Model C). That aside, the need arose for the OIS to look ahead and work towards 'Facilitating a new Institutional Culture' of learning. With this in mind, it stressed the formation of an 'Islamic Ethos in the 21st Century' that took into account the myriad of 'Challenges (such as its religious constituency) and (the charting out of a) Vision.'

In wrapping up this review, the essay wishes to underscore a few issues: Firstly, this text innovatively tackled Muslim education in KwaZulu-Natal on basically two levels: the one is that it focused squarely on the OIEI/OIS as a case study and in the process of doing so the authors weaved their ideas in such a way that there was a constant flow from the one chapter to the next, and, on another level, they filled in so much detail and data that one was able to view OIEI/OIS' educational status on a broad South African Muslim educational canvas. Secondly, the authors prepared an incomparable text that addressed a sorely neglected area in South(ern) Africa's Muslim educational arena. Thirdly, when evaluating this work compared to others on the same theme, one can cogently argue that there has been no other published work that covered a case

study in so much depth. Fourthly, apart from its uniqueness in terms of treatment and depth, the authors demonstrated that they published a text that set, in Tayob's words, 'a high bar' that will be difficult for other researchers emulate. And lastly, it can be strongly claimed that there is no other work on Muslim education nationally or regionally that compares well with this text's contents; these authors have scrupulously and meticulously explored and investigated this Muslim school's history as a feasible and revealing case study.

Structurally the authors worked out each chapter quite neatly in that they moved rationally and flowingly from the general to the particular. They started out by reflecting upon the Muslims' secular and religious schooling within a broad educational context. They did so by connecting the educational dots in South Africa with the educational outcomes unfolding in South Asia; a region from where some of them and their forebears originally came. The purpose behind this was to illustrate to what extent the South Asian educational landscape predictably influenced the educational thought of the emerging South Africa Indian Muslims. As a consequence of these and other South Asian developments, a few of them demonstrated their commitment to creating a miniature replica of an institution that they so much admired and to where they sent their children for higher learning, namely the Anglo-Mohammedan College in Aligarh. The outcome of these educational efforts thus eventually saw to the establishment of OIEI in Durban. The authors thus argued their case quite well as to why these early South African Indian Muslim pioneers succeeded and managed to set up OIEI as a modern Muslim educational institution; one that reflected their vibrant Muslim identity within a changing South African socio-political landscape and within a developing educational setting in which the Indian community like the other oppressed communities were marginalized. Their study, which was clearly and carefully charted out, has undoubtedly made a meaningful input to the South African Muslim education circles, and it has more importantly illustrated how the conservative Muslim community was challenged, and they were changed by, among others, OIEI's establishment.

When scanning their copious endnotes (pp.402-435), the evidence suggests that these two scholars painstakingly retrieved most – if not all – of the relevant literature (primary and secondary) to produce this important text. The literature, which they consulted for this research project and which was listed in their select bibliography (pp.436-443), was generally up-to-date. Armed with this list, they managed to produce a body of information about the OIEI/OIS that filled a noteworthy educational gap. One should hastily add that they sourced their primary materials from the archives; and these they complemented with a few informal/formal interviews that assisted in reinforcing the views/facts that were captured throughout the text that tangibly reflected their ideas regarding South Africa's socio-educational developments and their thinking about OIEI/OIS specifically. They undoubtedly tailored their text in a simple style; and in the process of doing this they logically set out their ideas. They thus weaved together a string of historical cum educational ideas that shaped, constructed, and contributed substantially and distinctively to the field of Muslim education in KwaZulu-Natal specifically and to the South(ern) African (Muslim) educational landscape generally.

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