



REPUBLIC OF TURKEY PRIME MINISTRY
PRESIDENCY FOR TURKS ABROAD
AND RELATED COMMUNITIES



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THE 9TH INTERNATIONAL CONGRESS OF THE ASIAN PHILOSOPHICAL ASSOCIATION (ICAPA)

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“COMMON VALUES, EDUCATION, ARTS & HUMANITIES
AND HIGHER EDUCATION LEADERSHIP
IN THE ASIAN COMMUNITY”



In Collaboration with:



KEMENTERIAN PENDIDIKAN TINGGI



AKADEMI KEPIMPINAN PENDIDIKAN TINGGI

HIGHER
EDUCATION
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Centre for Advanced Studies
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PREFACE

The conference themed “Decolonization, Education, Arts & Humanities and Higher Education Leadership in the Asian Community” was held from 20 – 24 July 2016 at Universiti Teknologi Malaysia (UTM), Kuala Lumpur.

Besides the overall theme of the conference, the sub-themes include; Decolonization as a Philosophical Discourse, Decolonizing Education, Arts & Humanities, and Decolonizing Higher Education Leadership.

All of Muslim community and nations in Asia have experienced direct and indirect impacts from colonization in various fields and this is still ongoing. Notable scholars of the world are still studying this phenomenon. In light of this, **the 9th International Congress of the Asian Philosophical Association 2016 (ICAPA 2016)**, jointly organized by the Asian Philosophical Association (AsianPA), Centre for Advanced Studies on Islam, Science and Civilisation, Universiti Teknologi Malaysia (CASIS-UTM), Higher Education Leadership Academy (AKEPT), and UNITAR International University (UNITAR), will discuss this important phenomenon in order to set forth particularly analyses and alternatives in the areas of education, humanities, and arts. The congress discussion will no doubt contribute positively in nation-building aspirations as well as the growth of civilization regionally and globally.

This is the first time Malaysia hosted the prestigious congress; ICAPA 2015 was hosted by Turkey. Other nations that have hosted the regular congress include India, Mongolia, Japan, Indonesia, Kazakhstan, and Korea.

The Asian Philosophical Association (AsianPA) as an organization aims for the promotion of Asian studies in all disciplines over various cultures and the appreciation of the uniqueness in diversity; while ensuring the strength of unity among those who differ is protected.

The Proceeding consists of unedited papers presented and read in the congress and it does not in any way represent the view of the institutions that was involved.

HIGHER EDUCATION LEADERSHIP IN THE ASIAN COMMUNITY A REFLECTION FROM TURKEY*

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The world in the age of globalization is going through a chaotic cluster of disasters and upheavals. The world is still too far from forming a global human community which is very far from reaching the goal Qur'an and perhaps other sacred texts as well dictated more than a millennium and ages ago: "Humanity was one community (*ummattan wahi-datan*); then God sent messengers with good tidings and warnings; and sent down with them the Scripture in truth to judge between the people concerning in matters wherein they differed...". "Humanity was but one community (*ummattan wahidatan*), but (later) they differed. Had it not been for a word that preceded from your Lord, their differences would have been settled between them."²

We have revealed to you, [O Muhammad], the Book in truth, confirming the Scripture that preceded it and as a criterion over it. So judge between them by what God has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. If God had so willed, He would have made you one community, but [He intended] to test you in what He has given you; so race in all virtues. Your return is to God all together. He will then inform you of the matters in which you differ.³

The divine message seems to be that humanity is destined to consist of plural communities which is better for them, as we can see this in the following verse as well: "And among God's signs is the creation of the heavens and the earth and the diversity of your

* I am grateful for the Turkish Academy of Sciences (TÜBA) for providing funding to develop this project and present my paper in ICAPA 2016.

1 The Qur'an, *al-Baqarah* (2): 213. My translation is and will be adopted from Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Brentwood, Maryland: Amana Corp., 1983).

2 Ibid, *Yunus* (10): 19.

3 Ibid, *al-Mâidah* (5): 48. Please note that Abdullah Yusuf Ali uses different verse numbering and in his translation this is verse 51; but in later editions the numbering returned to the standard verse numbering

languages and your colors. Indeed in that are signs for those of knowledge.”⁴ Therefore, diversity of communities is also a divine will. However, in this diversity there is a unity because the emphasis is always on the fact that all the diverse communities are created from the same stock as human beings. It is this diversity in unity that is set as a goal in front of us. I believe that leadership in higher education ought to reflect this divine message in order to cope with the chaotic burden of the present problems facing humanity today. This is what I am intending to deal with in my paper as a goal for the Asian community. I shall also try to elaborate the implications of this kind of guidance as higher education leadership as we view it in Turkey. Otherwise, I am not intending to dwell upon the psychological and socio-political implications of leadership.

If we understand the true nature of leadership as guidance then we can see its true nature in divine guidance in the form of religion which is in fact the Divine Guidance for humanity. For, religion is God-given. There is no seat or ground in human nature to provide a foundation for the rise of religion. There are only, if my phrase is clear enough, “receptive points” which I call “potentialities” in human nature that may receive religion but cannot make or unmake religion. Human beings may invent religion by imitating the true religion that has been revealed. But that is a different case and as such it is false leadership. I believe that man is not given the authority to invent religion because those inventions will not find the receptive points in human nature and as a result will be dangerous to humanity. There are such instances in human history. Therefore, by definition human beings do not have an authority to establish religion. Although religion is a Divine Guidance for humanity, it is not the kind of guidance that gives us an exhaustive list of how we should behave in any given situation. If this were done by religion we would have had to act as robots according to that list, in which case there would be no room for human intellectual creativity in any field, including sciences. It is at this point that the significance of education shines forth.

In that case, religion as a Divine Guidance bestows upon us two fundamental states of mind: one is the consciousness of the Divine Presence in all; the other is the moral sensitivity in our behaviors. Both states of mind are expressed in general principles by religion. We therefore feel the need to interpret these principles in order to apply them to certain situations in our life. This need of interpretation gradually gives rise to a systematic exposition of religion as a system of guidance. In that case, this second intellectual understanding is also defined as religion. We thus need to distinguish between these two phenomena: Religion as Divine Guidance and Religion as the interpretation of this Divine Guidance; the former is Pure Religion and the latter is the religion within a certain cultural context. I believe that there is no harm in interpreting the Pure Religion in a certain cultural context. On the contrary, it is inevitable and indeed required by God; a requirement that is clear in the fact that He does not send His Guidance as a

4 Ibid, al-Rûm (30): 22.

complete set of rules readily available to be applied to human life. It is as a result of this that we develop our spiritual potentialities. But this interpretation is achieved in the true sense with knowledge and wisdom which are authentic signs of education. I would like to elaborate this point further in order to base it upon a philosophy of education.

Among the Asian communities; including my country Turkey, I do not see any country which puts emphasis on the philosophy of education. They do emphasize the significance of education and also they do make every effort to raise the level of education as well as the quality of education. However, I would like to question this: Is it possible to raise both the level of education and also the quality of education without constructing a viable philosophy of education? I intend to argue that it is not possible. I shall also try to show that because we do not have a philosophy of education whenever we face a problem in our educational systems we turn to Western countries for help. How can our educational leadership be freed from colonization which is actually now brought with our own efforts as a result of the fact that we do not attempt to build a sustainable philosophy of education. In order to further clarify this point I will first expose our experience in education in a historical setting; then try to offer a solution for this problem which can, I believe, be applied in all other Asian communities as we all share very similar values and value systems. It is the purpose of my paper to offer a theoretical solution which is at the same time practical in application from the perspective of Muslim countries in the Asian community.

Turkish Experience in Education: The Historical Setting

The roots of Islamic education in Turkey goes back to the educational system established by the Prophet in the first century of Islam.⁵ All the way from the beginning Muslim societies paid highest regard for the pursuit of knowledge (*'ilm*) as required by Islamic principles of learning. Education, on the other hand was somehow regarded as a religious duty which belonged to the community rather than the state. For this reason in the early period there were only two forms of teaching; regular Qur'an schools, or *maktab*; and higher schools of learning, *madrakah*. Both institutions were financed privately by donations or *waqf*, pious foundations throughout the Muslim world. Turkish people inherited this system from the Ottoman educational tradition through the Seljuk Turks of Anatolia; a system which was established right from the very beginning days of Islam. *Medrese* in the sense of university is the touchstone of this tradition. That is why as soon as the Ottomans were able to perceive themselves as a self-sustained state, they established a *medrese*, representing higher institutions of learning; the first one being the Iznik Medrese founded by Orhan Gazi in 1331. The chief professor of this first me-

5 My discussion in this section is based on my paper entitled "Development of Islamic Education in the Ottoman Period", *Al-Shajara: Journal of the International Institute of Islamic Thought and Civilization (JISTAC)* 15 (2010), 18-25.

medrese was the well-known philosopher, Dâwud al-Qaysarî, who was himself educated in a similar institution in classical learning of Islam. Therefore, the Ottoman intellectual history made a beginning as a continuation of the same tradition that reached them from the Abbasids, through the Saljuks. But with the general course of the Ottoman history this system was gradually transformed into an Ottoman milieu. As more medreses were opened according to the needs of the society, new terminology concerning the intellectual system emerged.

The complete form of the Ottoman intellectual training began, as is the case today, from elementary school, called '*mekteb-i sibyan*', or simply *mekteb* and continued with middle school, called '*medrese-i ibtidaiye*'. What may be characterized today as higher education began at *tetimme medresesi* and continued at *medrese-i semaniye*, or *sahn-i seman*, which can be classified as the true university. In the later periods this system was modified and some other types of higher educational institutions were added. But the more radical changes were introduced after the 18th century with which we are concerned in this study. These changes were not only formal but they were concerned with the contents of education as well.⁶

The early education as elementary school began by teaching reading and writing especially for the purpose of being able to read the Qur'an. Besides these, some basic subjects such as mathematics, essentials of Islam and general courses on religion and morality were taught. As the student continued his education he would be introduced to new subjects as Arabic, arithmetic, geometry, astronomy, logic, philosophy (*kalam*), Qur'anic exegesis, hadith and *fiqh* (Islamic law, jurisprudence and ethics). Natural and medical sciences were usually not taught at medreses; they were taught at specializing universities, which were established especially at and after the time of Sulayman the Magnificent.⁷ After the eighteenth century new engineering schools were also opened. This brought new conflicts into the Ottoman intellectual life; since students were educated under different schemes of thought. There came to exist in the society three types of intellectuals. First, there were those who were educated in the medrese system and were inclined to legalistic or theological type of studies. Secondly, there were those who were trained at the mystic lodges and had ascetic mind; and finally those who were trained at the newly established universities who had secularist mind belittling the traditional learning. The later Ottoman thought is the field of mainly this struggle between these three types of minds. We shall try to examine more closely how this development took place.

The beginning of this transformation from the classical Islamic intellectualism to what is known today as 'modernization' or more radically 'Westernization' can be seen first in a period called in the Ottoman history as '*Lale Devri*' (The Tulip Period). The

6 Ismail Hakki Uzunçarşılı, *Osmanlı Tarihi*, Ankara: Türk Tarih Kurumu, 1983, vol. 2: 583-5.

7 Ibid, 2: 586-7.

Grand Vezir Damad İbrahim Paşa (1718-1730) began the construction of a large pleasure palace named, appropriately, *Sa'dabat* (Place of Happiness) for the Sultan and his entourage. It was built at one of the most beautiful places in Istanbul, on the right tip of the Golden Horn. İbrahim Paşa is also the first Ottoman official to realize after the terrible defeats at the Western military fronts that Europe was now more advanced in certain fields of knowledge which the Ottomans lacked. He thus began a series of reforms and new organization. He sent permanent ambassadors for the first time to major European capitals. This way the European ways of living and culture also began to infiltrate into the Ottoman society.

In addition to the palaces and entertainments, the Tulip Period manifested the beginning influence of the Western life. Other important changes also took place, such as repairing governmental and ministerial buildings along with mosques and *medreses*. Ministers also imitated the Grand Vizier to build new mosques, *medreses*, and fountains. The Tulip Period also marked a significant shift in the Ottoman intellectual awakening; a shift from the classical learning to facing the new scientific learning of Europe. Perhaps the most important intellectual achievement of this period was the translation of the great Arabic and Persian works of the past into Ottoman Turkish, sponsored primarily by Damad İbrahim Paşa. These works were mainly on history, philosophy, and astronomy as well as on the more traditional subjects, such as *fiqh*, *kalam* and Qur'anic commentaries. Yirmisekiz Çelebi Mehmet was sent to Paris by Damat İbrahim "to visit the fortresses, factories and works of French civilization generally and report on those which might be applicable" in the Ottoman Empire. He wrote the vezir not only about such things but also about what he saw in the streets and hospitals, zoos, and gardens, with particular attention to French military; and training grounds and those aspects of French society and ways of doing that differed most markedly from those of the Ottomans, such as the position and status of women, the manner in which the king and other high officials passed through the streets of Paris, and, most important, the wide use of the printing press.⁸

Printing press was already available for the non-Muslim subjects of the Ottomans and works in Hebrew, Greek, Armenian, and Latin had been printed. Together with Sait Mehmet Paşa, the son of Damad İbrahim Paşa, İbrahim Müteferrika (1674-1745), who was familiar with this new invention, initiated the establishment of the first Turkish printing press in Istanbul. This helped in turn transmit many of the artifacts and ideas of the West into the empire. The scribes, who feared to lose their jobs and position in the Ruling Class, at first strongly, opposed this new invention. But the *Şeyhulislam* issued a compromising fatwa, allowing the printing of all books except the traditional religious books. Müteferrika was thus free to print whatever he wanted on history, languages,

8 Stanford J. Shaw, *History of the Ottoman Empire and Modern Turkey*, Cambridge, New York: Cambridge University Press, 1988, vol. 1: 235.

mathematics, geography, and the sciences. But with the insistence of İbrahim Paşa the very first works printed were maps of the Sea of Marmara and of the Black Sea (1720-1725). Then until the death of İbrahim Müteferrika in 1745, 16 works (in 20 volumes) were printed. Six of these were on the exact sciences, and the rest were on history and geography. In addition to inaugurating the printing press İbrahim Paşa also suggested constructing a paper factory which was established in Yalova in 1746, thus initiating another significant development for the circulation of ideas more rapidly.

It is not difficult to infer that in the minds of the Ottoman thinkers who read these newly published works a new idea was gradually emerging; they could survive only if they “borrowed not only the military sciences but also the geographic knowledge and governmental techniques developed in the modern world.”⁹ This is clearly manifest in the publication of Katip Çelebi’s, known in the West as Haji Khalifa’s, *Cihannuma* which “used a Latin work by Edmund Pourchot (1651-1734) as a basis for discussing the theories of Descartes on vortexes and those of Galileo on physics, magnetism, and the compass. In 1732 he brought together translations of several English and Latin works under the title *Fuyuzat-i Miknatisiye* (The Enlightenment of Magnetism), adding information on the use of the compass.”¹⁰

The influence of the press in opening Ottoman eyes to the modern world cannot be underestimated. For the establishment of the press proved how it could facilitate the revival of learning among Muslims by producing more copies to make them easily available for those who look for them by making them cheap enough to buy. This would enable the Muslims to regain their former role as leaders of learning throughout the world. This is perhaps the most outstanding legacy of the Tulip Period in the history of Islamic education in the 18th century Ottoman history.

The developments in the 19th century actually prepares the way for the Republican times in the 20th century. As we have outlined thus far the developments of the 18th century introduced as if of necessity some changes in the educational system. The first changes were seen in the engineering field. The traditional medrese system did not include technical subjects just as natural science. As a result as early as 1734 we see a school of engineering was established in Istanbul. But the most comprehensive such schools opened in order to train the military personnel in 1776 were called Imperial Naval Engineering School (*Mühendishane-i Bahr-i Hümayun*) and Imperial Land Engineering School (*Mühendishane-i Berr-i Hümayun*). These military schools had mostly French officers and European textbooks most of which were translated into Ottoman Turkish. Such new schools with a totally different background brought a dilemma into the Ottoman educational system. For, there were two types of intellectuals: one with traditional Islamic mind and the other a new Muslim mind filled with a variety of West-

9 Ibid, 237.

10 Ibid.

ern perspective of world conceptions. This dilemma always introduce a clash in the Turkish society as well as educational field. In order to lessen the gap between the two approaches Sultan Mahmud II (1801-1839) introduced a whole scale reforms in the Ottoman educational system.

The most significant step taken at this period is the move towards compulsory education of the children. Although Sultan Mahmud issued an imperial statement emphasizing the significance of education for all he did not start his reforms from the mandatory education but rather from the top of the educational system moving gradually as the need arose towards the bottom units. This is reasonable considering the needs of his time to train officers, government clerks, doctors, engineers and administrators for both the army and the civil bureaucracy. We thus see a notable number of higher schools established during the reign of Sultan Mahmud II. Schools of medicine, an Imperial School of Music and the Military Academy (*Harbiye*), School of Law (*Mekteb-i Ma'ârif-i Adliye*), School of Natural Sciences (*Mekteb-i Ulûm-u Fenniye*) and School of Literary Sciences (*Mekteb-i Ulûm-u Edebiyye*).¹¹ But these newly established higher institutions of learning had absolutely no relation whatsoever to the traditional education system at lower levels. In fact elementary and middle education schools had almost no changes at this early period of modernization. As a result students coming from the traditional schools had difficulty to understand the subjects at higher institutions. Therefore, eventually the new higher schools gradually began to develop their own elementary and secondary schools. At first the need was felt more at the higher elementary level as a result the so called *Rushdiye* Schools (adult elementary schools) were established. For some time this fulfilled the need of the newly established higher schools. The early elementary schools, called *mekteb-i sibyan* continued to give its traditional education of Qur'an and Islamic education as it used to give.

The period right after Sultan Mahmud II is known in Ottoman history as the period of whole scale reforms called *Tanzimât* (1839-1876). The reforms introduced at the *Tanzimât* Period brought irreversible changes into the Ottoman educational system. Perhaps the most significant departure from the traditional Islamic education is the new outlook that education is merely a religious and thus a community effort. This new outlook was emphasizing the fact that the state is intimately concerned with education. As a result a new department was established in the government in 1845 in order to control and administer education. At first this department was called Provisional Board of Education (*Muwaqqat Ma'ârif Meclisi*) which was later named Ministry of Public Schools (*Mekâtib-i Umumiyye Nezareti*). Thus the first ministry of education was also established in the Muslim world. This new state body introduced a set of regulations in 1846 to reorganize the entire educational system. But it was not implemented. However,

11 See Osman Ergin, *Türkiye Maarif Tarihi*, 3. Vols, Istanbul: Eser Neşriyat, 1977. For a summary of this see Mahmud Sanai, "Ma'ârif", *Encyclopedia of Islam*, second edition.

the same idea of reorganization came into effect in 1857 again but introduced a new scheme with elementary school called *mekteb-i sibyan* for children of ages 7-10 with four grades; and secondary school called *Rushdiye* (*Rüşdiye* in Turkish) as before with six grades for children between ages 11-16. After the *Rushdiye* a student would choose any higher school. Finally in 1869 the first Ottoman Education Law was issued with a comprehensive reorganization of the state school system. This law allowed private schools as a result many foreign schools and non-Muslim educational institutions were opened. But the Ottoman law did not allow mixed education of Muslims and non-Muslims. The public schools, on the other hand, were designed as *Sibyanîyye* (elementary school), *Rushdiye* (lower middle school), *İdâdiyye* (higher middle school) and *Sultânîyye* (high school). Then came the institutions of higher learning such as technical schools, engineering and military schools. The first modern university organized in Western fashion in the Muslim world came into existence at this time with its Ottoman-Arabic name *Dâr al-Funûn* (1900). The Ottoman Education Law made education mandatory for boys between ages 7-11 and for girls between ages 6-10. However, new *Rushdiyes* were established for girls also if they wanted to continue for higher education. As a result education became more widespread throughout the community.

After the Tanzimat Period during the Sultan Abdulhamid II the number of schools increased remarkably and thus the rate of literacy tripled. More schools were established with this modern approach to other provinces such as Damascus, Baghdad and Lebanon. He further opened new schools of finance, fine arts, commerce, engineering, veterinary services, police and schools for the blind and deaf. After the rule of Sultan Abdulhamid II educational system experienced more reforms of secularization which paved the way for the official introduction of secularization during the Republican Era when the Ankara government introduced the Law of Unity of Education (*Tawhid-i Tedrisat Kanunu*) in 1920. This way all educational institutions were put under the control of the Ministry of Education which closed all the traditional medreses, the number of which was estimated to be around 500 with about 18,000 students. In order not to attract negative impressions because medreses were considered as representing Islamic education for the common people, the government provisionally established new higher education schools called faculty of theology (*Dâr al Funûn, İlahiyat Fakültesi*) in Istanbul and 26 new secondary schools for training religious personnel such as *imams* and *muftis*. However when the new constitution was introduced in 1928 Islam was no longer the official religion of the state which was defined to be secular. The same year the Arabic alphabet was replaced by the Latin alphabet used in educational systems as well. As a result of these new developments all Islamic schools were closed once again. This was the period of religious subjugation especially during the Inonu administration when no religious education at all was allowed.

The Aim and Purpose of Higher Education

Now that we have at least one historical case in Turkish experience of education we must first try to set the goal of education for an educational philosophy. This can be done, as we have tried to show at the outset by paying attention to human nature because it is this nature which undergoes the educational process. When we consider all aspects of human nature we realize that humans have a very rich inner world. When this inner world is projected within a social context then it gives rise to human culture.¹²In this sense the human being is depicted in Islamic thought as the microcosm because s/he includes in its being representations of all the worlds in the universe. A human being can be thus called a “mini universe”. It is therefore natural for him to reflect all these diverse universes in the mirror of society. That is why we have so many diversified cultures and civilizations. It is this aspect of man that is taken as the locus of revelation by religion which means it is also a God-given right for humans to have diverse cultures, societies and communities. This diversified nature of man makes him a valuable creature as the Qur’an also points out:

We have honored the children of Adam, provided them transport on land and sea and given them for sustenance good and pure food and conferred upon them special favor above many of our creation.¹³

Therefore, the abundance of different cultures makes life enjoyable and breaks the monotonous flow of events in history. But the beauty of diverse cultures has another aspect; it lays the burden of bearing differences. This is because each aspect of human nature is left free without any boundaries. Therefore if they are not controlled there will arise injustice and violations. That is why each aspect of human nature must be kept under control. I think this can be done by taming the lower aspect with the good use of its next higher aspect. In that case, the animal aspect is controlled by the good use of the emotional aspect and the emotional aspect is controlled by the good use of the rational aspect; and in turn the rational aspect is controlled by the spiritual aspect which is nourished by divine revelation. If the final phase is the greatest good then religion as the divine revelation is the greatest good providing tolerance for differences. Therefore, if different cultures arise within a civilization of religion then we can tell that the religion is fulfilling its function as cared by divine will. But human beings must also perform accordingly to tolerate different cultures, or rather differences in general. I think that this point will indicate to the goal of education for our philosophy of education: leadership

12 I elaborate this point in my paper which I presented in the Seventh ICAPA, August 29-31, 2012 Ulaanbaatar, Mongolia. See the Proceedings at <http://www.asianpa.net/assets/upload/proceedings/3oiXsQ2IiGVSVCo.pdf>

13 Al-Qur’an, *Al-Isra*’(17): 70

means “guiding to human virtues”. Again in the Islamic value system this was set as “perfect human being” (*al-insân al-kâmil*).

How is this achieved? Obviously there is no perfect human being and this is just the point as far as the purpose of education is concerned. This is indeed a moral challenge for the higher education leadership if we pay attention to the qualitative aspect of it. Therefore, I would like to evaluate the moral challenge as the most conspicuous challenge facing the university today. I would like to illustrate this in the process of the emergence of scientific traditions. This is because the true leadership is based on knowledge which is manifested in scientific tradition. For, the moral element is almost totally neglected in analysis of scientific traditions. Therefore, if I evaluate how scientific traditions emerge in history we will be able to see the function of the moral element which is the spiritual content of *insan kâmil*. Since the university as an institution represents scientific tradition, then the moral challenge for the higher education can also be obtained within the analysis of the emergence of scientific traditions. I emphasize this point because unfortunately it is neglected in the newly arising so many universities especially in the Muslim world.

Scientific traditions are ultimately built on a worldview which consists of structures. Each structure is based on a doctrinal concept, such as life, knowledge, value, human being and so on. However the most fundamental structures are life, world, knowledge, value and human structures. We have already clarified our point elsewhere that there is a Knowledge Structure in a worldview which directly acts as the ground of all scientific activities.¹⁴ Now in the Knowledge Structure there is a need for another conceptual basis to support these activities directly and that is identified as “Scientific Conceptual Scheme”. The emergence of a Scientific Conceptual Scheme within a given society leads to a scientific tradition. Therefore, the very concept of scientific tradition involves the assumption of a scientific community because the rise of a scientific tradition necessarily assumes the existence of a society. In this sense, the idea of scientific tradition which is primarily a cognitive scheme includes the achievements of generations of scientists within which scientific education is carried out and thus supplies a foundation for their further scientific practices. Therefore, this whole process can be analyzed in order to reveal its basic factors and phases.

Obviously there must be certain conditions in a society so that science and learning would flourish. However, these conditions cannot so easily be ascertained. That is why we deem it necessary to study them in this context in order to show that there must have been some conditions at the social level, with all its aspects, for the rise of learning and education in a given society. Since these conditions are the causes for the

14 See the present author’s *Islamic Scientific Tradition in History*, Kuala Lumpur: Penerbit IKIM, 2014, especially chapter 1. The rest of the chapters are devoted to the application of this framework to the history of Islamic scientific tradition.

rise of learning within a certain social and cultural context, I would like to call them “contextual causes” for the rise of scientific tradition. It is possible to distinguish certain contextual causes as more rudimentary and hence, necessary for the emergence of any kind of scientific activity; we shall refer to such necessary elements leading to the rise of a scientific tradition as ‘nucleus contextual causes’. All other peripheral elements that contribute to the rise of the nucleus contextual causes leading to the emergence of science and a scientific tradition can be termed ‘marginal contextual causes’.

A nucleus contextual cause is a dynamism which manifests itself at two levels: first is at the social level, which causes certain unrest and stirring within the society as if the whole structure of the society is re-shaping itself and thus every social institution is affected by this dynamism; but most importantly, the political and educational institutions are re-organized as a result of this unrest; second is at the level of learning (education) and it is this dynamism which causes a lively exchange of ideas on scientific and intellectual subjects among the learned of the community. For instance, in case of Islam it was internally generated by the thought of the Qur’an through its dissemination within the first Muslim community. But here what we are trying to look for is whether there is any universal rule (or rules) governing the generation of that dynamism.

At the social level two phenomena may be distinguished as corresponding to the nucleus contextual causes for the emergence of a scientific tradition: the first is moral dynamism; and the second is intellectual dynamism. Therefore, there are primarily two nucleus contextual causes: one is moral in character, the other is intellectual, both of which refer to a dynamism in a given society. With respect to moral dynamism it is possible to divide the members of a given society into three groups: 1. morally sensitive people; 2. the common mass; 3. the selfish or morally insensitive people. Among these three classes only the moral and the selfish are dynamic. For the former class struggles to restore morality and good order in society, whereas the selfish remain indifferent to this end by spending their dynamism to their own ends. The masses, on the other hand, are driven to either side, which may lead to a struggle on behalf of both sides to defend their goals that may or may not result with intellectual dynamism. This is because the nucleus contextual cause is not the only cause of intellectual dynamism; for this development can be attained only when all other conditions are also present. But if the morally sensitive class becomes victorious and draws the masses towards that end, then intellectual progress can take place once the second phenomenon of the nucleus contextual cause, i.e. intellectual dynamism, is present.

We would like to posit here a feature of scientific attitude, namely originality, which also encompasses dynamism inherently. We may illustrate this point with the Greek scientific tradition. We claim that if there were not in each case a new and fresh outlook, the intellectual dynamism would have not flourished and thus the flair of Greek intellectualism would have died out long before Plato. Moreover, just because there is hardly any original theory and doctrine after Aristotle, the Greek intellectualism began right after him to decline. The same is also true for both the Islamic and Western scientific

traditions, but the way this intellectual dynamism is manifested in all these societies vary. The 'dynamism inherent within originality and novelty' (of ideas and doctrines) is what we call 'intellectual dynamism'. We consider this also as a natural element in human constitution. What we are showing here is the idea that originality inherently possessing dynamism contributes essentially to the rise of scientific traditions. In fact, originality is invigorating, fascinating and enlivening, it is just like the re-awakening of a land from the demise of winter, and this dynamism is reflected thereby to the society, which is then set into a process of scientific advancement provided that there are no impediments in the way of mutual companionship between science system and its community. Thus without intellectual dynamism no intellectual development is ever possible. But this does not mean that, as we have already stated, once there is original theories and philosophical systems, then such a progress will necessarily take place. The reason for this is the other condition of the society, namely, moral dynamism, which must conform to the originality of intellectualism and thus enable it to flourish. Otherwise, intellectual progress will soon die out, which is the case of Greek intellectualism after Aristotle who is the most original Greek philosopher. But his originality was not sufficient to provide continuity to the apex of Greek thought. In history this has somehow been the ill-fate of all civilizations; a community or nation at the apex of its civilization becomes 'warn-out', being burdened by the tremendous weight of its history it begins to decline. Although we do not think that this is a necessary development of a civilization, viz. born out-progress-apex-decline and fall, this seems to have been the course of all past civilizations. If our view here concerning the course that intellectual progress and a civilization takes at its rise, is granted then the opposite course will be the natural process of decline, which means that as long as the contextual causes are kept alive the civilization carrying the scientific tradition will continue to live and progress. One should be reminded that these contextual causes cannot exhaustively be enumerated for all societies. They may be, for example, ten such causes needed in case of the Greek civilization, but this number may be eighteen for another society. Hence, although the number of the nucleus contextual causes as necessary elements may be precise for all societies, the general number of contextual causes, namely, the nucleus and the marginal contextual causes taken together cannot so be determined in a decisive manner.

It is possible now for us to elucidate how moral and intellectual dynamism may take place as social phenomena. The moral unrest within a particular society demonstrates a struggle mainly between two classes of people; the morally sensitive and the selfish class. The masses remain as the middle class between the two. When the struggle is taking place, although it is only between the morally sensitive and the selfish, it is immediately passed on to the masses, which become the battle ground of the good and evil forces. Some of the masses are thus won to the moral side, and yet others to the selfish front. We may apply here a term from the Islamic civilization, which expresses this social fact: *sunnatullah*. This moral struggle is a *sunnatullah* and thus there is no human

society in which this struggle cannot be found in one form or another. When the morally sensitive people exhort the sufficient vigor, dynamism and energy, they win to their side an adequate number of the masses and thereby produce intellectual and social dynamism. When the moral struggle between the two groups continues with a victory of the moral class (for this struggle never ends with a victory, but always continues in different forms as long as the society exists), the morally sensitive individuals either produce intellectuals or are themselves intellectuals who formulate original ideas, doctrines and systems by introducing fresh and novel definitions of key concepts that are moral and scientific or knowledge related. This way a lively exchange of ideas and alternative views come into existence within the society; a phenomenon which is necessary to produce intellectual dynamism.

The moral struggle, which is essentially a strife between the good and evil, may either directly give rise to social dynamism, or to intellectual dynamism first, which, then, in turn produces social dynamism. Hence, although in certain cases social dynamism may precede the intellectual one, it does not mean that social dynamism is a nucleus contextual cause for the emergence of a scientific tradition. For the activity in question is of a cognitive nature, namely, science. Therefore, it is still a secondary contextual cause with regard to the nature of the activity in question. But the social dynamism usually leads to an overall activity within the society, which we call 'institutional dynamism'. Hence, there are primarily two marginal dynamisms, which we shall now investigate; social dynamism and institutional dynamism.

The nucleus contextual causes, i.e. moral and intellectual dynamism, must necessarily produce social dynamism once they are adequately successful. But social dynamism is necessarily preceded by the moral dynamism, which we have described quite simply as a moral struggle between the morally sensitive and the selfish; but it is not necessarily preceded by the intellectual dynamism. On the other hand, all these various dynamisms are required for intellectual progress that eventually leads to the emergence of a scientific tradition. Yet we distinguish only the moral and intellectual struggles to be the nucleus contextual causes. Since social dynamism is not found at this foundational level, it cannot be included among the nucleus causes. But it must be recognized as a marginal contextual cause. When the nucleus contextual forces are at work, a tremendous social mobility and dynamism begins. It is the dynamism of individuals working together to lead the society as a whole to a morally better situation that we call 'social dynamism', which in turn leads to the re-organization and betterment of social institutions including the political and economic ones as well. It is this reformative and enlightened effort at the organizational level that we call 'institutional dynamism'. When all these contextual causes come together, then they lead the society to intellectual progress. But besides contextual causes different societies may exhibit some other different causes of intellectual progress; such is the case with Western scientific tradition which has Islamic influences also as a cause for the rise of Western intellectualism. Whereas in the Islamic case, the causes are found only within the society, although after

the development of Islamic intellectualism in the first century of Islam (i.e. 7th. century A.D.) it came under foreign influences, especially that of the Greek philosophy and science, which it did help improve its intellectualism further.

Since institutional dynamism takes place at the level of social institutions, we must cite them here because of the crucial role they play in the rise of scientific traditions. The most significant of these is the educational institutions; a great reform and re-organization in accordance with the knowledge produced by the intellectual dynamism is required of all the educational institutions, if the society is to produce intellectual progress. Usually there seems to be a relation, although not a necessary one, between the political body and the educational reform. Either the political body brings about the educational reform at the request and directions of the intellectuals; or intellectuals themselves take the initiative and produce educational dynamism, which may in turn lead to a re-organization of the political body and thus produce a great political mobility within the political institutions. These activities which also include the legal undertakings can be called 'political dynamism'. Among these institutional dynamisms we must mention also economic activities. Similar reformations take place in the economic institutions yielding thereby to improve the prosperity of that society and this activity can be called 'economic dynamism'. All these institutional dynamisms do not necessarily develop together within the same period of time and thus helping each other become dynamic reciprocally; or following a different pattern of sequence in every civilization. The educational, political, legal and economic dynamisms include within themselves with a varying degree of intensity all the nucleus contextual dynamisms explained above, and as such they are the ones that produce culture. A scientific tradition is born in such a culture only.

We may therefore reduce the factors leading to the rise of a scientific tradition to the following seven factors; moral, intellectual, educational, social, legal and economic. The first two are necessary elements and the last three depend on the educational system. Since the higher education represents the scientific attitude reflected in a scientific tradition then obviously the university is ought to assume this task. If we see that all these factors are reduced to the moral struggle (ethical jihâd) then the scientists in the higher educational institutions must realize where to start. It is for this reason that I am positing the scientific attitude as the most dispensable trend today in the Muslim world for the universities.

Qualitative Higher Education Leadership

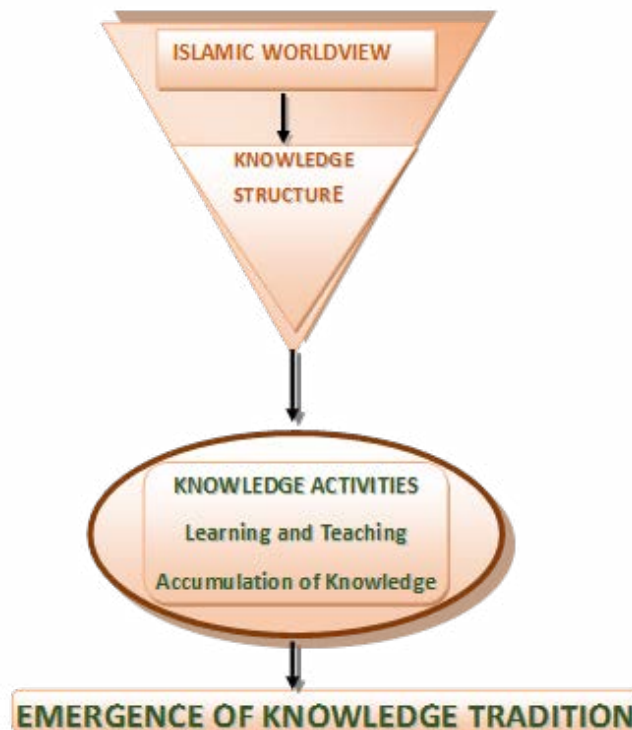
It is totally misleading to see the university as an institution of teaching and thus to believe that mainly contemporary scientific knowledge is to be taught to the student. This eventually leads to arrange the university not according to an educational philosophy and a theory. As a result no thinker attempts to develop such a theory. We must understand that theory is the plan of an achievement. If there is no plan then the whole

institution is simply copied from an existing model. This is why the most developing nations copy a model of the university from a Western country and try to develop it in their own culture. They cannot develop because the university model in the West is developed on the basis of an educational philosophy which is foreign to the indigenous culture. Since they do not know that philosophy they do not know how to cope with its problems either. I would like to point out that this problem mainly depends on the moral element and thus can be solved on the basis of a scientific mentality only.

Qualitative leadership means “guidance with true knowledge” which can be imparted to the students in an educational system which is based on a philosophy of education. This is because guidance with knowledge is based on wisdom which is imbedded in a tradition that emerges after a long process within a social context as a result of our social and epistemological fitrah (nature); as such it has certain characteristics. Traditions usually have the following characteristics:

1. Social context
2. Long process
3. Continuity
4. Mental accumulation
5. Uniformity of behavior
6. A Sociological Definition of Tradition

We may thus define a tradition as follows: All customs, mores, attitudes and rituals, beliefs, which arise through regular performance of certain behaviors of members of a social group that leaves a mental conception of those behaviors, attributed collectively to the society are called tradition. In that case a Knowledge Tradition is the totality of all customs, mores, attitudes and rituals, beliefs, which arise through a regular performance of certain behaviors of members of a group or rather a community of individuals (scholars) actively involved in learning activities that leave a mental conception of those behaviors, attributed collectively to that community of the learned. We may give as an example Islamic knowledge tradition which emerged in Islamic civilization on the following table.



According to the above table, Islamic worldview emerged in the minds of early Muslims in a very healthy way; then in this worldview there emerged also a well-developed Knowledge Structure which is based on the World Structure of Islamic worldview. It is in this way that the whole community was set to search after knowledge. The community was very active in knowledge activities: learning and teaching were among the highest religious as well as social virtues. These activities led to the emergence of a sophisticated “Islamic Tradition of Knowledge” approximately towards the end of the second century (namely around 800’s). If we are able to identify this tradition then we can safely point to its technical terms which we cited in earlier lectures. Here we should try to identify its main characteristics without going into its details as follow:

- » True Knowledge is but with Allah (swt);
- » He reveals knowledge to the Prophets;
 1. Its purpose is guidance (*hidâyah*).
 2. For guidance its method is “conveying” (*tablîgh*).
 3. It uses the light of the heart.
 4. Its main principle is *tajdîd*.
 5. Its language addresses the mind through the heart.
 6. It is light, and thus it enlightens.

7. It addresses humans at all levels.
 8. It is granted by Divine Grace.
- » Hence knowledge has *marâtib* (hierarchy)
1. Revealed Knowledge is the highest;
 2. Knowledge derived from the Revealed Knowledge by the *ulamâ'*
 3. Scientific knowledge
 4. Intellectual knowledge
 5. Common knowledge

It is within this atmosphere that schools of thought gradually begin to emerge in Islamic civilization. Muslim higher educational system was all shaped according to this tradition followed by all schools. For this reason leadership was guiding both the disciples and the community in the right direction. That is why a great scientific tradition with great and sizable scientific achievements were realized.

Concluding Remarks

The Asian community should understand leadership above all in the qualitative sense rather than the quantitative sense. We also understand that such a leadership is based on knowledge and wisdom. It is thus knowledge which the leadership is utilizing in guiding the community, not the charismatic character or any other characteristic of the leader. Moreover such knowledge based leadership is also grounded upon moral sentiment. Leadership devoid of morality is without spirit and not true guidance. Morality in this sense pays attention to human dignity and thus it expresses its aim as no leadership is above human dignity; and therefore the lowest status human in the community is to be regarded as a valuable asset not to be avoided or belittled. I have tried to show this with an example from Turkish educational history as well as utilizing the Islamic scientific tradition as a fundamental element of higher education.

COLONY OR COMMUNITY

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Turn of Ages and Philosophical Transformation

The long historical stage of colonies and empires has been ended and we see that a new era of world community is inviting us. But, even though there is no colony in international politics, it cannot be denied that, in the realm of culture, custom, economy, institution, education, consciousness, etc., there still subsist invisible unconscious colonialism and imperialism at the same time. And we should not fail to notice that the totalitarianism, whether it is political or intellectual, tends to colonize the life of the people. Our concerns here are, first, to disclose what kind of philosophy underlies these colonialism, imperialism, and totalitarianism, and, finally, through overcoming the faults of this philosophy, to open a new dimension of existence in the World Community.

For this, we are to propose the Metaphysics of Essential Integration. This new metaphysics, as the bird's-eye view of the evolution of civilizations and religions, will enable us to cure the deformed relations between different religions, between philosophy and religion, between nature and man, etc. The evolution of civilizations shows that, even if there have been serious clashes between them on the surface, at the bottom, there happened synthesis, fusion, or integration at the same time. The most significant fact concerning this new metaphysics is that, as the integration of eastern and western philosophies, it meant the fundamental transformation of the 2800 years old western philosophy, and it opened the way to the alliance of civilizations and the World Community. To avoid misunderstanding, we make it clear from the beginning that this new philosophy of World Community is on the contrary way to communism which, as a form of totalitarianism, stole the great name of community.

For the development of this paper, we begin by disclosing what kind of philosophy underlies these colonialism and imperialism. Under the colonialism and imperialism, we should perceive the obstinate Philosophy of Identity which opposes center to periphery, inner to outer, same to other, homogeneous to heterogeneous, etc. This dualism, having already the tendency of intolerance and antagonism, comes to exclude, vanquish, dominate, obliterate, assimilate the others. This fact is to be seen most clearly in the history of colonization which has expanded under the flag of religious propagation, or enlightenment.

The history of Western philosophy and religion shows that, in their roots, the tendency and the preconception of the Philosophy of Identity is deeply hidden. All kinds

of rational metaphysics have tried to deduce logically, by the pure non-experimental reasoning, the whole metaphysical system from one ultimate and absolute principle. The geometry was the ideal model for those metaphysics. But they did not perceive the hidden illusions and misconceptions of the Being at the bottom. It was natural that the philosophical theories deduced in such a way have gone the wrong way. The Christianity of the medieval age is a good example of such repeated faults. A society ruled by an absolute uniform principle is necessarily closed and exclusive. It cannot include, nor tolerate the heterogeneity and otherness. The disputes of heresy, excommunication, religious torture, execution, and crusade war were the consequences of the closed religion of the western medieval age. The critic of Christianity by Jacques Derrida as the white religion has a persuasive ground. What are the original teachings of Jesus Christ? Did he teach to exclude, excommunicate, dominate, oppress, torture, and execute the other religions? The history of exclusion and intolerance in Christianity is in clear contrast with that of inclusion and tolerance in Turkish Empire and Mughal Empire.

Here, it is important to distinguish the open religions started by the awakening of the ultimate meaning of life from the closed ones born naturally, in the primitive societies, by the social instinct of self-conservation. The closed religions have the instinctive hostility against the other religions and cultures, and pursue the way of war and domination to assimilate or annihilate them. We should recognize the fact that even the most civilized societies proud of their sciences and techniques are often subject to such primitive instincts hidden deeply in unconsciousness. Contrary to the closed ones, the open religions begin from the awakening that the ultimate nature and meaning of the Being is love and charity. The awakening is followed naturally by the act and practice; love being propagated toward the whole world like the shining light which cannot help emanating from the sun. In Buddhism, Islamic mysticism, and Christian mysticism, we can see these facts of open religions. We should reflect on the past history where the religions, open in their origins, have been degraded to the closed ones through the institutionalization, being shut in the absolute orthodox theology, holding hands with the political powers.

Until the end of the 19th century, the modern metaphysics and modern sciences, in spite of their paradigms different from those of the ancient and medieval age, could not escape from the hidden obstinate tendency of the Philosophy of Identity. The modern reason, because of its strong tendency of monistic reduction could not be so mature as to understand, or tolerate the otherness and heterogeneous pluralism. The Western modern reason, gaining the world hegemony owing to its success in industrial revolution, fell in the trap of illusion which made it regard the other civilizations as primitive, barbarous, or undeveloped. The Western countries, justifying their act of making colonies by this illusion, have continued the deviant way of exploiting and sacrificing others as mere instruments, whether they are the man or nature. In this way, a closed society under the mask of rationality was born. From it, we cannot expect the ideals, or guiding principles, or actual directions of the true human community. A true community can

be realized only when we have the mind of understanding the others and sympathizing with them sincerely, not treating them as a mere means but as an end in itself. The positivistic tendency of philosophy which reproduces the uniform culture of superficial thoughts concealing the inner structural problems of the society, the neo-liberalism which totalizes the life-world with its logic of capital, the linear globalism as an ideology for the established system of interests, and the hegemonism captured in need of war, etc., obscure the way to the human community. The pollution of the environment is more and more transferred to the poor countries and poor people, and even to our descendants who are not yet born. The Western traditional individualism has not cared about the descendants. In this respect, the Asian traditional attitude of life in which care about the descendants of the remote future has taken so much importance stands out itself. When he asks whether the mankind wants to go on living or not, Bergson is reflecting with worry on the history of the Western civilization. To the mankind who treats each other only as a means, not as an end, today's techno-scientific civilization may present a disaster of the total destruction. It is like the case of a thoughtless child in a storehouse of explosives with the torch in his hand. Rightly here lies the reason why we should share together the comprehension of the deeper nature of ourselves and the world.

Positivism and Communism Obstructing the Community

It is to be recognized like a kind of historical law that the inertial force of the by-gone age continues much more than decades. Naturally confusion is aroused by the mixture of two different principles or paradigms. That is what we see in today's world and we are joined in this international conference to discuss this problem. The pumpkin cannot be changed into watermelon by painting some black lines on the surface. Likewise, the post-modern clothes do not change the person accustomed to modernity paradigm. Sometimes, confusion and disharmony can drive people into mental anomy and oblivion of the Being. The inversion of values menacing our techno-scientific civilization has its origin in this confusion.

As the last heirs of Philosophy of Identity, positivism and communism are blocking our way to World Community. Today, positivism, most influential in ordinary life among the various forms of modern philosophies, regards the type of scientific knowledge as the ideal model. It is not difficult to see that positivism is the inert prolongation of the modern reason. In his biological epistemology on intelligence, H. Bergson rightly pointed out the fact that the metaphysical illusions on the Being have produced a confusion of instrumentality and essence in the modern reason. Such a uniform thinking, best shown in the Logical Positivism of Vienna Circle, is a case of the happy illusion and self-oblivion, which menace the techno-scientific civilization. The superficiality of positivism makes people blind to the inner reality of the world. It is the vulnerable soil on which the various dangers, psychological, social, or political, can grow.

Deceived by the illusory concept of pure objectivity, the modern reason insisted on the dichotomy of intellect and emotion, objectivity and subjectivity, concept and intuition, giving the full value of reality only to the former and, at the same time, underestimating and neglecting the latter. Intellect, objectivity, and concept thus defined could not approach the reality of the Being, nor could be conscious of their own origination from the activity of the life. This means that modern reason could not see at all the real inner processes of experience, perception, consciousness, unconsciousness, etc. Naturally, the discussion of modern philosophy on experience could not arrive even at the elementary explanation of the representation and perception. The rationalism, empiricism, Kantian epistemology, dialectic, positivism, etc., could not escape from this fundamental fault. In these philosophies, the basic concepts like the Being, meaning, experience, perception, consciousness, knowledge, science, etc., are totally misunderstood. We should permit no longer such false conceptions and paradigms to continue to lead education and social development planning as the basis of knowledge. It is natural that such conceptions have reproduced false attitudes and deformed relations in social life.

The superficiality of positivism blocks the way to the true Being. In this unhappy one-dimensional state of mind, the original unity of verity, beauty, and divinity is broken, and, as we see today, they are represented in mutual isolation. Just as science and religion confront each other, art and religion lost their same original ground. With the division of art and religion, the essential unity of beauty and divinity has been forgotten, and, even if art becomes more and more sophisticated in its skills, its spiritual origin is disappearing from us almost completely. We do not perceive the true messages that art is delivering to us. We have lost sight of the fact that the ultimate meaning of beauty is divinity.

Under the influence of this false philosophy, education is to be misled and reproduce the corresponding false relations and attitudes in life. Forgetting their original essential integration, philosophy, art, and religion are deformed as we see today. In this deformed system dominated by the oblivion or inversion of values, what matters is only the maximization of technological efficiency and money. Even in the field of philosophy, we can see the similar phenomenon of oblivion or inversion in the Logical Positivism which reduced philosophy to a simple analysis of scientific languages, forgetting the fundamental inseparability of synthesis and analysis.

If there are hidden illusions in the basis of metaphysics of the Being, naturally, through wrong education, they will cause the oblivion of the true reality and the inversion of values, which will finally deform and oppress the life of the people. One of the most horrible crimes brought about by this inversion of values is certainly the organ harvesting genocide committed by the communist party of Red China and the medical doctors of the public hospitals. The wrong metaphysics of materialism underlying this inversion, education, and crime should be criticized severely. In history, we can find many such cases where the hidden unconscious illusions and dogmas have dominat-

ed the world in the name of religion or rationality. It is the totalitarian society that a well-organized small power group dominates and controls by its uniform principles or dogmas, oppressing the open liberal discussions.

Among the many reasons why Communism has failed, the following are worthy of note. First, the apparent utopian image of a rational communist society is nothing more than a superficial self-deception. The uniform total command system may appear at first sight scientific, rational, and efficient, as it reminds us of exact and efficient machinery. But we should not fail to see that such a central command system is none other than another form of strict totalitarianism. As political power is beyond the will of the people and the whole system moves uniformly by downward order, it is a matter of course that there is neither freedom nor democracy. Already in principle, Communism is incompatible with freedom and democracy. Communism pirated the great name of community.

Second, it is obviously seen that the basic emotion of Communism is hatred, not love. The history of Communism shows endless hatred and vengeance. It is the nature of a totalitarian regime that it arouses hatred and vengeance to fortify its power. It is running in the opposite direction of the true community whose basic principle is love and charity.

Third, as a metaphysical basis, Communism has materialism, a false theory. The problem of this superficial theory pirating the name of science is that it blocks the way to the recognition of true Being and true relations. It is a product of immature modern reason, and, like other Western philosophies, shares the same fundamental fault of confusing the original notion of Being.

As we have continuously discussed from the establishment of our Asian Philosophical Association to make a true World Community, we should be obliged to get over the obstacles of the false philosophies and deformed knowledge. On this point, the new education of philosophy and history has fundamental importance. To cultivate a more enhanced consciousness capable of pioneering a new dimension of World Community, the universities should shift the wrong paradigms of the humanities. Here, the case of philosophy education in Korea can be a very suggestive example. Clinging too much to those wrong philosophies like analytical philosophy and phenomenology, the philosophical society had to pay a high price of collapse. In many universities, the department of philosophy had to disappear. As we have pointed out previously, the problem of history education is also serious. History deformed by West-centrism and Sino-centrism is an invisible, grave hindrance to our navigation of the Asian Community and World Community. The deformation of world history is an important part of international hegemony politics. Its hidden dichotomy of spotlighted center and unmentioned periphery coincides with the logic of the dominator and the dominated. These false paradigms of West-centrism and Sino-centrism concealing hegemonism should disappear for the future of our World Community. To realize our ideal of the World Community, educa-

tion should enhance the level of the general consciousness.

These are reasons why we propose to establish the University of Asian Community. Our movement towards Asian Community is beginning to be echoed by many Asian governments and institutions. What is most essential in this movement is that Asian Community aspires to make a road to a true World Community with its ideals of mutual encouragement and harmony. It will not take long to see the fruits grown from the seeds we are sowing together. The verity of Being will make the world free.

Asian Cultural Heritage

As we can see through Shamanism, Buddhism, Taoism, Islam, and Hinduism, the spirit of harmony and mutual encouragement of life has characterized the time-honored Asian cultural traditions. This spirit is symbolized in the ideal of unifying the heaven, earth, and humanity. We should recognize the significance of this Asian ideal for the future of World Community. A true alliance of civilizations is possible only when we regard others not as a means but as an end. The great religious masters of Asia have always taught that we should consider others like our brothers and sisters.

It is important to note the difference of cultural traditions between Asia and the West. While the Western tradition has a strong tendency of opposing subject and object, the Asian cultural traditions have respected the spirit of holistic integration. The important messages of Asian traditions for today's world are coming from this spirit. The great Asian teachers have warned against the ordinary habit of regarding the world as an aggregate of separate entities. Our society should not be understood as a gathering of atoms of selfish desires. We exist not for struggle and hegemony, but for charity and love. The Asian ideal of harmony and mutual encouragement of life is connected with their vision of the world. Through a deep meditation, they came to recognize that the universe is an integrated whole within which there exists an invisible relationship of interpenetration and interdependence between part and whole. Their teachings permeated deep into the sub consciousness and culture of the Asian people.

Following these teachings, the Asian tradition of respecting nature as the bosom of life has been formed. The Asian conception of community is the harmonious integration with nature. This Asian wisdom will make us get out of the Western idiocy of regarding nature only as an object of exploitation. Naturally, at the same time, the attitude of living together and tolerating others became the merit of a great person in Asian ethics. These spiritual cultures should enlighten the desolate techno-scientific civilization menaced by the mechanistic way of thinking. Our philosophical efforts should be concentrated on illuminating the true world of the Being and Life forgotten by superficial Western rationalism.

We can see that the experiences and awakenings of mysticism which have generated the open religions are the same. In the form of ecstasy, there emerged the following

awakening that between the universe and me there is an inseparable link, that in my existence the universe participates, that all the existing things of the universe interpenetrate one another, that all the living beings, regardless of their different forms, have the same value, and finally that the ultimate nature of Being is charity and love.

Whether this meeting with the Divinity would be expressed in terms of the theology of an absolute transcendental God, or explained as the coincidence with the ultimate true self unified with the universe in oneness, can vary, depending on the historical conditions and situations of the time when the religion came into being. And sometimes it happens that, after several hundred years, a religion takes a theological system totally different from that of its birth time. These differences in appearance should not be the cause of conflict any more. Here what is most important is the spiritual message toward life that the vivid mystic awakening delivered, not the exterior theological system. This spiritual message is the very foundation of the alliance of civilizations and of the World Community. Knowing this essential, the tolerant mind will be able to cherish these religious varieties as the richness of our human creativity.

The verity of Being, though neither visible nor audible because of the many folded thick strata of confusions and desires, can be felt anyway, even if faintly, in our heart, through its vibration from the deepest part of ourselves. That is why the Saints, musicians, artist, poets, philosophers, etc., have continued their greatest efforts so long, even during their whole life. Their efforts meant to find, or develop a way of tuning to open the true dimension of Being. After a long period of mortification, when the Great Awakening came to them with religious ecstasy, the Saints found themselves in the inexplicable ultimate dimension of the unity of verity, beauty, and divinity. In this mystic dimension of infinity, they found themselves to be in oneness of the Being.

The awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. Ordinary men, captured by desires, interests, anguishes, etc., remain in the state of forgetfulness of this verity. That's why Buddha taught us to transcend the level of Alaya Consciousness to attain our true self.

Here, we should be awakened to the true meaning of love. When we love someone truly, we do not hesitate to give her or him anything we have, even if it demands our sacrifice. We can understand why the Saints of Divine Love have gone the way of maximum self-sacrifice, mortification. To embrace all existences, to save them, the Saints decided to give all things they had, even their lives. Naturally, that way meant the death of ego, desertion of all desires. Their souls wore the minimum cloth of matter for the existence on earth. Like the candle which illuminates the world by firing its body, they practiced the Divine Love. This spirit is so great and sublime that sometimes it takes the way of redemption, sacrificing its own life, for the salvation of all the others. The mortification

of Buddhist, Christian, Islamic saints, and the cross of Jesus are the symbol of this great spirit of redemption. In front of this most sublime spirit, who can dare to fight each other because of the different theologies!

As we noted in the previous paper as an essential point, Jorge Luis Borges, Sarvepalli Radhakrishnan, Ken Wilber, Aldous Huxley, Huston Smith, Thomas Merton etc., affirm that in spite of the outer differences of surface religions there is an astonishing sameness in the mystical experiences of in-depth religions. From the story of the Saints of Buddhism, Christianity, and Islam, we can see that it is from this ultimate dimension of the Being and Life where the mystic union with God in the state of ecstasy of the highest beauty and divinity reveals the ultimate verity of the divine love of all existences that the open religions launch their mission, the practice of love.

Metaphysics of Mysticism

It is most important to see that contemporary metaphysics transformed fundamentally the notion of the Being itself which has underlain the Western philosophy from the ancient Greek epoch and opened a new dimension of philosophy. In our ordinary life, the illusion of the Being developed into the oblivion of the Being and finally produced the inversion of values. The dangers menacing the techno-scientific civilization coming from the deformed value system like oblivion of the Being or inversion grown from the confusion of instrumentality with essence, today's problems cannot be solved solely by the advance of high technologies. We should rediscover the true Being and the essence of Life concealed, or forgotten by this confusion, or illusion. That is why we are to focus our attention to the privileged mystic experience. As it stands in the opposite dimension of the forged world view born from the illusion, and as we sometimes can feel the minute vibration or flash emitted from the deepest part of our self, our philosophical mind demands us to investigate again completely the contents, nature, and meaning of this experience as the origin of philosophy, art, and religion. One of the most important missions of contemporary metaphysics is to decipher the contents and meaning of this privileged experience.

Even though it is a very rare special experience, attained through a long and painful spiritual mortification, there is nobody who can deny that it is a given fact. Categorizing it as purely subjective and expelling it from philosophical investigation in the name of pure objectivity will be nothing but repeating the stupidity of the immature modern reason. As the biological epistemology and paradigm shift theory show, the pure objective experience or experiment is only an illusion, and we should not forget that a scientific experiment was also a very rare special experience in its birth time of the 17th century. Mystic experience is a very special experience that can be attained only when we penetrate into the deepest essence of our self, and it is the highest dimension of the Being and Life where the verity, beauty, and divinity are unified in oneness, telling us what truly we are. On this point of privilege, Plotinos said:

Often I have woken up out of the body to my self and have entered into myself, going out from all other things; I have seen a beauty wonderfully great and felt assurance that then most of all I belonged to the better part; I have actually lived the best life and come to identity with the divine; and set firm in it I have come to that supreme actuality, setting myself above all else in the realm of Intellect.

This character of supreme actuality appears in the word 宗教 which is used as a translation of religion in Korea, Japan, and China. Translating the Sanskrit word Sidhanta, 宗 (summit) means the highest dimension of verity. And 教 means delivering and teaching in human language this inexpressible supreme verity. As the etymology of the word 宗教 shows the wonderful merit of the Asian tradition, here, there is no confrontation between philosophy and religion, no conflict between science and religion. Starting from different places, they advance in harmony and mutual encouragement towards the same summit like in mountain climbing. The famous phrase Union of the Heaven, Earth, and Man, dating back on prehistoric times, expresses the ideal of this spirit of essential integration. This ideal is the cultural basis of Asian society.

It was not until the dawning of contemporary metaphysics that true investigation of experience in relation to unconsciousness became possible for Western philosophy. Even though the dimension of this supreme actuality is opened by the transformation of contemporary metaphysics, our ordinary life and even the philosophy in most universities are still alienated from it by the inertial force of the superficial modern reason. Actually, instead of being a prime mover to a higher dimension of life, the philosophy in universities is degraded to a heavy load frustrating the advance. The reason why the philosophy in universities is perishing is on the inside, not outside. This problem demands us to enhance ourselves into the higher dimension where we are to look down the evolutionary stages of tradition, modernity, and post-modernity. It is in the ultimate dimension of the Essential Integration that a new education for the true world community should be based.

As we emphasize again, the awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. For philosophy, to reach this essence of life, it took three thousand years. Even if academic investigations of the unconsciousness began at the end of the 19th century, except a few philosophers, still it hovers around the level of Freudian Libido. But, surmounting the superficiality of Cartesian Cogito, penetrating more deeply than Freudian Libido into the essential root of our living existence, our Asian Philosophical Association finally attained in the ultimate dimension where the awakening of verity, beauty, and divinity in oneness tells us the way of divine love embracing all existences. I call this ultimate living essence of our life "Aimo", using the adamic word "Ai". If we investigate well, it is not difficult to see that in all our valu-

ations, concepts, thoughts, and behaviors, this Aimo is immanent in underground. Even in the case of hatred or vengeance causing crimes, we should not fail to see that there is a frustrated, blockaded, or deprived love in underground.

Freed from the illusions, confusions, oblivion, and inversions concerning the Being, if high technology civilization is guided by this awakening, we can expect the promised future. In this dimension of the essential integration, there will be mutual encouragement, instead of conflict, between religions, and between civilizations, sharing their own experience, and wisdom together, and technology will be an extension of mysticism. Through the enhanced education, the human mind will advance toward a new ideal of the unity of philosophy, art, and religion. We call it new only in the sense that we regain our original self after a long history of oblivion and wandering. The dimension of essential integration and mysticism underlying the Asian culture from prehistoric age is now deciphered to save the techno-scientific civilization menaced by inversion and inhumanity. It tells us the way to the Asian Community, and, of course, to the World Community. Our metaphysics of Aimo is proposed to serve as the philosophical basis of the future world.

THE HERITAGE OF COLONIALISM: SLAVERY AS THE DARK FACE OF THE ENLIGHTENMENT

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Introduction

Colonialism, which began in the mid 15th century primarily by west, is one of the radical changes that have had great impact on the world history. Slavery that is the main source of labor of colonialism led the transfer of nearly twenty million people from Africa to America for four centuries. This transfer that has turned into the biggest human trafficking event of the history transformed west to the biggest economy of the world. 18th century that we can assume as the peak of this human trade is nevertheless when the Enlightenment took place. The main goal of this work is to analyze the relationship between slavery and the Enlightenment.

Slavery and the Enlightenment

Slavery is not just a historical event that took place in a specific time and region but furthermore an economic corporation that has been the vital force of the founding nations of the Enlightenment, especially England and France. Slaves, with no recognized rights or freedoms were used merely for the purpose of service and production. Those people who were subject to reductionist rhetoric were isolated from the rest of the world. During the Middle Ages, the slaves that were taken as captures after the wars within European nations were mostly white people as opposed to the black slaves of the 18th century. This difference represents one of the most distinguishing features of the slavery of the Enlightenment, which is race. Race is not only a criterion to decide who will be in and out but also a tool to legitimize this form of forced labor. To serve this purpose, there were generalizations made and racist approaches embraced. On the other hand, this fact and attitude contrast strongly with the ideals of the Enlightenment. This significant contradiction has more concrete examples than that: Third president of the United States, Thomas Jefferson who is famous for his anti-slavery views and exhibited an institutional opposition to slavery was on the other hand owned hundreds of African-American slaves. He aimed at the abolition of slavery in a way that will not cause social chaos or economic crisis. This dilemma is not unique to him or any other person

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but is a general phenomenon that was caused by the tension between moral and practical concerns.

The System of Slavery and Ideals of the Enlightenment

18th century is known to be the century of Enlightenment. This phase is on the other hand the peak of Transatlantic human trade, run primarily by England. Enlightenment from the philosophical, political, ethical and social points of view represents a movement of independence as well as an intellectual progress. Classical social and governmental structures were transformed. And people were entitled to express and defend their basic rights. Ironically, the nations that underwent those radical changes that we can sum up as “freedom, independence and progress” were either a part of Transatlantic slave trade or have benefited from it. We are talking about a population that was sacrificed for the independence, wealth and progress of European societies. Nevertheless throughout the end of the process this deadlock became a source of discomfort not only for the intellectuals but also for the governing elite. At least it was believed that slavery, as a labor system is economically unsustainable. Ethical, religious and political arguments that made theoretical legitimization of slavery possible were afterwards used for the abolition of slavery. Theological entities that were initially the main supporters of the legitimization of slavery became the main opponents of that in the course of time. Anglican church was the most famous of those entities, which is also a concrete example of this shift.

How Did the Pioneers of the Enlightenment View Slavery?

In the last quarter of the 17th century there were two prominent names known with their ideas favoring slavery: Newton and John Locke. Those two thinkers were either an investor or director in transatlantic slave trade. In addition to those two who are most famous 17th century supporters of forced labor, we can also refer to the names such as Hume, Smith, Hutcheson, Kant, Rousseau, Voltaire or Montesquieu. Considering the most fundamental tenets and dictums of the Enlightenment it would be surprising to hear racist and reductionist ideas from afore-mentioned names. While we read such surprising statements from them, on the other side of the coin is the fact that slavery was banned with the philosophical, ethical and social assistance of the same names. John Locke who is known to be the founding father of the Enlightenment was served as the undersecretary of Lord Ashley and in charge of plantations as he also took active part in institutional organization of some colonies until he retired in 1701.² However he opposed slavery intellectually as we observe in his works where he gave insightful

2 Robin Blackburn, *The Making of New World Slavery: From the Baroque to the Modern 1492-1800*, Verso, New York-1997, s.255.

details of the mechanism. Newton, who abstained to make any statement regarding the topic, is among the shareholders of British State Company that is engaged in human trade. Adam Smith, who is the pioneer name of capitalism pointed explicitly to the end of slavery as he denounced the economic shortcomings of it and welcomed a new economic system.

John Locke, who has provided the political and intellectual framework and theoretical back ground to the Enlightenment with his *Two Treatises of Government*, has outstanding views on slavery. Having said that, among three rights of man is private property, Locke regrets greatly for the fact that one man is the property of the other. He finds the fact that British people own slaves unacceptable and expresses his sorrow as following: "Slavery is so vile and miserable an estate of man, and so directly opposite to the generous temper and courage of our nation, that it is hardly to be conceived that an Englishman, much less a gentleman, should plead for it."³

Although he was an officer engaged in trade business he never owned a slave. During his service in trade commission he opposed to arbitrary punishment of the slaves. But he, per contra showed tendency to reductionist attitude when it comes to the status of people enslaved. For him, those whom he called primitive need a shelter or some sort of protection until they discover their potentials. Slaves are slaves by definition in the sense that they are already incapable of using their minds.⁴ Thus, for him slavery is an outcome of the relation between winner and loser.⁵ According to Locke, slavery that is an outcome of wars should be taken as a historical fact since captives do not have any property and thus cannot be regarded as the part of civil society.⁶ He however bitterly opposed to Robert Filmer who attempted to justify slavery with patriarchy.⁷

As a matter of fact, if we take a closer look at his views on slavery with regard to his conception of freedom the matter would be more decipherable. His expressions on freedom would assist the question reveal itself: "The natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of nature for his rule."⁸ Defining freedom as a state of absolute independence, he stated that no one could violate this willingly or unwillingly and therefore referred to the possibility of slavery: "for a man, not having the power of

3 J. Locke, "Of Government, Book I: First Treatise", *Two Treatises of Government and A Letter Concerning Toleration*, ed. Ian Shapiro, Yale University Press, New Haven, 2003, s.7

4 Robin Blackburn, *The Making of New World Slavery: From the Baroque to the Modern 1492-1800*, s.265.

5 J. Locke, "Of Civil Government, Book II: Second Treatise", *Two Treatises of Government and A Letter Concerning Toleration*, ed. Ian Shapiro, Yale University Press, New Haven, 2003, s.110.

6 J. Locke, "Of Civil Government, Book II: Second Treatise", s.136.

7 J. Locke, "Of Government, Book I: First Treatise", s.9; J. Locke, "Of Civil Government, Book II: Second Treatise", s. 109-110.

8 J. Locke, , "Of Civil Government, Book II: Second Treatise", s. 110; J. Locke, *Yönetim Üzerine İkinci İnceleme*, Ebabel Yay, Ankara-2012, s.21-22.

his own life, cannot, by compact, or his own consent, enslave himself to any one, nor put himself under the absolute, arbitrary power of another, to take away his life when he pleases. Nobody can give more power than he has himself; and he that cannot take away his own life, cannot give another power over it.”

Although John Locke was engaged in the system of slavery *ex officio*, he has had a great impact in American Revolution with his philosopher persona. In fact, Thomas Jefferson owes the intellectual background of his executions in the fields of freedom and equality to John Locke.⁹

Another thinker who exhibits an obvious opposition to slavery is Adam Smith. He had strong objection to not only slavery but also mercantilism. His objection to slavery was more for ethical reasons than for economic reasons. Although for him, slavery comes with its own economic advantages,¹⁰ it is not irreplaceable. What he did with *The Wealth of Nations* was to offer an alternative way to present economic system that makes use of forced labor. His approach to slavery and slaves was quite realistic.¹¹ By arguing out the reason why slaves are being employed in the plantations, he establishes grounds for such an employment. It was indeed economically efficient to hire slaves. However, long-term consequences of this practice would be “falling behind” because heavy working conditions that slaves are subject to would result in exhaustion at some point. Therefore short-term efficiency is not sustainable in long-terms. The slaves that were held and forcibly working in the sugar beets, coffee and cotton fields were vulnerable to arbitrary and uncontrolled treatments.¹² Those treatments were found inhumane and thus unsustainable for Smith as he offered a new economic order.

Another thinker of the Enlightenment that is known for his objection to slavery is Voltaire. According to him, humiliating and abusing slaves on the grounds of race would contradict the ideals of the Enlightenment.¹³ This approach manifests his opposition to both racism and slavery. For him to defend slavery in theological terms is a futile effort. ¹⁴French Encyclopedists can also be added to the list of people known for anti-slavery views. Diderot, Condorcet, Montesquieu and Hutcheson can be counted towards this line of thought. Especially after John Locke, J. J. Rousseau re-argued against the system of slavery in his *Discourse on the Origin of Inequality* and *The Spirit of Laws*.¹⁵ Montesquieu has criticized the popularly esteemed reductionist view on enslaving

9 William Uzgalis, “An Inconsistency not to be Excused: On Locke and Racism” *Philosophers on Race*, ed. Julie K. Ward, Tommy L. Lott, Blackwell, 2002, s.81.

10 Adam Smith, *Ulusların Zenginliği*, c.II, çev. Metin Saltoğlu, Palme Yay, Ankara-2011, s. 161

11 Adam Smith, *Ulusların Zenginliği*, c.II, s.153.

12 Adam Smith, *Ulusların Zenginliği*, c.II, s.171-172.

13 Bkz, D. Outram, *Aydınlanma*, Dost Kitabevi, çev. Sevda Çalışkan, Hamit Çalışkan, Ankara-2007 s.90.

14 Robin Blackburn, *The Making of New World Slavery: From the Baroque to the Modern 1492-1800*, s. 590.

15 Bkz, Baron De Montesquieu, *The Spirit of Laws*, vol. I, trans. Thomas Nugent, The Colonial

Africans. In his times, Westerns would favor white and Christians against the rest, while Africans were seen inferior to white man intellectually, culturally and morally as a separate species more closely related to apes than to whites. He has described slavery as the possession of a human being in all aspects by another human being. And such a possession cannot be regarded as a right by any means.¹⁶ He claims that since there was no free man to work left in America because of Westerns, Africans were enslaved for cultivation. If that were not the case the production thus the consumption of sugar would be pricey. He refers to Westerners who would hardly picture a God who implants a soul and even a good soul into a pitch-black body.¹⁷ The Westerners whom he referred to did in fact point to the so-called primitive patterns of behavior of the Africans in order to justify racist positions. It should also be noted that this generalization and reductionism is not unique to the relations held with Africans but covers the people of all of the Western colonies.

Rousseau, another French thinker defined slavery a non-stop work, a labor-oriented tough life whereas the only virtue of slavery is unconditional subordination.¹⁸ Slavery is, in other words, giving up nature, freedom, rights and responsibilities peculiar to human beings therefore contradicts human nature.¹⁹ Enslaving captives or black people is not a right not because it is illegitimate but because it is meaningless and absurd. Slavery and legitimacy on the other hand are concepts that do not only contradict but also negate each other.²⁰ Having said that, he criticized Christian hypothesis that what matters is not to be slave or free, what matters is faith. ("There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus"- Galatians 3:28) According to him slavery is not meant for Christians. In *Social Contract* he described slavery as anti-freedom.²¹

David Hume and Immanuel Kant are two Enlightenment thinkers who are in favor of slavery. Especially Kant's statements that support Western colonialism and condescend African slaves have led fiery debates in his time. George Foster a scientist who has accompanied captain Cook in his geographical exploring expeditions and Kant got engaged in an interesting written dialogue on the matter of slavery. Hume, who has had a deep impact on Kant declared his belief that black people are inferior to white men and perceived them as a community ineligible for civilizing. He is said to change course

Press, London-1900, s.238-239.

16 Montesquieu, *Kanunların Ruhu Üzerine I*, Toplumsal Dönüşüm Yay., çev. Fehmi Baldaş, İstanbul-1998, s.339.

17 Montesquieu, *Kanunların Ruhu Üzerine I*, s.344.

18 J.J. Rousseau, *İnsanlar Arasındaki Eşitsizliğin Kaynağı*, Say Yay., çev., Rasih Nuri İleri, İstanbul-2015, s.159.

19 J. J. Rousseau, *İnsanlar Arasındaki Eşitsizliğin Kaynağı*, s.172

20 J. J. Rousseau, *Toplum Sözleşmesi*, çev. Alpagut Erenulu, Öteki Yayınları, Ankara-1996, s.42.

21 J. J. Rousseau, *Toplum Sözleşmesi*, s.165, 204

on slavery afterwards.²² Just like Hume, Kant had a strong belief in the superiority of white race over the black one and did not favor the abolition of slavery while supporting colonialism.²³ His following statements are worth quoting: “which is too weak for hard labor, too indifferent for industry and incapable of any culture - although there is enough of it as example and encouragement nearby - ranks still far below even the Negro, who stands on the lowest of all the other steps that we have named as differences of the races”²⁴ This perspective comes with ethical aporias and thus is not sustainable. Therefore Kant is also believed to change his mind on the question through the end of his life.²⁵

Kant’s position on slavery and colonialism in fact contradicts itself in some ways. This position was subject to various critiques in his era too. The one that attracts most critiques is his claim that the slaves that are held in plantations of America were in fact free labor. He on the one hand supported European colonialism and find enslaving on the basis of race legitimate.²⁶ Having regarded American natives as subspecies just like black people, he characterized the former with instability and primitiveness. Black Africans were brought to replace American natives who failed to accommodate to the conditions of agriculture plantations. Thus Africans are, for him, meant for the service of free people.²⁷

Conclusion

Colonialism and the phenomenon of slavery that survived for almost four centuries on the earth came to an end by the first half of 19th century. Western oriented expansionism that relied on factors such as quest for new markets and habitats, imperialist and religious concerns, development in shipping and arms business, existed from the 15th century to the 19th century. During the 16th century European nations including England, Spain, France, Portugal and Holland have begun a colonialist movement in South America and Africa. This movement reached out to Far East especially by the British venture. Those nations that used to sway lands larger and wealthier than their own began hauling the goods of the colonies to their own lands in the course of time. For example agriculture plantations of America led Europeans enjoyed a life of money and

22 Robert Palter, “Hume and Prejudice”, *Hume Studies*, vol. XXI, April 1995, s.4

23 K. Flikschuh, L. Ypi, “Introduction” ed: Katrin Flikschuh and Lea Ypi, *Kant and Colonialism*, Oxford University Press, 2014, s.5, 17.

24 I. Kant, “On the Use of Teleological Principles in Philosophy”, *Anthropology, History and Education*, ed. Günter Zöllner, Robert B. Loudon, trans. Günter Zöllner, Cambridge University Press, 2007, s.211.

25 Pauline Kleingeld, “Kant’s Second Thoughts on Colonialism” ed: Katrin Flikschuh and Lea Ypi, *Kant and Colonialism*, Oxford University Press, 2014, s.45.

26 Pauline Kleingeld, “Kant’s Second Thoughts on Colonialism”, s.50

27 Pauline Kleingeld, “Kant’s Second Thoughts on Colonialism”, s.51.

comfort. Products of European origin were sold to Africa in return for valuable agriculture products such as coffee, cotton and sugar. An enslavement process accompanied this trade. With such a triad structure of trade the profit of European nations reached the peak levels in the 18th century.

The Enlightenment and its accompanying concepts such as freedom, human rights, private property, free enterprise, women rights and slavery marked the 18th century. The bitter irony lies in the fact that economic and cultural background of the Enlightenment benefited to a great extent from colonialism and slavery. England that hosted pioneer movements of the Enlightenment was at the same time the greatest actor and profiteer of the slave trade. The profit she made by abusing people from all around the world was for spoiling her own people. The leading figure of the Enlightenment in science was in this business per se. John Locke, another pioneer name of the Enlightenment held a critical position in the committee in charge of plantations while providing a theoretical background to the Enlightenment. Former supporters of slavery Hume and Kant raised two most important critiques of the system of slavery. Kant did believe in the superiority of white race over the black one and formed a theory of legitimacy on this belief. The problem with this theory is to depend merely on race while coming up with ethical and philosophical claims. On the other hand, Hutcheson and Smith lodged an ethical objection to Kantian position. French encyclopedists including Rousseau and Montesquieu joined this line of thought afterwards, as they did not believe in the possibility of advancing such a theory.

The major profiteers of the capital begot by slavery were England and British people. Surprisingly the same England showed a great intellectual and legal support to the efforts for abolishing slavery. J. Locke and A. Smith were the main sources of inspiration for the declaration of independence of the American colonies. Quakers dominated by British immigrants and Lunar Society of Birmingham contributed greatly to the abrogation of slavery. Both rise and fall of slavery occurred in the century of Enlightenment. Thus we can infer that Enlightenment made the realization and incarnation of the abstract concepts of freedom, equality, free enterprise and private property possible. However it is an undeniable fact that this fruitage is only after the Industrial Revolution. The Revolution that advanced by the second half of the century proved that slavery was unsustainable economic wise. Pointing to this fact, Smith underlined that wealth of nations is closely tied to an efficient economic system and thus he dropped the first hints of capitalism.

Despite everything, slavery yielded great economic benefits to the Western civilization. Nevertheless the axiology came with Enlightenment put ethical, religious and humane aspects of slavery on trial. Although slavery disappeared officially in that slice of history, the economic system that is based on forced labor survived in the following economies such as socialism and capitalism. The working conditions once the slaves were subject to still exist in some parts of today's world. The center of the system is ironically still west as the peripheries remain the same. Colonialism is formally dead

whereas imperialism survived.

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ORIENTALISM AS THE INTELLECTUAL RESOURCE OF MISSIONARIES

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Introduction

Religions and cultures have sought to affect and assimilate each other throughout the history. The main reason that lies behind this struggle is the belief that “my religion, my ideology is the most authentic and true one”. The same fact holds true for Abrahamic religions. Christian missionary movement should be reviewed within this framework.

First target of Christian assimilation project was cultural and genetic ‘other’ as the common ground is Christianity. Non-Christians, from this perspective are supposed to be those in need of salvation, civilization and domestication. In order to attain this target the identity, religion, language and the culture of the other needs to be searched, analyzed and penetrated.

Christian missionaries, throughout the history, have been after the knowledge of the other whom they can deliver their beliefs. Some of them are both orientalist and missionary, whereas the others, especially intellectual ones are only orientalist.

The scope of this work is limited to orientalism as the intellectual resource of Christian missionary movement. This is a contested and still open debate. The main focus of the debates is the question of the goal of orientalism. Whereas for some thinkers orientalists are instruments of the missionary movement; the others took orientalism as a branch of scholarship that does not go beyond the limits of intellectual purposes. This work departs from the acceptance that orientalism has long-term and short-term, tacit and spoken agendas.

1. Christian and Jewish Interest in Islam:

Intellectual interest of the West in East is not a contemporary phenomenon. Western intellectual products are the most concrete outcome of this very fact. There are 60-65 million works on the East by the West just in between 1800-1950.¹

We can mention two main attitudes with regard to the studies on Islam; relative-

1 Edward W. Said, *Oryantalizm (Doğubilim) Sömürgeciliğin Keşif Kolu*, çev: Nezih Uzel, IV. baskı, İstanbul 1998, 27.

ly objective ones and Islamophobic ones. Speaking in general terms, studies by Jewish scholars who depart from the sacred texts of Islam can be classified under the former. On the other hand most of the Christian writers failed to keep their ideological background separate from their intellectual persona. Some orientalists such as William Montgomery Watt, Marshall Hodgson or Gibb are exceptions to this rule.

2. We and Them

Such a distinction, which appears when it comes to the relation between Islam and other religions, are indeed of Western origin. West has a long history of defining others as “barbarians”. This story begins with Germans who have labeled all peoples other than Romans barbarian. This rhetoric brings about geographical, religious, ethical, racial and ideological disintegration while it makes inter-civilizational dialogue impossible and deepens the differences between East and the West.

3. Europe and Islamophobia

The reason behind the popularity of orientalist works is the Western fear against Islam. This fear goes as far as neologisms and phantasies that do not reflect the reality.² The so-called danger that is expected from East has been strengthened by some historical facts such as Pearl Harbor and September 11.

The image of Muslim from the Western perspective is closely tied to labels such as Arab, Ottoman, terrorist even today. This way of looking at the orient reaches to the far borders of phantasy. Following is a typical example that reflects how far Western fictions of the East can go:

“Southern recounts a dramatic episode between 1450 and 1460 when four learned men, John of Segovia, Nicholas of Cusa, Jean Germain, and Aeneas Silvius (Pius II), attempted to deal with Islam through *contraferentia*, or “conference.” The idea was John of Segovia’s: it was to have been a staged conference with Islam in which Christians attempted the wholesale conversion of Muslims. “He saw the conference as an instrument with a political as well as a strictly religious function, and in words which will strike a chord in modern breasts he exclaimed that even if it were to last ten years it would be less expensive and less damaging than war.” There was no agreement between the four men, but the episode is crucial for having been a fairly sophisticated attempt—part of a general European attempt from Bede to Luther—to put a representative Orient in front of Europe, to stage the Orient and Europe together in some coherent way, the idea being for Christians to make it clear to Muslims that Islam was just a misguided version

2 Said, *Oryantalizm*, 85; Edward W. Said, *Kültür ve Emperyalizm*, çev: Necmiye Alpay, İstanbul 1998, 92-3.

of Christianity.”³

The only way out from this irrational and unrealistic fear is letting Islamic world in particular or the ‘other’ in general define itself in its own terms by preference. This would contribute greatly to mutual understanding between East and West.

4. Western Presentation of East

The traditional sequence of orientalism is getting to know, understanding and presenting of the East. According to Edward Said this is a theatrical fiction. “A field is often an enclosed space. The idea of representation is a theatrical one: the Orient is the stage on which the whole East is confined. On this stage will appear figures whose role it is to represent the larger whole from which they emanate. The Orient them seems to be, not an unlimited extension beyond the familiar European world, but rather a closed field, a theatrical stage affixed to Europe. An orientalist is but the particular specialist in knowledge for which Europe at large is responsible, in the way that an audience is historically and culturally responsible for (and responsive to) dramas technically put together by the dramatist. In the depths of this Orientalist stage stands a prodigious cultural repertoire whose individual items evoke a fabulously rich world; the Sphinx, Cleopatra, Eden, Troy, Sodom and Gomorrah, Astrarte, Isis and Osiris, Sheba, Babylon, the Genii, the Magi, Nineveh, Prester John, Mahomet, and dozens more; settings, in some cases names only, half-imagines, half-known; monsters, devils, heroes; terrors, pleasures, desires. The European imagination was nourished extensively from this repertoire: between the Middle Ages and the eighteenth century such major authors as Ariosto, Milton, Marlowe, Tasso, Shakespeare, Cervantes and the authors of the *Chanson de Roland* and the *Poema del Cid* drew on the Orient’s riches for their productions, in ways that sharpened the outlines of imagery, ideas and figures populating it. In addition, a great deal of what was considered learned orientalist scholarship in Europe pressed ideological myths into service, even as knowledge seemed genuinely to be advancing.”⁴

5. Europe and East

Western conception of East has nourished a great deal from prejudices and phantasies throughout decades. This imaginary East is a completed picture that is intellectually fuzzy, culturally fantastic. Referring to Vico, Said emphasizes the man-made structure of what we call history. This man-made history reflects upon geography in its following phase. Even though historical dimension is excluded geographical dimension remains thus categorizations such as East and the West becomes a part of the real world

3 Said, *Oryantalizm*, 94.

4 Said, Edward. *Orientalism*. Columbia: Knopf Doubleday Publishing Group, 2014. 63.

and literature eventually.

East, just like the West has a unique body of history, a concrete tradition of thought and a world of imagination after all. Thus East and West are two different poles of the globe as Said also points out:

“To believe that the Orient was created—or, as I call it, “Orientalized” —and to believe that such things happen simply as a necessity of the imagination, is to be disingenuous. The relationship between Occident and Orient is a relationship of power, of domination, of varying degrees of a complex hegemony”⁵

6. Where is the East? Who is the Eastern?

After the withdrawal of the Ottoman Empire from the center of history, the concept of Eastern began referring to anything threatening or suitable for colonization for the European. On the other hand Eastern has always been the source of mystical and spiritual side of human history. In both cases the East is indeed a factor of contrast for the West. Thus we can talk about a mutual dependency when it comes to define the relationship between east and the west. It is an undeniable fact that both sides of this relationship have formed a history within these interconnections.⁶

7. The Dogmas of Orientalism

Orientalism that is nurtured by prejudices is handicapped with a dogmatic view. Edward Said lists the dogmas of orientalism as such:

- a. The absolute and systematic difference between the West, which is rational, developed, humane, superior, and the Orient, which is aberrant, underdeveloped, inferior.
- b. The abstractions about the Orient, particularly those based on texts representing a ‘classical’ Oriental civilization, are always preferable to direct evidence drawn from modern Oriental realities.
- c. The Orient is eternal, uniform, and incapable of defining itself; therefore it is assumed that a highly generalized and systematic vocabulary for describing the Orient from a western standpoint is inevitable and even scientifically ‘objective’.
- d. The Orient is at bottom something to be feared (the Yellow Peril, the Mongol hordes, the brown dominions) or to be controlled (by pacification, research and development, outright occupation whenever possible).⁷

5 Said, *Oryantalizm*, 17.

6 Said, *Oryantalizm*, 12, 18.

7 Said, *Oryantalizm*, 101.

5. The Strategy of Orientalism

Orientalist strategy is mostly methodic and sophisticated as it is based on the presumption that West is superior by all means. On the other hand this strategy is not as obvious as we state here. Because the continuity of the relations with the Orient is a must for the west since the latter has short and long term interests in the former. "And why should it have been otherwise, especially during the period of extraordinary European ascendancy from the late Renaissance to the present? The scientist, the scholar, the missionary, the trader, or the soldier was in, or thought about, the Orient because he *could be there*, or could think about it, with very little resistance on the Orient's part."⁸

From the beginning of the eighteenth century, West has stepped towards the East with the agenda of knowing and then strengthening its dominance over it. "Under the general heading of knowledge of the Orient, and within the umbrella of Western hegemony over the Orient during the period from the end of the eighteenth century, there emerged a complex Orient suitable for study in the academy, for display in the museum, for reconstruction in the colonial office, for theoretical illustration in anthropological, biological, linguistic, racial, and historical theses about mankind and the universe, for instances of economic and sociological theories of development, revolution, cultural personality national or religious character." The imaginative examination of things Oriental is based on limited Western consciousness not simply by empirical reality but by orientalist desires, repressions, investments, and projections.⁹

6. The Target of Orientalism

Orientalism, which we can trace back to the era of Prophet Mohammed, is in fact the reflection of the fears and unrest of Christian Western world of the Islamic world. Therefore the main goal of orientalism is to soothe those fears and unrest by assimilating Muslims under the umbrella of Europe. This assimilation took place mostly in the intellectual sphere including Quran translations and studies on Islamic sciences. Being far from objectivity, those works always reflected orientalist agenda.¹⁰

For Edward Said orientalism is an active intellectual exchange between England, France and USA more than a pure academic effort. For him people like Lane or Flaubert or Renan, profoundly worked over and modulated evidence of his detailed work within the very wide space opened up by the claim that Occidentals are superior to Orientals.¹¹

8 Said, *Oryantalizm*, 20.

9 Said, *Oryantalizm*, 20.

10 Selahattin Sönmezsoy, *Kur 'ân ve Oryantalistler*, Ankara 1998, 32.

11 Said, *Oryantalizm*, 29-30.

7. Orientalism, Judaism and Christianity

Since Islam is the factor that represents provocation from orientalist point of view, the shelter of orientalist is mostly Judeo-Hellenistic culture. "It lay uneasily close to Christianity, geographically and culturally. It drew on the Judeo-Hellenic traditions, it borrowed creatively from Christianity, it could boast of unrivaled military and political successes. Nor was this all. The Islamic lands sit adjacent to and even on top of the Biblical lands; moreover, the heart of the Islamic domain has always been the region closest to Europe, what has been called the Near Orient or Near East. Arabic and Hebrew are Semitic languages, and together they dispose and redispense of material that is urgently important to Christianity. From the end of the seventh century until the battle of Lepanto in 1571, Islam in either its Arab, Ottoman, or North African and Spanish form dominated or effectively threatened European Christianity. That Islam outstripped and outshone Rome cannot have been absent from the mind of any European past or present."¹²

8. Oriental Studies

We can call orientalism *Oriental studies* or *area studies* that is accompanied with an academic tradition, whose fortunes, transmigrations, specializations, and transmissions are in part the subject of this study. Said made use of the theories, epics, novels, social descriptions, and political accounts concerning the Orient produced by a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators. This large scale of orientalists includes names such as Victor Hugo, Dante and Karl Marx.¹³

Britain and France dominated the Eastern Mediterranean from about the end of the seventeenth century on. The contributions to Orientalism of Germany, Italy, Russia, Spain, and Portugal are also important. "One of the important impulses toward the study of the Orient in the eighteenth century was the revolution in Biblical studies stimulated by such variously interesting pioneers as Bishop Lowth, Eichhorn, Herder, and Michaelis."

The sources of orientalism are not confined to traditional sources such as the classics, the Bible, philology but also public institutions including governments, trading companies, geographical societies, universities as orientalists also make use of tools such as travel books, books of exploration, fantasy, exotic description.¹⁴ Orientalism functions as an academic tradition which is formed by not only scholars but also travelers, commercial enterprises, governments, military expeditions, readers of novels and accounts of exotic adventure, natural historians, and pilgrims to whom the Orient is a

12 Said, *Oryantalizm*, 112.

13 Said, *Oryantalizm*, 33-34.

14 Said, *Oryantalizm*, 277.

specific kind of knowledge about specific places, peoples, and civilizations.¹⁵

9. The Representatives of Orientalism and Their Goals in Their Studies

In addition to institutions, authors, researchers, scientists and academicians contributed greatly to the formation of orientalist system and thought. These names would include Gobineau, Renan, Humboldt, Steinthal, Burnouf, Remusat, Palmer, Well, Dozy. “But it might perforce neglect the great contribution of imaginative and travel literature, which strengthened the divisions established by Orientalists between the various geographical, temporal, and racial departments of the Orient. Such neglect would be incorrect, since for the Islamic Orient this literature is especially rich and makes a significant contribution to building the Orientalist discourse. It includes work by Goethe, Hugo, Lamartine, Chateaubriand, Kinglake, Nerval, Flaubert, Lane, Burton, Scott, Byron, Vigny, Disraeli, George Eliot, Gautier. Later, in the late nineteenth and early twentieth centuries, we could add Doughty, Barres, Loti, T. E. Lawrence, Forster.”¹⁶

10. Political Questions Accompanied by Orientalism

It is an undeniable fact that orientalism causes severe problems in the political arena. Those problems come with their own specific questions. Those questions need to be asked. To summarize them:

“The kind of political questions raised by Orientalism, then, are as follows: What other sorts of intellectual, aesthetic, scholarly, and cultural energies went into the making of an imperialist tradition like the Orientalist one? How did philology, lexicography, history, biology, political and economic theory, novel-writing, and lyric poetry come to the service of Orientalism’s broadly imperialist view of the world? What changes, modulations, refinements, even revolutions take place within Orientalism? What is the meaning of originality, of continuity, of individuality, in this context? How does Orientalism transmit or reproduce itself from one epoch to another? In fine, how can we treat the cultural, historical phenomenon of Orientalism as a kind of *willed human work*?”¹⁷

This list of questions asked by Said can be interpreted as a kind of challenge to the orientalist epistemology and the damages caused by it. On the other hand it would be a big mistake to underestimate its institutionalism. Orientalist institutions are quite profound and strong especially when we consider its intellectual equipment and scientific, ideological and imperial structures. This unique synthesis of orientalism comes with an invisible harmony. But for Edward Said, on the other hand, this is the nature of all

15 Said, *Oryantalizm*, 278

16 Said, *Oryantalizm*, 145

17 Said, *Oryantalizm*, 30.

political entities. Having said that and thus called orientalism as a political entity, what has said by Said should be seen as just a description rather than quest for grounds of legitimacy for orientalism:

“What I took myself to be undertaking in *Orientalism* was an adversarial critique not only of the field’s perspective and political economy, but also of the sociocultural situation that makes its discourse both so possible and so sustainable. Epistemologies, discourses, and methods like orientalism are scarcely worth the name if they are reductively characterized as objects like shoes, patched when worn out, discarded and replaced with new objects when old and unfixable. The archival dignity, institutional authority, and patriarchal longevity of orientalism should be taken seriously because in the aggregate these traits function as a worldview with considerable political force not easily brushed away as so much epistemology. Thus orientalism in my view is a structure erected in the thick of an imperial contest whose dominant wing it represented and elaborated not only as scholarship but a partisan ideology. Yet orientalism hid the contest beneath its scholarly and aesthetic idioms. These things are what I was trying to show, in addition to arguing that there is no discipline, no structure of knowledge, no institution or epistemology that can or has ever stood free of the various sociocultural, historical, and political formations that give epochs their peculiar individuality.”¹⁸

Conclusion

Muslim thinkers and intellectuals are in charge of developing a new discourse against the one of orientalism. The religion, culture, law, social and axiological structure of the west needs to be studied extensively and analyzed. Whereas French and English are widely known in the Islamic world, we do not have much Muslims scholars who know Greek and Latin, two languages that are indispensable in order to penetrate the intellectual history of Western civilization. The only way to cope with orientalist structures and epistemology we need to edge towards Occidentalism. This is also the only way to free us from inferiority complex.¹⁹

If such work will be initiated it should unavoidably target at orientalism as well. Orientalism does not provide us only a view of the implications of anything we call Western including Western civilization, culture and thought but also an outsider perspective on what Orient is. Thus it is a useful tool to spot the weaknesses of the contemporary Islamic world and maybe eventually find ways out. The scope of such a quest should at least cover last two centuries.

It is a responsibility for a Muslim intellectual to produce an alternative epistemol-

18 Edward W. Said, “Sömürgecinin Temsili: Antropolojinin Muhatapları”, *Kış Ruhu*, çev: Tuncay Birkan, II. baskı, İstanbul 2006, 49-50.

19 Ortaylı, *Son İmparatorluk Osmanlı*, 168-169.

ogy that will challenge orientalist epistemology. The following step would be creating an objective methodology of history. The departure point of all these steps should be the concern for establishment and continuity of good relations with the West. While seeking for long-term dialogue, mutual understating should be the only agenda as all types of categorical classification and stereotyping should be avoided. These paradigms per se would be a challenge to what was embraced by the Western orientalists throughout the history.

THE FORMATION OF “THE CONTEMPORARY ISLAMIC THOUGHT” DURING THE COLONIZATION

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Abstract

The fact that the richest 62 people in the world possess the same amount of wealth with the half of world's population (approximately 3.5 billion) shows bluntly the current socio-political disequilibrium. Nowadays 80% of the resources is used by only the 20% of the population because of the possible reason, colonialism, which started 300 years ago. In this context, the current manuscript aims to read “the ways Muslims have developed to deal with the political, ideological and economic dominion dominion that the West carried out in the name of orientalism 300 years ago and globalization now in the context of “the formation of contemporary Islamic thought”. Especially, remarking political, economic and ideological dimensions of the colonialism (i.e. orientalism, gaining the de facto / political independence) is not enough, the ideological independence would be achieved by developing and applying new projects against the domination of the occidental information and the thought of science. “The contemporary Islamic thought” is formed by Muslim scholars and their projects coming to terms with the discovery branch of colonialism by claiming that orientalism would be achieved by the ideological freedom and the scientific authenticity. These projects would be strengthening the possibility of getting rid of colonialism by providing the intellectual novation in Islamic world.

Keywords: Islam, Modernism, Renewal, Traditional Trend, Modern Trend, Middle-East, Indian-Pakistan, Colonialism, orientalism.

Introduction: The Process of Colonization in the Islamic World

Assets (God-universe) mean on rational knowledge of values / consistent and critical thinking / systems, which means love of wisdom to pursue research. God has sent principles since the first human, which will provide prosperity and peace in the world and afterlife. At different times and places in different languages and cultures / nations to time when these principles were broken, God sent the same message (*Tawhid*) a different language in a different language, formed the (*Sharia*) again, and sent a new practitioner (prophet /Rasul).

The last of this post will be valid until the Day of Judgement, and the Prophet Muhammad (pbuh) being sent to the world for this message. If new ways and methods are not to be sent to us, we need to read earlier applications, their failures and their efforts to eliminate the backlog critically to eliminate the backlog, which is the human thought (history of philosophy). The previous traditions confronted civilization in a short period of time, revealed a distinctive new information, and created the vision of science and civilization, which are established long term states. The most long-lasting was with 622 years, which named as Ottoman Empire; the other one was with 330 years, which was Indian Mughal Empire and the last one was the Umayyad Caliphate of Cordoba with the 277 years of live. Safavid Empire in Iran, founded by a Turkish tribe, had collapsed before Ottoman Empire found.

In the 14th and 15th century, Europeans had developed a habit of consumption towards luxury products such as spices rare species imported from Asia. The spread of Islam, especially in the conquest of Istanbul in 1453, was a started point to discover Europe. In 1517 the Ottomans captured Egypt, which interferes directly hampered trade with Asia and the Far East has necessitated the need to have a new trade route for Europeans. For this reason Portuguese people find the Cape of Good Hope in 1488. In ten years they form a government partner in the Indian Ocean. In 1492 Christopher Columbus, takes a westward route to go to India and reaches the United States.

Netherlands invaded the Indian sub-continent through the Cape of Good Hope in 1789; with the command of Napoleon, France also invaded Egypt (1798). C. Columbus was seeking another way to India while going constantly to the West, so America became one of the occupied places. North Western countries gradually made their colonies which were Africa, the Middle East and Eastern countries. This made collapsing in the continuous weakening of the Ottoman Empire. The richness of modern Western civilization is the fact that the material wealth of the colonized countries. Of course, in this context, perpetuating the colonial wealth, social scientists stepped in to this issue. It is important, unfortunately, only available as a set of academic work of Orientalism, to see how it works. Since Orientalism is a discipline system of the East systematic re-

search, it is a science of the East from the West, and it is a “civilization transporter”.

At this point, the situation should be noted exceptionally, as with Said underscored, “Orientalism, which is an interpretation school, has raw materials as Eastern civilization, Eastern nations and territories. The objective findings of this school, numerous artifacts revealed by talented scholars, published and translated books, as a matter of grammar, wisdom, words, again portraying the works of dead cycles, many text submitted to a rational vision to people’s benefit, in fact, issued through the spoken language as an immortal truth.”² “

Orientalist method have claimed that, the East must be defined at first, melioration should be (!) done after defining, and at the end of the root should be changed according to the norms of Western civilization. For this, opening schools teaching with Western languages, including English, military, political and administrative attention was paid to be grown in Western minds. In here “If you want to make livable Islamic belief and practice your modern (of course here is meant West) historical criticism, you have to adapt to the philosophy and science of West.” The idea was engraved in mind. It aimed also Muslim youth to adopt the method has been available through the influence of cultural and political hegemony of Islam and served as a prerequisite to success.³

Western colonialism envisages transfer of material wealth of the non-Western societies with the idea of enlightenment in Renaissance/Reformation years and started a special renewal, which made the Islamic world enter under the influence of the Western world. Between 1815 and 1914, the colonial empire of European world increased 85% from 35%.⁴ With losing their advantage in knowledge and science in the process of withdrawal from the stage of history, Islamic states even aimed transform orientalism to themselves and they produced this with the Western paradox; with colonialism they were losing all economic, political and social advantages. Because “Orientalism, aesthetic, scientific, economic, sociological, historical owned and philological texts are a whole for geo-economic vision.”⁵ One must do this because the eastern is not capable of self-understanding. Europe must help the East for this issue.⁶

Spanish and Portuguese explorers have begun the first colonization movement in the 15th century with the aid of technological advances and discoveries, then in the 18th

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- 1 M.G.S.Hodgson, *İslam'ın Serüveni: Bir Dünya Medeniyetinde Bilinç ve Tarih*, trans: M. Karabaşoğlu, (İstanbul: İz yay.1993) vol.2, p.414
 - 2 Edward W.Said, *Oryantalizm (Doğubilim) Sömürgeciliğin Keşif Kolu*, trans.. N.Uzel. (İstanbul: İrfan yay. 1998) p.111, 236,271, 277-278
 - 3 UYANIK Mevlüt, *Kur'an'ın Tarihsel ve Evrensel Okunuşu* (Ankara: Fecr Yay. 2012) p.13, Edward W.Said, p.12-13,17-19
 - 4 Edward W.Said, age, s. Önsöz.8-9; 12, 65; *Gökhan Murteza John Lock'da Sömürgecilik ve Mülkiyet İlişkisi, Kutadgubilig Felsefe-Bilim Araştırmaları Dergisi*, number 21, Mach 2012,ps. 376
 - 5 Said, *Ibid*, p.26
 - 6 Said, *Ibid*, p.17-19, 101,365

century, the industrial revolution emerged in England, capitalism formation process has started generally with these two colonization movements. This process continued till 17th century with the name 'Merchantilism', and 2nd half of 17th century it dissiminated with the participant of Britain, France, the Netherlands and Germany to North and Central Europe, last colonialism began to spread rapidly throughout the world. Britain and France are coming together as allies some time and the other time they were clashing each other. Because these were before the orientalism, and they managed to have maintaining this status for a long time.⁷

Later in centuries, Italians, Russians, Portuguese became sharing partners. Orientalism was functioning as a part of capitalism because of that. In this sense, the Orientalism is the idea of 'Europe's East'. That places outside the West were the East; and these areas thought as an integral part of European culture and civilization. Nowadays East science / orientalism is civilization's cultural and ideological different narrative style; vocabulary, education and training institutions draw a total of dreams and thoughts, teachings and raise required bureaucrats to even colonial management team, and sufficient management personnel.⁸

The North-South and 3rd world countries apparently classified in the form of colonialism, industrialization and production of capitalism. For getting the monopoly of import centers of agricultural products, they provided the control of the seas for the dominance of strategic interests. Then *de facto* of occupations/colonization began. In fact, the other name of economic imperialism is colonialism. After the era of imperialism and the military together for one aim as military imperialism, this kind of imperialism is the most insidious one. This teaching is organized an attempt to get created more value by the outputs of the works of 'non-sufficient'. Colonialism from the mid-1800 understood as "... the exploitation of the underdeveloped or weak society from larger powers". In this respect, imperialism and colonialism in fact be regarded as two always gone hand in hand in politics.⁹

New projects began in 1980, and the disintegration of the USSR in 1991, as globalization and in the name of 'the new world'; in fact they were not new, they just labeled as new. Because globalization can explained as 'in order to ensure the free movement of capital in the world, eliminating all economic barriers identified through integrating markets as the process of creating a global market'. US has the leadership of World Bank, the IMF, the GATT, and these global institutions that are organized in order to regulate

7 N.Filiz İрге, *Gelişmiş Kapitalizm Eşliğinde Yeni Sömürgecilik* Trakya Üniversitesi Sosyal Bilimler Dergisi Cilt:6 Sayı:1 Haziran 2005, 59-60

8 Said, İbid, p. 8-9; 12,33

9 Ahmet Kabaklı, *Kültür Emperyalizmi, Manevi Sömürgecilik*. (İstanbul: Toker yay.197) ,s.9-15; Mevlüt Uyanık, Küreselleşme Olgusu ve İpek Yolu Medeniyetinin Yeniden Dirilişi, *Oş Devlet Üniversitesi İlahiyat Fakültesi Dergisi*, sayı.18-19 (2013) s.104-131; Murteza agm, p. 371-372,375

the world economy as a whole. Today, after collapsing of the Soviet world (1991), the US is attempting to establish global hegemony. US wants to have oil and gas as energy sources, so wants to control of energy routes. In order to be closer to Russia and China, US is willing to implement policies in the region to control the Middle East. The main target of US is to establish an oligarchic hegemony in the world with all the elements of imperial power with the Eurasia and Middle East domination.¹⁰

Great Britain was to dominate the entire Indian peninsula in the early 18th century. They conquered Egypt in 1882, Sudan in 1889. At the end of the century, they seized all of the islands of East Indies. France seized Algeria in 1835, Tunisia in 1881, and Morocco in 1912. Russians were expanding into Central Asia. Italy occupied Libya in 1912. After the First World War, British and French duo had Arab provinces of Ottoman.¹¹

Of course, the thought of orientalism made influence for strengthening the idea of colonisation, schools were opened simultaneously in all regions. Because Muhammad sect in India, Abdulkadir movement in Algeria, the Mahdi movement in Sudan, the Senur movement in Libya demonstrated the concept of jihad and resistance against the colonialism.¹²

Transformation of this concept can be done with the idea of the West, to be with addicted to idea of West. At this point, the fact the feeling of remained abandoned itself to the exploited and not feel a sense of betrayal, because eventually the colonial rebellion could be a new quest for independence; but efforts to new sets with rebellion were quickly suppressed.¹³ Thus de facto of independence was recognized, but in fact the people who were on the side of Western interests brought to the intellectual and political state of the new independent places. In this context one should read today's Arab Spring in the Middle East as began a new arrangement with the name as a constant tension and conflict in the new holding is more consistent sharing cake. In this sense, colonialism continues its reign with only changing its form.¹⁴

The reason for this significant achievement of spiritual colonialism and cultural imperialism is to maintain the effects of education in the Islamic world. Because of the colonial military and economic nature of colonialism, adverse reactions due to the size and rebellion likely to happen. It also have the change of the exploited to reveal the

10 N.Filiz İrge, *Gelişmiş Kapitalizm Eşliğinde Yeni Sömürgecilik Trakya Üniversitesi Sosyal Bilimler Dergisi* Cilt:6 Sayı:1 Haziran 2005, 59 vd; Mevlüt Uyanık, *Küreselleşme Olgusu ve İpek Yolu Medeniyetinin Yeniden Dirilişi, Oş Devlet Üniversitesi İlahiyat Fakültesi Dergisi*, sayı.18-19 (2013) p.104-131

11 Rudolph Peters, *İslam ve Sömürgecilik*, (İstanbul: Nehir yay. 1989) p.22-26

12 Peters, *Ibid*, p.86-141;243,255

13 Remi Clignet, Sömürülen ve Sömürülen ilişkilerinin Çıkmazları, *Sömürgecilik ve Eğitim* (edit:Philip G.Altbach, Gail P.Kelly, çev. İbrahim Kalın, İnsan yay. 1991, p. 128,131, 135

14 UYANIK Mevlüt Arap Baharının Mezhepçilik ve Kabilecilik Bağlamında Analizi, *Eski ve Yeni Dergisi*, number:25, 2012, pp. 84-93; Arap Dünyasında Dönüşümler: *Yemen, Kamu'da Sosyal Politika Dergisi*, yıl 5, sayı.18, 2011/3, Ankara. Memur Sen, ss. 28-42

possibility of national unity and strengthen their protection efforts. Thinking in a local way, local/national/religious values to imagine the possibility to act globally is a must to work with educational institutions to universalize the way of attaining to act globally.¹⁵To establish a scientific foundation for the political and economic moves, they should get rid of cultural imperialism. Otherwise, if one only focus on economic development, it turns into an importer and with that human values are eroding. This can only be done with determining the nature of education and training. The exploitation is of the abuse is basically cultural. Exploited is deprived of their options and about the external world.

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This is a “culture of silence” situation. By this we mean that the colonialism successfully prevented the understanding of its position in space for exploited ones. With this, they prevented the protection of its own history or contact with other foreign cultures of exploited too. So, exploited exposed to the elements of the colonial culture in order to facilitate the continuity of colonial culture.

In this case, the exploited lives a double alienation. It has imposed practices, ideologies and philosophies of mind and is alien to their own. Therefore, the first alienation is from the lacking importance of working not to erase that history and education with stems from exposure to cultural provocation. The second alienation faced by metropolitan / center caused by the selective nature of cultural items. The machines, books, films and educational programs are exported from the colonies to the community of exploited; at the local metropolitan area these are no longer reflect the specific needs of the pieces they heard that preceded, and became identical with the colonialists.¹⁷

One should draw attention to denying the universality of colonial cultural, social and psychological value in a paradoxical way that it has created a certain blindness to differences between cultures. While exploited forced rather trying to emphasize the importance of their specialty, colonial ones impose the definition of universality. This is happening with “relatively” universality thought through design to provide the absolute values of their education and training.¹⁸

The developments in the Western countries, the Renaissance, the Reformation, expansionism, revolutions, technological developments, and current ideas often go to centers; the “spread” becomes a metaphor for “spreading to other places / taking in”. For example, it says “every area becomes the increasingly globalized world”. Therefore, dif-

15 Mevlüt, *Sivil İtaatsizlik ve Dini Değerler*, (Ankara: Elis Yayınevi, 2010) p.27-44: Kabaklı, age,p..18

16 Fazlur Rahman, *İslam ve Çağdaşlık*, (Fikri Bir Geleneğin Değişimi) trans. A.Açıkgenç, M.H.Kırbaşoğlu, (Ankara Okulu yay. Ankara. 2010) s.130, 160

17 Clignet, *ibid*,p. .131-132; Altbach, Philip G, Üçüncü Dünya içinde Bilginin Dağıtımı: Yeni Sömürgecilik Üzerine Bir Durum Araştırması, *Sömürgecilik ve Eğitim* (edit:Philip G.Altbach, Gail P.Kelly, trans. İbrahim Kalın, (İstanbul: İnsan yay. 1991) p. 147 vd

18 Clignet, *ibid*, p. 128,131, 135

ferent places, has already been seen as a variation on the basic story this way an extension of the relationship, and the second (and even third mostly) converted to degrees elements. Today it is possible to take marks of a mental breakdown in almost every area. Economic models, human development index, government investment is shaped according to this. The opinions of the public is also formatting with this.¹⁹ Hence, we can say that even in the absence of a colonial state, the colonialism continues. Because the colonial state gains acceptance with the role of continuity of loaded exploited. Silence and passivity of the exploited will continue the exploitation if they would adopt these with the thoughts of their colonial countries.²⁰

I. Colonialism, Oriental Studies and Academic Relations

The most important problems in places occupied by colonial powers encountered were different languages / cultures and consolidating their dominion over the races. For example, USSR he has tried to give equal political and economic priorities of ideological education for all ethnic groups with a wide range. Because general homogenization could be achieved only through education. This is true that something they achieve substantially. For example, while the proportion of higher education in 1928 was 11%, was 76% in 1959, in 1970 was 84%, and has continued to grow rapidly.²¹ Similar progress has been made in other nations too. In fact, during the period of the Russian Empire education used to control the development of religious education, and to keep them in ignorance. In fact, North / South of capitalist / socialist distinction of the categorical indicator that can be seen from this educational system of pragmatism based on John Dewey. Education is a political tool and work is constantly exhorted. That is, a communist society of SSCD task is also installed on education.²²

In contrast, the Young Turks in the Ottoman, Constitution revolution in innovation in Ireland, Indian movement in Pakistan; Egypt, against the West's knowledge and effort of trying to establish a similar conception of science was also happened in Tsarist

19 For example, the level of prosperity achieved by the West is the West's own goal for everyone in the world, using its own measurement of prosperity. However, the means by which it achieved this prosperity, that is, slavery, is absent from developmentalist narratives, as if development could be isolated from the history of colonialism, or as if the objectives (such as encouraging everyone to consume as much as an average European) could be promoted through free trade alone. The way the model is abstracted and the way universalist tones are ingrained into it exemplifies how the Eurocentric conception of the world is very much alive and kicking. Sezai Ozan Zeybek, (2013). Avrupa düşüncesinin tali unsurları: Kölelik ve sömürgecilik. *İnsan & Toplum*, 3(6), 87-106

20 Clignet, Ibid, p.133

21 M.Mobin Shorish, Sovyetler Birliğinde etnik Azınlıkların Eğitimi, Sömürgecilik ve Eğitim (edit:Philip G.Altbach, Gail P.Kelly, trans. İbrahim Kalın, (Istanbul: İnsan yay. 1991) pp..9-10

22 Shorish, ibdi, p.14,23-25

Russia. They tried to overcome the traditional shortcomings revealed by the imagination of Islam under the name of *Usul-i Cedid*.²³ Because the 'no ethnic group in the process of Sovietization' has not remained, people stood away from these types of Russified education. They sold their bodies and souls to the Russians, and they were seen as local elites.²⁴

The same situation occurred in the Indian subcontinent too. The British East Indian company (1784) knew that protection of the interests in these areas would be done with scientific study of philology, history and archeology of the Hinduism, Islam and Buddhism. So, Orientalism and colonialism has functioned as synonyms in this region. The main framework of the established communities in places such as Berlin, London, and Paris created this institution.²⁵ British Orientalism therefore aimed a bridge for exploiting/exploited by managing/psycho-cultural gap. With founded organizations they tried to establish an elite unit with modernized education.²⁶

It had a similar situation on the African continent; almost all universities have begun to operate as excessive emissions of European institutions. The education and training was formed for Britain, France and Belgium. Moreover, Christian missionaries have been active in the circuit where a specific in lobbying to encourage the continuity of imperialism in Europe.²⁷

Graduates from African universities were the most dependent on anyone because they are culturally westernized from all directions. Thus, they remained alien to a cultural resurgence of the indigenous belief systems, to the linguistic heritage and aesthetic experience, will not show any respect for that and became "dealers". In this sense they became not only the antiquity of value, but also became a symbol of the denial of values.²⁸ This brought the breach of policy of 'one must be very important for the critique of evil in terms of moral philosophy, bad / person, so that one can get away from the evil of self-criticism'. However, the places where knowledge is produced as universal, universities should try to reduce its dependence on the outside to take reconsidering their transfer outside.²⁹

Which contents are to be developed locally, and which values should feed into the education system could be answered in universities. This is the way of being detached

23 İbrahim Maraş, *Türk Dünyasında Dini Yenileşme* (1850-1917) Ötüken yay. İstanbul.2002, Shorish, ibid, p.19

24 Shorish, Ibid, p.27.

25 David Kopf, oryantalizm ve Hindistan'ın Okumuş Eliti, *Sömürgecilik ve Eğitim* (edit:Philip G.Altbach, Gail P.Kelly, tans. İbrahim Kalın, (İstanbul: İnsan yay. 1991),p. 35

26 Kopf, Ibid, p.36,49

27 Ali Mazuri, Çok Uluslu Şirket Olarak Afrika Üniversiteleri, *Sömürgecilik ve Eğitim* (edit:Philip G.Altbach, Gail PKelly, trans. İbrahim Kalın, (İstanbul: İnsan yay. 1991, p.61-63

28 Maruzi, Ibid, p..64-65; Clignet, Ibid, p.132

29 Maruzi, Ibid, p.73

without the being attached to the current accumulation. This would be done without actually transferring the scientific name of Western culture and values, but with universalization of national values. Modernity brings the diversification of the contemporary cultural content as vernacularization. If these happen, the attempt to interfere in a counter influence of Western civilization itself can be created. For this, history of non-Western historical experience could be given in high schools so readiness can be obtained. So the realization of how much they owed to other civilizations of western science (Indian, Egyptian, Chinese, Islam). This is an important step for resolving the current mental addiction. Then “Big Thinking Systems” would be available in all the universities. Thus, as it would be to say that the classification of the West, “with the Third World Civilization” class consciousness can be learned.³⁰ The possibility can arise as additional initiatives support economic clout against the West for oil producers. This is the biggest threat to long-term economic independence of the West. New regulations launched by the name as Arab Spring, the name by us are aimed at eliminating the danger.³¹

As members of Non-Western societies, we should deliberately focus on education and training, if we're confident to educate a generation, we must carefully analyze the colonial structure of the psychological factors: O. Mannoni's work in 1950 O. supplies a pioneering point in this regard. Colonialism is the result of certain economic and political development process, but these have to play the role expected of them to success, and the predetermined stresses cannot be lessened without the participation of certain players. In another words, the declaration of the winner of the colonial hurricane, it needed the acceptance of the exploited on the demands of imposed upon them.³²

1989 is the beginning of a new era in the Islamic world, because not only the Islamic world, but also the whole world is faced with new head held led by the United States under the name of the 'new world order'. The Gulf crisis in 1990-1991, the war in Iraq in 2003 make people develop new projects for to remain moderate over the Middle East, and the audience of the eastern countries' silence is an indication that the big influences are still dominant in the region's patrimonial structure. In the Indo-Pakistan sub-continent, attacks in Afghanistan happened as a return to 11 September 2001 attacks and in there confusion still remains. From the year 2011, under the name of the Arab Spring in the Middle East, there have been new arrangements.³³

Those who are in charge of managerial will continue to support the neo-colonial wave for underground riches as required by the patrimonial structure in the Islamic world. Despite the protection of public interests, the individuals will think about it as

30 Maruzi, Ibid, p.78-81

31 Maruzi, Ibid, p.83

32 Maruzi, Ibid, p.83

33 Arap Baharının Mezhepçilik ve Kabilecilik Bağlamında Analizi, *Eski ve Yeni Dergisi*, number::25, 2012,pp.. 84-93

to support the new world order; so it will continue to increase the intricacies in the Islamic world. As a necessary consequence thereof, it seems like that will feed the Islamist ideology.³⁴ Material wealth in the region to exploit rather than precede democratic and secular values will continue this chaos as long as economic and social development support structures provide. A group of Muslim philosophers acknowledge this reality, and they started to try to find simplistic solutions with epistemological foundations of the problem. The history of Muslims were in two ways. One of the way was withdrawing themselves while thinking their utopiated pasts as isolating, and the other way was the utopiated future of themselves for their inner peace.³⁵

They said that religious or absolute morality; or where only the reduction of Muslim law (identity, history and Western civilization) issues shaped by Cartesian conception; the proposed solutions was also in this context (as good-bad, right-wrong, classical-modern); They claimed that it brought to the ideologies. Because despite pricking it with modernism and. Fundamentalism and Western modernism were working as the other one's contrary, and both could not develop their own knowledge and philosophy of science.³⁶

II. Contemporary Islamic Thought: The Time of Consisting

To define Contemporary Islamic Thought of the Islamic world is so hard because it tries to have solution proposals for something which went back in nearly 300 centuries.

Definition: The important part of the ancient world was in the hands of Ottoman Empire; however, after the treaty of Karlowitz (1699) Ottoman began dissolved socio-politically. Christopher Columbus set out his project in which he will start from Spain and he will constantly go to the West (1492), and discovered America; he has triggered a major transformation in world history. With the discovery of the Cape of Good Hope (1789), India was invaded by Western powers. In addition, France invaded Egypt with the practical and intellectual invasion (1798), so Western countries have strengthened politically and economically more and more. Making it as a basis of in a sense of idea of Renaissance and the Reformation, the dissolution had started in the Islamic world as

34 UYANIK Mevlüt Arap Baharının Mezhepçilik ve Kabilecilik Bağlamında Analizi, *Eski ve Yeni Dergisi*, number:25, 2012, pp. 84-93; Arap Dünyasında Dönüşümler: Yemen, *Kamu'da Sosyal Politika Dergisi*, year. 5, number.18, 2011/3, Ankara. Memur Sen, pp. 28-42.

35 Uyanık, Ibid, p..34, Munson, J.R. *İslâm and Revolution in the Middle East*, London. 1988, s.87, Sivan, Emanuel; *Radical İslâm, Medieval Theology and Modern Politics*, London. 1985. s.3

36 Uyanık, Mevlüt Din Hegomonik Bir Siyasetin Aracı Olamaz” *İslam ve Şiddet*, (edit: M.Türköne, İstanbul. 2007) p..43; Uyanık, Mevlüt, *İslam, Demokrasi ve Şiddet Bağlamında Kökten(Din) cilik Kavramının Tahlili*, <http://www.haberlotus.com/?author=28&paged=4>; <http://www.ix-irhaber.com/arastirma-dizi/islam-demokrasi-ve-siddet-baglaminda-kokten-din-cilik-kavraminin-tahlili-h23826.html>

political and economic dissolution.

“Contemporary Islamic Thought” has the basic premise solutions and a unique and specific “modernism” with creating solutions to these. Muslim intellectuals confront these problems, and produced movement of the basic premise solutions. In this sense, the first step is to face the Western modernity and to analyze the effects of its effects on individual and society. In other words, “Contemporary Islamic Thought” is an analysis of the formation gained momentum since the beginning of the 19th century, especially after the 18th century. In this context, political and social identity and creating alternatives to the Western colonialism was not done solely, also aims at developing the reform of the projects against internal corruption within the Islamic community was the other solution to the questions.³⁷

Ottoman tried to find solutions to these problems with the edicts of Tanzimat and Islahat, the constitutionalism of Ottoman as I and II. (*Üç Tarz-ı Siyaset* (the three different kinds of politics)). As a result, the empire eventually fell apart and the Republic of Turkey was founded with a new model.³⁸

“*Contemporary Islamic Thought*” by S. Hüseyin Nasri has the idea of the response of Muslims to colonialism has three main responses and these responses are important to determine the goals of contemporary reform project. These are;

1. The world has now come to an end; waiting for the Mahdi is only one thing to do;
2. The reason of the defeat of Muslims was not being able to live the ‘real Islam’, so people need to live a pure and original form of Islam for victory and to reach prosperity (fundamentalist tendencies and movements)
3. Islam can survive by adapted to modern conditions and to the world were three solutions of his to defend the thesis.

In this context, the proposal of Islam is to rediscover to the divine message without history deviations, distortions. Thus, modern Islamic thought is what can be done for the benefit of the Muslim community, as well as it is a challenge for the world, especially against the West.³⁹

37 Uyanık, Mevlüt *Bilginin İslamileştirilmesi ve Çağdaş İslam Düşüncesi*, (Ankara. Ankara okulu yayınevi: 2014

38 Mevlüt Uyanık, *Üç Tarz-ı Siyaset: Bir Üst Kimlik Tasarımı Olarak Türkiyelilik*, (İstanbul: Metropol yayınevi, 2003) ; Türkiye’nin Yeni Anayasasında Vatandaşlık Tanımı -Üç Tarzı Siyaset Merkezli Bir İnceleme-, Köprü Dergisi, number: 20, 2012, pp. 83. ; Osmanlı Düşünce Tarihinde Parlamenter Sistem Arayışları: İslamiyetin Belirleyiciliği Üzerine Değerlendirmeler, *Çorum İlahiyat Fakültesi Dergisi*, 2002/2, p.47-60;

39 Nasr, S. Hüseyin *Modern Dünyada Geleneksel İslâm*, çev. Şafak Barkçın, Hüsamettin Arslan, (İstanbul: İnsan Yay., , np), p. 91, 92. Hanefi, Hasan; Ma Ellezi Yenha el-Musakkafatu’l-arabi mine’t-Tefkiri fi’l-Mustakbel, F.A.M, 1991, s. 45, Şarabi, Hişam; Arab Intellectuals and the West, The Formative Years. 1875-1914. London.1970 s.5 vd; Uyanık, ibd, p.23

The Islamization of knowledge of S. Nakip al-Attas and I. Raci Faruk; the conception of Islamic science of S.Hüseyin Nasr's conception has emerged according to this context. According to these intellectuals, the foreign things to our mind is becoming a root in our minds. As a result, experiencing cultural and intellectual corruption in the Islamic World is an expected result. These are not solutions to the problems which are; blatant classic modernists say surrender to this; and as called radical Islamists say turning inward to exclude other types of information is the true solution. Islam is a civilization of its own like Egypt, Mesopotamia, Greek-Hellenistic, Sabiism, Persian, Indian and China. They are trying to develop in the same way to imagine modern civilization with a new way. One of the intellectual foundations of investigating this epistemic break in the Islamic world is Faruki.

III. Epistemological Foundations for a New Islamic Civilization

God sent Islam to Hz. Muhammad (pbuh), and this contains all previous terms of inclusiveness as Islamic Sharia. Islam, in this context, is not only a religion in the sense of preaching, but also a moral and social thought. At the same time it has changed the mentality of a part of the world. In a short time it has created a unique and original civilization for itself. Therefore making of its' unique knowledge of creating a civilization should be examined while its' encounter with Sassanid, Greek / Byzantine and Sino-Indian civilization. Having done this in the past is the guarantee of the ability to do this again.

For centuries, Islam provided peace for people with different languages, races; this Islamic religion and civilization is almost lost, so what people can do to revive the lost positions in the Islamic religion and civilization? Since the goal is to acquire human happiness in the world (*tahsilu's-saada*);⁴⁰ Almighty Allah sent principles in different times and places to the Prophets to create welfare of people in the world from Adam. Allah provided principles in different times and places with different practitioners in different languages. This can be done with first explaining God-universe-people relationship with natural / positive / ideal science, then finding an answer to the question which this universe is created with the theology and civil knowledge on the question of creation (fiqh, kalam). In other words, it is crucial to re-discover the lost civilization of our organization code and current questions, to produce information / solutions, to create science and philosophy conceived and need to work to set them to life. If we want to construct a new 'understanding and implementing' civilization, it is crucial to look

40 UYANIK Mevlüt, *İslam Bilgi Felsefesinde Kalbin Anlaması*, -Gazzali ve Mevlana Örneği- (Ankara. Araştırma yay. 2016), pp. 99-106, 117-132; İbn Sina, Makamatü'l Arifin ve Ariflerin Olağan Üstü Halleri" *İşaretler ve Tembihler*, çev.: Ali Durusoy, Muhittin Macit, Ekrem Demirli, Litera Yay. p..180; İbn Sina, *Ariflerin ve Olağanüstü Hadiselerin Sırları*, , Şerh: Fahreddin Razi Çev. Ömer TÜRKER, (İstanbul: Hayy kitap, İstanbul 2013)

after 17-19. Centuries. “Knowledge is power, power is knowledge” needed to be analyzed and that is out of this paper’s purpose.

Islamic Knowledge-Science-Philosophy and the Vision of Civilization

Hz. Muhammad (pbuh) to whom the messages have been sent by God to Hz. Muhammad (pbuh) had the effect formation of high culture with forming a highly effective and largely autonomous intellectual resources in a short time and with a unique product & unique civilization. Resources must be re-read in the context of classic resources.

41

Kindi’s *Fi Ulum al-Aqsa* and the person who won the title of ‘Second Teacher’ in history after Aristotle, Abu Nasr Al-Farabi’s, (8874/950-260/339) treatise ‘About the Census of Sciences’ could give clues about how we will develop a new method.⁴² The latter philosophers were starting their researches with the same method, that is primarily started with constructing of how the God-human-universe, human relations / sherry will be fictionalized by the positive nature of science and science and sorting. Faruki and S. N. Al-Attas suggested, for me it is the first example of Islamization of knowledge, Islamization of knowledge with the philosophy of Islam.

Both classical theology and philosophy start their studies with obtaining information and knowledge and the classification of the knowledge, so one can conclude that Islam has unique episteme and indicative of a paradigm. Muslim philosophers avoid to precede the Burhan method by rejecting or marginalizing the dialectic method of different opinions. Thus, they avoid to consolidate risk of refusing to teach “a necessary other”. Burhan method imperatively leads to knowledge of the mind.

The purpose of this is not to reject or accept the absoluteness of other episteme to this one. The real purpose is the competition between paradigms for the establishment of thought, so it is important to focus on failures and hitches of establishment, but the reflections on the God will not be marginalized in any case. Muhammad’s (pbuh) way and method even examines the method of the previous (sharia men until the boards) in the context of the Prophet. From Adam, this examination of the basic principles of different times and in places the practice of transferring style happens in Muhammad’s (pbuh) way and method.⁴³

It also looks at how they develop scientific models and civilization(s) and observes the established processes. This means confronting the period of ancient civilizations:

41 Mevlüt Uyanık, “Yitik Medeniyetimizin İzlerini Takip Ederek Yeniden Diriltmek “Diyaret Aylık Dergi, Şubat 2016, number:302,pp.26-29;

42 Farabi, *İhsau’l-ulum*, (İlimlerin Sayımı) çev. A.Ateş, Ankara.1986, p.53, UYANIK Mevlüt, *İslami İlim Kavramsallaştırması*, *İslamiyat*.vol:6, number.4.2003.13-36

43 Mevlüt Uyanık., *İslam İnanç Esasları*, *Esin yay. Ankara*. 1997, p.9-10, 22-24

Because what people do, what they think about it and how they think have differences in their ways, so one should focus on them within the light of analysis of the cultural matters, analysis cognitive elements, and determining information-science and value relationship.

In this context, people who live as socio-political beings have begun to research what is “modern” in modern scientific understanding and what changes in the value of the findings. S. Nakip al-Attas and Ismail Raci Faruki began to run a Western imagine holding subject to serious criticism “making knowledge from Islamization” after experiencing significant decline of science and philosophy after the exploitation orientalis in the Islamic world to re-resurrect it in the field. This project which experienced the disruption of imagine standing on the development of an Islamic science, taking care of it was S. Hüseyin Nasr and he began to form traditionalist current paradigm. Fazlur Rahman criticized Western modernity and raised different solutions for it. The basis for the formation of epistemic Contemporary Islamic Thought were these.⁴⁴

These scholars thought that the political and economic developments, renaissance and reform efforts, enlightenment posed by Western thought formed problems so one should find solutions to these. A particular time of history, and a certain community with specific language had the new God spoken rules, so how these rules can find solutions to different times and places in various languages and races, scholars contribute to the solution of the problems about how they reflect on the questions and possible answers.

In this context, divine booklets should be read as;

- The detection of destructive elements for essential elements of the previous applications and subsequent articulation and distortion,
- The locations what have been posted in the name of ‘Sahih/Real’
- The complex issues that will be rejected (mythological elements of Greek philosophy from Ionia)
- Places which will be reviewed again, and be accepted partially (Greek / Byzantine / Jewish / Christian culture of issues which are coming out of the Alexandria line)
- And an entirely new, unique and informational evaluations.

Those for the supply of intellectual freedom and freedom of authenticity must be made for Jurisprudence. In this respect, the Prophet Muhammad (peace be upon him) sent principles and other ancient traditions of knowledge, science and civilization before the translation of the product; ie comparative suggestions for solutions to the problems generated by analyzes of the Prophet in any way.

44 Uyanık, *Bilginin İslamileştirilmesi*, p.111-156,185-205

Conclusion

September 11, 2001 is actually a start date of the new century. Global powers began to intervene in the grounds of democracy and human rights to energy generation and supply centers. A “continuous instability” situation was created by starting from Iraq (which was once the southern line of the Silk Road) to the area of Afghanistan and Pakistan. The operations with the name of Arab Spring made Middle East turn into blood-bath. It was previously used as “War Between Civilizations” and “The End of History” thesis to create the infrastructure of its intervention in the Muslim world. Now Muslims dragged into the conflict within a civilization under the name of the Shiite-Salafi distinction. The way to stay out of this conflict is to read the sincerity of the ancestor-land and homeland which is about Hanafi Jurisprudence, free will and the symbol of the Maturidi Akaid. Ahlu Sunnah, which is the language/sayings of the real God. Thus, we need to update the current significant appeal of this with Ahmet Yesevi.

The size of this philosophical dimension can be specified after Farabi’s ‘Census of Science’ by that we can create a new civilization conceived as a presentation to explain the relationship with God in the universe and human. That’s why God created the universe, we can begin to negotiate this in the context of the theological meaning of human existence. Then how civil sciences make people realize of this idea (politics / canon law and theology) is a concerned issue. Other Muslim philosophers like Al-Farabi embodied the morality of science and politics to “civilized sciences” may be effective in generating solutions to ethical problems of the political problems. Conceiving of a new civilization positive / natural sciences section can be done with a Biruni based method.

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CONCERNING ABOUT A POSSIBLE CONFLICT IN HIGHER EDUCATION

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Abstract

Education can be divided into two components: Knowledge and human as an individual. One could say that for this reason an individual is the creature which can be educated with knowledge. But the most important issue is what kind of knowledge and human should be considered. Another important issue is how knowledge can be shared and socialized? In this context school is the bridge institution that connects knowledge, education and society. This central position of the school creates a tension within the state. Because state also claims central position in a society. From this point, especially in modern western World there is a paradigmatic problem which sees knowledge as power. An useful discussion could be found in the last writing of Kant: Conflict of the Faculties. In this book Kant argues the importance and priority of philosophy over theology. While the first one has right to claim because it uses the reason, the second one represents the state and because of that it has to obey. Beyond the historical positions of the enlightenment that passed today this discussion still needs to be analyzed. First of all Islam does not understand knowledge as power neither with reason nor under the state but as truth. Thus as the place of knowledge, (Islamic) school has right to be superior and prior of state. According to these framework my paper will initially provide an introduction about what is knowledge in general and what is the function of higher school in the disposition of philosophical and theological knowledge. After that I will discuss and compare the possibilities and results of this conflict within framework of the book abovementioned.

I will analyze in this speech the meaning of the university as the place of higher education and the tension between faculties of that university. I will give my analysis through philosopher Immanuel Kant. I specifically consider his book Conflict of the Faculties. After that I will present my own thoughts about Islamic understanding of higher education which I hope will be coherent with this conference.

The conflict between faculties is related to acquire the knowledge and disposi-

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tion this knowledge in a society. The faculty of philosophy is about exploring the process of knowledge while faculty of law and medicine related with using or practice of this knowledge. Philosophy of faculty cares two things: The process of knowledge as in gnoseology and investigate the knowledge that is used by these two faculties.

Here my main interest is not gnoseology. I will focus mainly how knowledge can be evaluated as socially and politically. Social point of this subject shows us how this faculties can be used while political point shows the critics of philosophy about the using of that knowledge in a society.

Evaluation of knowledge as socially doesn't mean our subject is ordinary language which is used in daily life. Higher education in universities constructs higher knowledge which is very important to improve a society. When we discover this kind of knowledge we make higher or educated man which effect society more than lower educated man. Thus, through higher education we can establish a civilized society.

Kant's book *Conflict of the Faculties/Der Strait der Fakultäten* is a collection of three related articles which discusses knowledge as politically and socially. For him social and political points concerned with using religious knowledge in higher education or in faculties. In fact Kant presents same issue which was very central in his Critique of Pure Reason. Because as socially handled the basic concepts of metaphysics takes us to religion. Therefore the question how we can establish a relation between religion and philosophy becomes very important. In a way, in his secondary works Kant has tried to solve the problem of knowledge and knowing which was very important in his first critique. How one can see from the central point of pure reason the structure of a society and government? Of course same concern is in force for religion which has to say something about society and government as well. We shouldn't forget that Critique of Pure Reason is not only an epistemological work. Kant used epistemological results for political purposes. His critique of pure reason becomes a tool which handles with traditional philosophy namely metaphysics.

If reason is ability for thinking in general we have to expect that very same reason should be involved with everything we thought. But the critique indicates different role of reason. Instead of understanding or thinking something this reason means investigate and forming something. This is exactly what Kant aimed in his philosophical project. Because Kant, as it was aimed in his Copernican revolution, put the limits of reason as conditions of beings in general. In other words, reason presents its limits as the forms and conditions of reality. Therefore the critique of reason saw its new function as duty to construct new world. As a result of this new position of reason, we can find new concepts such as natural religion or religion of reason. Also we can find reformation of all religious thinking of man. In this context the determinative and effective role of reason created a permanent tension between philosophy and religion in history of western thinking.

Generally the importance of philosophy comes from deciding the positions of oth-

er faculties in society. These positions are also important for government and religion. As a result we can see a clear picture that the conflict between faculties and their related institutions is very natural and inevitable. From this point we can define philosopher as liberalistic who doesn't like any kind of authority. Conversely perhaps we can see this approach of philosophy as legitimation of its own power to accept any authority except itself. There is thin and deep line in using freedom through reason. For Kant and for the most of philosophers freedom expresses itself in reason. In other words, when reason is used we can walk in the way of freedom. Therefore when Kant talks about not for the things of religion but the position of reason for the matter of religious things, it had naturally been thought that was done against religion.

As I've told before the other aspect of matter is about the position of theology and government. Because of the theology is the branch which determines the using of reason in the matter of religious things we can expect an immediate reaction philosophy. Thus in modern period while we can see reaction of philosophy as putting natural religion under natural reason in one side, in the other side we can find ecclesiastical religion as defending its own book more radically. But as I will show you later Kant intended to see this conflict as natural and somehow dialectical. But it is very easy to say that this conflict will be progressed in the favour of reason. We can call therefore Kant as peacemaker to give an end or to make an agreement between faculties under the leadership of reason. Now we should analyse the term and conditions of this agreement.

Let's first ask what are the basic issues in the conflict between religion and reason. In the context of Christian religion there is huge gap between reason and faith. In the tenets of this religion such as incarnation, we can find some difficulties to accept by reason. We can understand this problematic as if there anything beyond reason or against reason? We can realize this situation clearly through the motto of *credo quia absurdum est*. We know from this motto of Tertullian that Christian belief is not compatible with Ancient Greek philosophy. In fact not only for Christian belief but this is a problem for all western thinking which also includes Islam. Because generally it is accepted that Greek thinking model represents the correct use of reason. For instance Al Ghazali has accused in his works of "The Inconsistency of Philosophers" Islamic philosophers who followed the ancient Greek philosophy. Then one should ask what kind of reason is that?

I will not criticise pure reason like Kant did. But to help us in understanding the matter I mentioned here I will point out one important aspect of reason. Reason will be always in conflict if it claims autonomy. I'm not trying to argue here whether it is wrong or wright but only explain how was seen by Kant.

Now with this abovementioned background let's see what definitions Kant made. After emphasizing university's autonomy Kant explains how an university should have function and mission in a society. First an university has responsibility to graduate students who will have the name as doctorate. Interestingly Kant claims that doctorate

students shouldn't be member of university. Maybe Kant was thinking that enlightened society would be possible if only the persons who graduated be member not a university but a society which they live.²

Kant claims a new definition of universities which is different from the tradition. For him, university is not a privileged place which holds high standard knowledge. As compatible with the thought of enlightenment Kant thinks this kind of knowledge should be used in favour of society. In this way, Kant doesn't permit a class to hold a special for their sake. Here I want to indicate a point that the universability of knowledge has been used differently. I think we can say Kant especially criticized the clerics and governments which are the main authorities in a society. In fact normally we can see the intervention of government to universities. Governments don't declare any idea about knowledge. But through with this interventions it effects using the knowledge. Thus the first faculty that a government interests is theology faculty. Using this faculty a government controls religion in a society. By doing that government legitimate its own power in society.

While in higher faculty of universities could face with sanctions, the lower faculty of philosophy is allowed to use reason freely. After that Kant claims a government can organize or govern faculties but shouldn't intervene knowledge which these faculties products. Also a government doesn't intervene using of reason which is very important in production of this knowledge. If the final purpose of any government is about the truth then a government also obey the necessary way of getting this truth.³

Although its importance in acquiring knowledge and having freedom why reason is called by Kant as lower faculty? Kant answers this question:

"The reason why this faculty, despite its great prerogative (freedom), is called the lower faculty lies in human nature; for a man who can give commands, even though he is someone else's humble servant, is considered more distinguished than a free man who has no one under his command."⁴

Kant thinks that a campus' structure must be constructed according to some certain principles. In order to do that, it is necessary to understand the divisional construction of reason. Now we can divide all humanbeing' welfare into three divisions or faculty in a campus: First of all eternal welfare, social welfare and lastly physical welfare. Accordingly, the faculties that correspond that needs are: Theology, law and medicine.

Kant thinks the problem of juridical verdict is obeying someone's word but not reason. Here it is expected total obedience. Therefore the faculties astray from its way:

2 Immanuel Kant, *Conflict of The Faculties*, tr. by Mary J. Gregor, Abaris Books, 1979), 23. For the rest of paper I will use CoF for that book

3 Ibid., 27-29.

4 Ibid, 29.

“So the biblical theologian (as a member of a higher faculty) draws his teachings not from reason but from the Bible; the professor of law gets his, not from natural law, but from the law of the land; and the professor of medicine does not draw his method of therapy as practiced on the public from the physiology of the human body but from medical regulations.”⁵

If these faculties use reason it will be not appreciated by government. Because a government always intend to say that using reason is a playing of reason and in this situation they corrupt their dignity.⁶

Here I want to focus on the two faculty's relation which are more close than the other faculties. A theologian argues for the existence of God through the words of God in holy book. As you can predict for our philosopher it is not sufficient. Because it is a presumption rather than prove. Thus the theology faculty stands on belief rather than reason. Because here it is believed that this book is from God. Therefore for Kant a biblical theologian can't comment the words morally because he is always limited to understand literally the words of holy book. The only way to pass these limits is to expect a supernatural power. As you can understand Kant put an irony of the situation. If someone chooses not using reason there is not conflict for reason but an irony.⁷

For Kant the power of autonomous judgement is called as reason. Reason should make laws not according to government's rule but its own principles. Besides this, since for the other faculties there is obligation to the government, faculty of philosophy should control them to balance this obligation. If the main purpose of human life is reaching the truth then faculty of philosophy has more responsibility than other faculties. Because while other faculties interest welfare, philosophy aims only the truth. Thus the freedom of faculty of philosophy is important not for its own sake but for the freedom which is after the truth. Thus, faculty of philosophy doesn't hesitate to be used under the theology faculty if its power of reason allowed properly. In other words, for Kant using reason is not beneficial only for faculty of philosophy but the other faculties as well.

Kant divides faculty of philosophy into two sections: Historical and pure rational. In the first faculty there must be history, geography, philology and other humanity sciences departments. In the second one there must be mathematics, philosophy, natural sciences and metaphysics of morality. Also both these faculties should work together. Kant claims another natural conflict between faculties. This is while the other faculties claims to increase the wealth of society, faculty of philosophy claims for the virtue of same society.⁸ Interestingly faculty of philosophy were accused for making twaddle. Af-

5 Kant, *ibid.*, 31-33

6 *Ibid.*, 35

7 *Ibid.*, 37.

8 *Ibid.*, 49.

ter that, public wants from the other faculties the requirements for having an enjoyable life. In this way one can expect to find in a society not academician but magician:

But the businessmen of the three higher faculties will always be such miracle-workers, unless the philosophy faculty is allowed to counteract them publicly-not in order to overthrow their teachings but only to deny the magic power that the public superstitiously attributes to these teachings and the rites connected with them-as if, by passively surrendering themselves to such skillful guides, the people would be excused from any activity of their own and led, in ease and comfort, to achieve the ends they desire.⁹

The thing that a university needs to be acted carefully in public matters is that the scholars who are in faculties should know very well why and how they establish their autonomy against public. This kind of autonomy is important as it easily understood from abovementioned, since government and public always desire their own interests. While a government wants to increase its own power, public wants to increase its welfare. For instance especially public wants assurance from theology faculty without understanding the essence of their belief. Accorded with their inclinations they expect something without any critics of reason. By doing so they legalize an inclination which shouldn't accept as duty. It is normal that these inclinations can surround the faculties and leads a tension between faculty of philosophy. If government makes law in favour of inclinations and of the other faculties then one can find a chaos in a society which endangers life. Thus Kant claims the central position and importance of faculty of philosophy in a society.¹⁰

We shouldn't forget that the function of faculties needs to be arranged according to the structure of reason. In fact the thing that gives autonomy to reason is the ability to construct its own system. Kant thinks that if only reason can claim being a system of concepts and abilities as well then this same reason can move on to construct another institutions such as a civilized ethical society. Thus faculty of philosophy doesn't aim to destroy other faculties but to enlighten the humanity together with them.

Now I will move the second part of my proceeding. It maybe wondered why Kant proposed regulations made by reason? There is problem when theology converts itself to an institution. Theology needs to start itself from a person or text. In the acceptance of a book as holy the important thing isn't seen as what values are claimed in it. Rather it is looked for who represent or declares the texts. Thus the situation becomes who takes an authority through having this holy text. Simply it is the class of clerics who stands on not things of holy text but holy persons. As noticed this is the sign of being superstitious instead of reason. At least it was assessed by Kant who called humanity to use its reason.

9 Kant, *ibid.*, 49.

10 *Ibid.*, 53.

Therefore instead of choosing someone's choice as what is holy or not, Kant proposes for rational theologians to use reason. The first one which is based on someone's choice is called ecclesiastical faith while the second one is religious faith. For Kant "the very concept of religion shows that it can never be based on decrees (no matter how high their source); for religion is not the sum of certain teachings regarded as divine revelations (that is called theology), but the sum of all our duties regarded as divine commands (and, on the subject's part, the maxim of fulfilling them as such)."¹¹

Religion is not doctrine. Putting the basic concepts of metaphysics by schools of clerics doesn't make a religion better constructed. It is more likely how a religion is competent with history of philosophy. Therefore we need to be careful to understand the claim in the article *What is Enlightenment*. Using reason of course doesn't mean create your own idea or systems. For me it is definitely can be said that a religion can't be sufficient through using only doctrines. Any epistemic claim for Kant in religious matter has to have some dogmas. As a matter of fact the dangerous position for the theology of faculties is how they will be universal in the matter of religions. For Kant if religious concepts impose itself to be universal there can find no way except being dogma. Because the necessity to be universal should come from not faith but reason. Now when faith relies on the rational necessity to be universal it suddenly becomes dogmatic.

For Kant the divine is not something transcendent but sublime. Besides, this transcendence caused nothing but wars in the history of metaphysics.¹² Thus we know that Kant has proposed the mentioned universality can be achieved through morality. The universality that reason looks for is in the laws of morality. Therefore the central holy thing for Kant in reason is the law of morality.

Now we can move to discuss all these ideas within the context of Islam. First let's see the approach of Islam historically. Islam considers the concept of religion differently than Kant and Christianity. For Kant while beliefs can be many, religion must be one. The necessity for one religion comes from the universal and one law of morality. Any religion can be seen as belief since all their worths come from to help to expose the essence of morality which lies in man. As a result of this perspective, Christianity and Jewish are taken into account evolutionary. Jewish is an important step to move Christianity but this second religion is also a step to reach the final stage which ends with moral mankind. Jewish had the words of God but Jews didn't understand the correct meaning of these words and because of that Jesus came.

Now Islam considers all religion as one because all they came from Allah(cc). Thus Kuran indicates many times that all religions are one but they have distorted by human-being. In order to prove this distortion Kuran presents some true events of Prophets

11 Ibid., 61

12 Immanuel Kant, *Critique of Pure Reason*, tr. by Norman Kemp Smith, (New York: St. Martin Press, 1929) AVIII.

who carry over the revelations.

Including Kant, all enlightenment thinkers were thinking not only nature was under evolution but also existence. Of course the last stage of human evolution was reason. As a result of this evolutionary perspective it was thought that religions have function to expose the power of reason in morality. We can see it in the philosophy of German Idealism. But as a religion Islam encompasses all reason in it. In other words Islam claims only through Kuran one can use properly his/her reason. As you know this correct use of reason is called as *Sirat-ı Mustakim*.

So, there must be a clear distinction between construction of reason and constructed reason. Against philosophy Islamic thought has made its own position through an understanding which use reason differently from Christianity. This means at first, there is no need to put reason aside from belief. On the contrary, Islam claims a way to help reason to reach its highest standard. Therefore the heart/*kalb* is a specific ability which compasses reason in the matters of faith. It means a situation of faith accepted reason and then believed with all heart.

In order to give a little summarize the thought that I've made until now is that there is distinction between two claims. This distinction shows us there is difference between Ancient Greek Philosophy's use of reason and Islam's use of reason. Because of reason's first effective use was seen in Ancient Greek World it was automatically thought that correct use is philosophical. As it is known using of reason in Greek World was called as philosophy. Thus it leded an idea through philosophy one can use reason properly and effectively. It is normal then to see some conflicts when this cultural use of reason moved to the other cultures and religions. Cultures can effect each other. I don't blame Ancient culture or philosophy here. The reaction of Christianity was here to refuse reason although later it accepted. The motto of Tertullian *credo quia absurdum* should be considered with another motto of him which is *What has Athens to do with Jerusalem?* The expressions made in the first one shows us that there is clear distinction between reason and faith. Yet it doesn't give a reaction to use philosophical use of reason. But in the second motto Tertullian denies philosophy. One can claim that the systemacity of Greek philosophy with all power of reason was so burden and because of that Tertullian had to choose the way of faith. Or we can put adversely, those Christian tenets had an understanding of faith that is impossible to mediate with any kind of reason. Maybe with a new claim, we shouldn't forget, philosophy is a usage of reason with a system. As you know system is unity of basic concepts. It's necessity comes when a system is constructed with concepts one has to construct all knowledge under those concepts. So Greek concepts and background created its own concepts and constructed a system as called philosophy. Unfortunately it was thought that the only proper use of reason is that and I think it is not.

We can't put aside easily the effective use of reason by Greeks. As a matter of fact Christianity wasted his potentiality about reason by choosing the concept of absurd. To

declare the insufficiency of reason about something transandant is different then to put faith on absurdity. As a result of this the only way for church was to dogmatize the tenets of this religion. Religion doesn't mean something irrational. That was the mistake of also Kant. He regarded religion from the perspective of Christianity and its institutional form namely ecclesiastical structure.

To emphasize the matter again according to Kant, dogmatism stems from to make the tenets of a religion universal based on rational principles. If we accept religion with something irrational then we can see some schools instead of religion. That is why we can see scholastizm in the history of Christian middle age. Dogmatism is not something different form religion but it is itself a correct religion. In other words, we can see it also etymologically, the true approach of religion is called as dogmatism in Christianity. But if there must be a mediation between reason and faith then the only way is making this religion available under some dogmatic rules. Kant's solution was to expose pure reason to understand religion's correct place in mind. So the claim of reason in modern period comes from this historical backround.

In fact Kant accepts the positional superiority of theology faculty. Because this faculty consider itself authority in men's most important matters. It can be claimed that this faculty stands on holy book and because of all holy books are the foundation of salvation of mankind then it has right to be superior. But for Kant without refusing holiness of this book it is necessary to understand the essence and purpose of this book through moral perspective.

Again I want come back to Islam with asking some questions. Because of that adventure of western thinking can we assume same problems with Islam? Should we look for like Kant's pure reason or pure religion? As it easily understood Islamic knowledge developed in a proper way. To explain reason as pure means to cut the bind between tradition in order to present new modernism. Thus the concepts of pure or natural reason and religion are the representations of new and different thinking of modernism. But for Islam at the foundation and in its devolepment there wasn't any kind of need such a clear cut. On the contrary, Islamic thinkers always claimed in order to use reason correctly there is no way except to return to the first and original use of Kuran.

Above I've mentioned the problem between Greek and Christian thought. The dogmatism created certain rationality but this kind of rationality created reaction again by another rationality. But this time rationality didn't reject only the traditional religion but all religion as called by Kant as historical or empirical. Thus in western thinking although there is two opposed period such as old and modern there is same fight between reason and religion. In Islam although there was tension between reason and religion it is impossible find same problems.

First of all Islamic higher education undersanding deepened the use of reason. Because as structurely Islam purposes the development of reason. I think the first proof of this structure can be seen from the emergence of Fiqh. Because as a social science

fiqh would be possible only with strong understanding of Kuran and hadith. Therefore its practical and immediate legitimation wouldn't come from the religion. Because we know after the period of felicity century/asr- 1 saade the wealth of Islam increased.

The second proof for my claim is about the emergence of Sufism. As you know this approach came after the science of fiqh. Although the huge difference between fiqh and Sufism I think both can be seen as ways of reason. While we can call the reason in fiqh as discursive the reason in sufism is intellectual. In fact this intellectuality includes all function of reason but also adds something intuitional. For instance we should analyze carefully when the Peripatetic philosophy left its central position to the Illuminist with Ibn Sina. This philosopher was regarded Peripatetic and Illuminist as well. The important role of this philosopher comes from, even his solid use of reason, leading to Illuminism.¹³ In this second philosophical thought reason had been used intuitional rather than discursive. Another example can be given for my claim. For instance, Ibn Arabi is a practical and intellectual Sufist. Intellectuality in Sufism means rationality for practical or religious tenets. We can see his sufism not an alternative to philosophy but a philosophy in sufism. Therefore it can easily be said that Ibn Arabi is Sufi and philosopher as well. So, the way between reason and heart is very open in Islam.

Perhaps there can be an objection using another scholar Al Ghazali. His thoughts are seen as the end of rationalism in Islam. First even if we accept this ending we will have to realize that the time of Al Ghazali is 12th. century. So rationalism was effective until that time. Second Al Ghazali didn't thought that using reason is unavailable for religion. He claimed philosophical use of reason is different then using correct form of reason. Therefore he insisted to use logic in religious sciences. But as I put before Greek system of using reason can not be accepted as the correct and one using system of reason. Al Ghazali was very aware of that situation.

How our faculties should be organized? All faculties but especially our higher faculties should be autonomous in their inner structure. It means any other political authority shouldn't intervene these faculties. To carry on this autonomous structure all faculties need philosophy. As I explained Kant's ideas, in the structure of an university the philosophy faculty uses it reason only for the sake of virtue. The virtue of faculties can be achieved only with the critical thinking. Thus this method can be given by philosophy faculty. Today I hope if we use philosophy faculty to develop critical thinking we will see once more how Islam is compatible with reason.

13 Seyyed Hossein Nasr, *Science and Civilization in Islam*, Chicago: ABC International Group, 2001), 297-298.

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ON AN UNSETTLED ISSUE IN ANCIENT KOREAN-JAPANESE HISTORY: WHAT EARLY JAPANESE EMPERORS' NAMES TELL US¹

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Introduction

The kingdom that is most often discussed in ancient Korean-Japanese history will be *Kaya*, a kingdom group in southern Korea. It appears in Japanese history in the name of *Mimana*. The allied kingdom was destroyed by ancient Korean kingdoms *Paekche* and *Shilla*. Before and after the start of the Western/Christian era in the south of the Korean peninsula, there were three kingdom groups *Mahan*, *Byunhan* and *Jinhan*. In *Mahan* and *Jinhan* small kingdoms were united into big kingdoms, but *Byunhan*, later *Kaya* remained an allied kingdom group and was eventually destroyed. Ancient *Kaya* area produced good iron, developed iron weaponry and other things, and it exported iron to neighboring countries/kingdoms, China and Japan. Thus, it has always been a mystery why this rich and strong kingdom was not united into a big kingdom but ended up being destroyed by neighboring kingdoms. Not just iron armors and weapons, *Kaya* developed a rich culture, producing a particular kind of china/ pottery and textile for daily use and for ceremonies, and invented a musical instrument called the *Kaya zither*. Why did it cease to prosper earlier than other kingdoms? The writer believes that the answer is in Japan's early emperors' names and place names.

Discussion

Japan's early emperors' names are in two forms—Chinese-style two-lettered names and longer Japanese names. The following is a list of the early emperors' names in both the Chinese-style and Japanese names:

1. *Jimmu* *Kamu-yamato-iware-hiko-no-mikoto*
2. *Suizei* *Kamu-nuna-kaha-mimi-no-mikoto*
3. *An'nei* *Shikitsu-hiko-tamatemi-no-sumeramikoto*
4. *Itoku* *Ooyamato-hiko-suki-tomo-no-sumeramikoto*
5. *Kosho* *Mimatsu-hiko-kaeshine-no-sumeramikoto*

¹ This paper was edited and translated into English by the co-presenter of the paper at the ICAPA 9th Congress, Yasuhito Ishii, Prof., Chikushi Jogakuen University, Dazaifu, Japan.

6. Koan *Yamato-tara-shi-hiko-kunioshihito-no-sumeramikoto*
7. Korei *Ooyamato-neko-hiko-futoni-no-sumeramikoto*
8. Kogen *Ooyamato-neko-hiko-kuni-kuru-no-sumeramikoto*
9. Kaika *Waka-yamato-neko-hiko-ooihi-no-sumeramikoto*
10. Sujin *Mimaki-iri-hiko-inie-no-sumeramikoto*
11. Suinin *Ikume-iri-hiko-isachi-no-mikoto*
12. Keiko *Ootara-shi-hiko-oshiro-wake-no-sumeramikoto*
13. Seimu *Waka-tara-shi-hiko-no-sumeramikoto*
14. Chuai *Tara-shi-naka-tsu-hiko-no-sumeramikoto*
15. Oojin *Homuta-wake-no-mikoto*
16. Nintoku *Oosazaki-no-sumeramikoto*
17. Richu *Ooe-no-izaho-wake-no-mikoto*
18. Hanzei *Tajihino-mizuha-wake-no-mioto*
19. Ingyo *Oasazuma-waku-go-no-sukune-no-mikoto*
20. Anko *Anaho-no-miko*
21. Yuryaku *Oohatsuse-waka-takeru-no-mikoto*
22. Seinei *Shiraka-no-take-hirokuni-oshi-waka-yamato-neko-no-sumeramikoto*
23. Kenzo *Oke-no-iwasu-wake-no-mikoto*
24. Ninken *Oke-no-sumeramikoto*
25. Buretsu *Ohatsuse-no-waka-sazaki-no-mikoto*

These are the first 25 emperors of all the 125 emperors in Japanese history, with the current Emperor *Heisei* being the 125th in history. The above names in Japanese have variations, so the information here should not be taken as definitive.

From the above, let us note a few things: the 6th, 12th, 13th and 14th emperors' names include "tara", which is the name of one of the kingdoms of Kaya. The 6th emperor's name "Yamato-tara..." means "Yamato/Japan's Tara", which seems to indicate the origin of the emperor's ancestors, and so do the other three emperors' names, it seems. The 14th emperor *Chuai's* empress *Jingu's* Japanese name also includes *Tara*: *Ootara-shi-hime-no-mikoto* (also, *Okinaga-tara...*); thus, the couple seems to have been both from Tara. In addition, the 10th emperor's name contains "Mimaki-iri...". Here "Mimaki" is an alternative name of *Mimana*, the Japanese name for Kaya, and "iri" means "entering from"; thus, "entering from *Mimana/Kaya*". (The 11th emperor's name also has "iri" (entering from), and "Ikume" seems to be a place in Miyazaki, which has been believed to be where the first emperor *Jimmu* departed for *Nara*.)

We also note that the 9th, 12th, 15th, 17th, 18th, 19th, 21st, 22nd, 23rd and 25th emperors' names contain "waka/wake/waku", such as "Waka-yamato" (9th) and "Waka-tara" (13th). This "waka-tara" corresponds to "pakat-tara" in Korean, which means "outer Tara" or "second Tara". Korean [pa] sound appears as [wa] or [ha] sound in Japanese after sound change, and [ha] at the beginning of words appears as [a], dropping the initial [h] sound. Thus, [waka-tara] corresponds to Korean [pakat-tara], meaning

“outer Tara” or “second Tara”. The name of the kingdom Tara appears in Japan’s ancient chronicle *Nihon-shoki* [Japan Chronicles, AD720]. In Japanese the Chinese character meaning young is used for the sound [*waka*], so the names have often been understood to mean “young prince”, but the writer considers this interpretation wrong. To interpret the name of the 12th emperor Keiko’s Japanese name as an example, the following can be said, with “*Ootara*” meaning Korean Tara-Kaya kingdom, “*hiko*” male royals or aristocrats in ancient Korea and Japan, here simply translated as “prince”, and “*shi*” and “no” both indicating genitive word-endings:

Ootara-shi-hiko-oshiro-wake-no-sumeramikoto
Great Tara GEN pince castle outer/second GEN emperor
“Great Tara’s prince second/outer castle’s emperor”

Now “*waka/wake*” in place names and personal names in Japanese may mean “young”, but it most likely meant “outer/second” originally. Compare *hayasi-wakabayashi*, *furumiya-wakamiya*, *matsubayashi-wakamatsubayashi*, *mori-wakamori*, *koori-wakegoori*, where “*waka/wake*” does seem to mean “outer”. *Wakabayashi*, which appears in various places in Japan, is seen away from city/town centers. *Wakayama* is outside Yamato (the first united kingdom/country of Japan). Near where the writer lives, outside of *Kashii-jingu Shrine (miya)* there is a town by the name of *Wakamiya*.

Conclusion

From the above discussion, the answer to the question why Kaya kingdoms disappeared from the mainstream history of ancient Korea should be clear: the royals and aristocrats escaped or moved out to Japan. We can add that the first emperor Jimmu’s father seems to have also been from Kaya: his name contains “*Ugaya*”, which is an alternative name of *Ookaya/Oogaya* “Great Kaya”. Thus, the connection can be seen between Kaya royals and early Japanese imperial family. That is not to say, however, that the Korean side was superior to the Japanese side, and vice versa. It simply shows the direction people moved.

Thus, this paper has seen what seems to have happened between Korea and Japan in ancient times on the basis of comparative linguistic analysis. This analysis has solved a mystery in ancient Asian history.

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This paper is based on the research for the writer's paper named below—expanded from a section of it—so the readers are referred to the reference information given there.

Park, Myoung-Mi, "Ancient Korean Kingdoms Iseo and Kaya, Which Concern Ancient Japanese History", *International Journal of the Asian Philosophical Association*, 9, 51-65, 2016.

TRADITIONAL GRANDMOTHER'S ROLE IN CONTEMPORARY KAZAKH SOCIETY

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Abstract

Historically, grandparents have played an important role and were honored within their families and communities in Kazakh nomadic society. Today, grandparents' role as supporters, advisors, keepers of traditional knowledge, and keepers of community has changed as a result of economic and social changes in the society. Grandmothers were the core of the society creating relative ties, being in charge for existence of extended traditional families as the keepers of unity, friendship and harmony, educators of the offspring. All economic hardships of hearth and home were on their shoulders.

Kazakh historical studies as well as cross-cultural studies of grandmothers' role in Native American and African American cultures confirm positions of authority and respect in their societies. But modernization caused decreased connections to the land which traditionally was sacred for Kazakhs and changed economic lifestyle and created new role models in urban families. It is extremely important for the Kazakh culture being mostly an oral one to preserve its spirituality and language through reassessment of grandmothers' role in family education.

Keywords: Kazakh traditional family, Kazakh grandmother, traditional nurturing.

The life of the nomads was characterized by very difficult living conditions: lack of water resources, threats by the neighbors, hardships of cattle breeding but the difficulties of nomadic life made a great influence on the worldview, traditions and spiritual culture of the Kazakhs. As with all other nomadic peoples Kazakhs transferred all their knowledge orally. The nomads protected their cultural traditions and happened to preserve it from the outside influence. Family was one of the highest values of Kazakhs. «Birinshi bailyq – densaulyq, ekinshi bailyq – aq zhauyq, ushinshi bailyq – bes saulyq» (The first wealth - health, wealth second - the family, the third wealth - the existence of cattle.)

Kazakh family often lived in an extended family including older ancestors - grandparents, as well as already married sons, and sometimes married grandchildren and their descendants. Cohabitation was not dictated only by economic interests, we should take into account the ties of kinship and morals. These families gathered at the same table and worked together to solve all family matters. And this, in turn, allowed them to organize the educational process effectively. Kazakh family lifestyle brought up and developed in children sociability, calmness, courtesy and responsiveness. And even those who have left to live alone, do it under the guidance of fathers, and do not remain unattended, and if necessary, they can always ask for help and advice from parents. The main family issues were solved by the head of the family. And these families were very close-knit, united, they could not be destroyed simply because they developed mutual support and unity. Respect to elders was the leading trait of character. "Toringnen qart ketpesin" (Let an elderly man be always in the most respected place in your house).

V.G.Sokolovsky upon analysis of the results of the expedition led by Oraz Zhandosov in 1924-1925 in Aulieata (Djambul) region concluded in his book entitled "Kazakh Auy" that still in early twentieth-thirties of the twentieth century a Kazakh auy (village) was dwelled by three-four generations of a family with one ancestor. (Sokolovski 1926)

For a Kazakh family the place of grandparents is special, respected and honored. It is considered that ATA (grandfather) loves grandchildren more than his own children: "Balanyng balasy eng ystyq bala" (the son's son – the most loved son), grandchildren are "the best of the pleasures of mortal world", "Balam – balym, balamnyng balasy – janym" (a child is my honey and my child's child is my soul). There is no greater happiness than to grow old rearing grandchildren: "Oz balangdy oskenshe baghasyn, nemerengdy olgenshe baghasyng" (you bring up your children until they grow up and you grow your children until you die). Grandchildren nurtured by grandparents in extended families accompanied them in the last journey.

Grandmother is not only the family's but the whole relatives core who creates the unity and peace between all relatives- in- law especially consisting of females. She is a respected mother for the younger generation and the daughters- in- law, a think tank of the family. It is an old AJE (grandmother) who can call to order her adult children having their own grandchildren: "Ai deitin aje joq, qoi deitin qoja joq" (there is no grandmother to set back, no haji to stop). Grandmother in a traditional Kazakh family has a power to stop a mistaken adult. The older a woman was the more independent she became, her contacts with the surrounding society expanded and she began to play an active part in the community. That important status of an elder woman in the society was based on the social importance of the elder age: knowledge of traditions and life experience.

Traditions in the society become the foundation of its existence, shape the core support for the internal world of a man guiding him through the life. A Kazakh who follows traditional rites and ceremonies so called "yrymshylyq Qazaq" surrounds his life

with rites, rituals, traditions. Children would absorb this worldview if they live within a society following and keeping the traditions. It is particularly important for a society which hid all its spiritual wealth in oral culture.

The loss of traditions would lead to the loss of ethnical identity, impoverishment of intellectual, emotional and finally spiritual life. The loss of traditions and language will result in the loss of identity. Although knowledge of the language does not immediately guarantee the knowledge of the meaning and value of traditions in implementing certain rituals. It is absolutely right that the unity and revival of the nation lies in its traditions.

A Kazakh recognized himself as both part of the community and the Universe. The roots of this view go back to Tengriism. It was then that all Being had a protector, "Tangyr" (Kazakh -Tengri). Grandmothers used to say "do not tear the grass, do not spit in the water" and there were hundreds of other don'ts which shaped a special ecological relation of man with the surrounding. Traditions guarantee spiritual health of the nation, its unity and development. For both Muslims and non-Muslims some rituals of Kazakhs were considered to be like superstitions. "Superstition, especially developed between women, it is truly the most serious consideration. It covers him like a four-year girl and an old woman ... Superstitious rituals are strictly enforced and spreading of the tent, and milking of livestock and cooking food, the spinning and weaving, and even much stricter than the laws of Islam .. "(Vambery 1868).

Qudabai Kustanayev, a graduate of Turkestan Teachers Seminary described a special social status of a woman in a nomadic society in his research based on his "insider" observations of society contemporary to him: "A Kirghiz (Kazakhs were called Kirghiz by the Russian Tsarist administration) woman is known to have ... freedom, she does not cover her face and easily communicates with unfamiliar people. She is allowed to attend freely in the society of men, taking part in all the popular amusements ... did not hesitate neither fellow nor foreigners". (Kustanayev 1894)

Today the most common type of families in rural areas of Kazakhstan is extended family, which includes two and sometimes three generations of family relatives as well as young and unmarried adult children. The family lives in the same house and has a shared household. At the same time the head of the family is considered a senior man, who forms the family budget and decides all the pressing everyday questions. In an urban environment nuclear family dominates and undivided two-generation family, including a young family with children and parents of the husband are less common. The head of the family is also considered a senior man.

Apparently, urban lifestyle influenced the predominant type of family living in a small apartment. Usually at home parents still live with their youngest son who also inherited his father's house and farm. Currently, however, this practice is changing. Often the parents live with the family of one of the older sons. Young people, especially in the city, tend to live on their own, as a separate family. But old parents rarely left alone,

usually one of the sons or unmarried daughters live with them. Until now a traditional status of senior men and senior women in the family has been preserved. It is saved and the authority of the “old men” in the family councils. Often, the role of elder in the family after the death of her husband is played by his wife-widow who, in fact, keeps the traditional heritage of his family status.

The status and role of a Kazakh woman in the modern world has gradually changed. From the perspective of the women themselves, a social, and therefore the family status of the Kazakh women has changed a lot over the past few decades. The turning point was the 90-ies of XX century. Because of the ensuing economic instability in the country, many males and females were unemployed. Men who could not support their children, no longer felt themselves masters of the family, some of them fell into a depression, began to drink. A woman, on the contrary, proved to be more resilient and faster than men were able to adapt to new conditions.

In many cases women, unlike men quickly found work becoming breadwinners for their families. And unemployed men remained at home and often performed female functions looking after children and doing housework. Thus, women took the leading place in the present family. It was after the 90-ies of the XX century, the percentage of women engaged in business has grown - this is due to the fact that some of the women, finding themselves in the position of the unemployed were forced to trade and start a business. Residents of rural areas are in an even more difficult economic situation. In contrast to the city, many women in rural areas, lost their jobs, become more involved in the housework and expanded their household activities. Subsistence farming defined the specificity of life and organization, accelerated the return to traditional ways of doing household farms and, consequently, to the traditional family relations. Women recognize that the current economic situation in the country has stabilized and begun a return to the past.

In the nomadic tradition, on the contrary, a woman is considered to be man's equal in everything, including the strength and ability to work. This is particularly described by Levshin. “Female Kazakh people for many reasons to be preferred male. Kirghiz women are far superior to men in hard work. They keep the entire household, they have a half of the care of the cattle, moreover, do needlework and make clothes for themselves and their children, they also have to take care of everything for their husbands, sometimes even saddle up their horses and put them on horseback. For all these works were awarded slavery they have husbands as their owners or masters “. (Levshin 1832). This, of course, was a very superficial view of the Kazakh woman. It was a view of an outside observer who did not want to delve into the nomad “order of things.” In nomadic lifestyle man acted as a breadwinner and a warrior, protector of the tribe. So he always had to be outside: explored new pastures, stole other people's horses, carried on patrol duty, was in charge of grazing cattle. A woman has always been at home, and in the conditions of a nomadic life she herself represented a mobile home, she was a symbol of the family and what she was doing for the family was done out of necessity. At that time un-

der existing conditions Levshin could not afford that if the role of women in household was so great, it would change her position in the family. In the important moments of nomadic life a woman influenced decision-making, gradually leading him to take a decision favorable to her family or children. This is clearly reflected in the Kazakh proverb: "Man - is the head, the woman - a neck, the neck turns the head."

Women in Turkic society traditionally occupied a high position (as is often emphasized by historians) compared with neighboring nations. Gender gives anyone no privileges or benefits. Otherwise, it would upset the delicate ecosystem of the nomadic community, where each active unit counts. Papal envoy Piano Carpini who first visited the land of the Mongols in the 13th century described the gender differences almost in the same terms as Levshin. But how respectful was his attitude towards the phenomenon itself. A tangible respect to the woman in the nomads comes because of her service to the family and the tribe: she is the mother of so many children, her husband is booming due to her love and dedication, she is able to meet the guests promoting normal microclimate in a nomadic society. (Carpini 1957).

In the so-called "developed" world, there is a tendency for grandparents to be much less involved in the socialization and care of grandchildren than was historically the case. Nevertheless, in all cultures, grandparents continue to be involved and to influence, to a greater or lesser extent, the lives and development of the younger generations. In most parts of Africa, Asia, Latin America, and The Pacific, grandparents continue to play a critical role in guiding and supervising the younger generations; parents and children alike. The Bengali Proverb says: "Grandparents know everything." (Project "Grandmothers: A Leading Institution. 2005)

Grandmothers play a critical role in transmitting cultural values and practices to younger generations, thereby contributing to the maintenance of cultural identity in an increasingly culturally homogeneous world. "A grandmother's understanding of Indian identity is an invaluable perspective that she is able to pass on to her grandchildren. Grandmothers-as-culture-transmitter may be one of the most significant contributions to the perpetuation of the Indian community." (Schweitzer 1999).

Anthropologist Margaret Mead was among the first social scientists to point out the critical role played by grandparents in transmitting from one generation to the next the "model" of how things should be done in life, including how children should be nurtured and taught how to survive in each society. (Mead 1970)

"Culture tells people how to view the world, how to experience it emotionally and how to behave in relation to other people, supernatural forces and in relation to their environment. It is the 'lens' through which people perceive and understand the world in which they live." (Sengendo I. 2001)

“If you want to be a nation, mend the cradle”, said a famous Kazakh writer Mukhtar Auezov. In order to implement these great words into life it is reasonable to take grandmothers as the core figures. Everybody should turn to traditions of their people, set honest goals, clear love to Motherland. Consequently, grandmothers’ role as teachers and transmitters of national values is overwhelming. Revival of traditional cultural values, return to the “old order” can be seen as a reaction to the expansion of the Western industrial culture and as an attempt to elimination of leveling pressure of the Soviet era. (Stasevich 2011)

Return to traditional cultural values is undertaken in order to preserve national identity and their cultural singularity as a way of self-identification of the Kazakhs. The Kazakh state is moving towards modernization, recognizing the global trend of development, at the same time we observe the desire of society to preserve and strengthen the national traditions.

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LIBERATING THE COLONIZED MIND

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This article attempts to elaborate two phenomena, both external and internal, because of which human mind is being colonized before explaining the remedy proposed by Syed Muhammad Naquib al-Attas in order to liberate the colonized mind. It is by means of creating man of adab who is conscious of his individuality in relation not only with his self but also his community or society. Along with that elaboration, it is obviously possible for mind to be liberated from colonization when human soul especially rational soul as the real essence of human being has instilled and understood well the true meaning of the contents of adab.

Keywords: External colonizer, political coloniality, colonial matrix of power, colonization of mind; internal colonizer, human forgetfulness, animal soul; liberated mind, human mind, freedom of choice, man of adab.

Introduction

Sound mind (*al-'aql*) is considered one of three sources of knowledge including five sense perceptions (*al-khawās al-khams*) and true reports (*al-khabar al-sādiq*).¹ In the case of human nature, sound mind (*al-'aql*) is also regarded as important elements from which a human being is constituted and is differentiated from any other creation as unique and special creation.² It is due to the fact that, by means of his mind, human being, like all animals, has capabilities to conceive and perceive knowledge of objects which is perceived by his sense perception. But he, unlike all animals, has capabilities to conceive universal forms abstracted from sensible things perceived and to correspond among each other until the unique universal form among other universals is obtained.³

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- 1 Sa'd al-Dīn al-Taftazānā, *Sharḥ al-'Aqā'id al-Nasafīyyah*, Aḥmad Ḥijāzī al-Saqqā ed. (al-Qāhira: Maktabat al-Kulliyāt al-Azhariyyah, 1988), 15.
 - 2 Syed Muhammad Naquib al-Attas, *On Justice and the Nature of Man* (Kuala Lumpur: IBFIM, 2015), vi, 31. Hereafter cited as *On Justice*
 - 3 Ibn Khaldun, *Tārīkh Ibn Khaldūn*, vol. 1, *al-Muqaddimah* (Beyrut: Dār Fikr, 2001), 644. Hereafter cited as *Muqaddimah Ibn Khaldūn*. See also Al-Sāwī, *al-Baṣā'ir al-Nāṣiriyyah fī 'ilm al-*

The process does not cease but human mind continues to verify universal form by means of two ways. Those are by either combining universal forms with each other in order to gain the conformity between the form and the detail outside or judging one thing by another from which the conclusion is decided.⁴ Thus, it is crystal clear that human being by means of his mind can achieve the true knowledge and human mind basically has its natural ability to act.

However, it is due to the delusion of the estimative and imaginative faculty mingling in the analytical process, human mind with its abilities sometimes cannot perform in perfect sense and come with proper understanding and knowledge of certain things.⁵ Moreover, in every human being there are three sovereigns influencing each others, such as sensible, estimative, and rational sovereign.⁶ In this case, both estimative and imaginative faculties basically are two faculties which are inherent in the animal soul and human abilities to achieve a proper understanding and knowledge are inherent in the rational soul.⁷ Therefore, since there are three different nature of human soul including the vegetative, animal, and rational soul, human mind will be considered the liberated mind, if his rational soul is able to govern the vegetative and animal soul. In the contrary, if his rational soul is governed by either vegetative or animal soul, human mind will be regarded as the non-liberated mind.

In another case, owing to the fact that human being is considered a social being that inhabits place in which the interaction between one and another happens,⁸ human mind cannot escape from various notions consisting of ideas, teachings, and ideologies coming from family, school, or societal group.⁹ In this condition, human mind may blindly accept some notions without any critics, accept or reject them with critics, or reject them all the way. In the case of the first and the last is considered those who are extreme, for they do not carefully analyze issues in such a way that without proper reason they accept or reject whereas the second, it seems moderate, for they sometimes with their proper reason accept or reject.

In addition to those phenomena of the condition of the mind, there is another issue pertaining to the cause of those phenomena which is called "colonization of mind." Colonization of mind basically is considered the transmission of mental habits and con-

Manṭiq, Rafiq al-‘Ajam ed. (Beyrūt: Dūr al-Fikr, 1993), 29.

4 Ibid.

5 Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), 145. Hereafter cited as *Prolegomena*. Cf. Imām Al-Ghazālī, *Mi‘yār al-‘Ilm*, Sulaymān al-Dunyā ed. (Miṣr: Dār al-Ma‘ārif, 1961), 59. Hereafter cited as *Mi‘yār al-‘Ilm*,

6 Imām Al-Ghazālī, *Mi‘yār al-‘Ilm*, 62.

7 Imām Al-Ghazālī, *Tahāfut al-Falāsifah*, Maurice Bouyges ed. (Bayrūt: al-Maṭba‘ah al-Kātūlīkiyyah, 1927), 206-9.

8 Ibn Khaldun, *Muqaddimah Ibn Khaldūn*, 54.

9 Abū al-Barakāt, *Al-Mu‘tabar fī al-Ḥikmah*, vol. 1 (Haidarabad: Jam‘iyyah Dāirah al-Ma‘ārif al-Uthmāniyyah, 1357), 7.

tents by means of social systems.¹⁰ Colonization of mind also is considered a natural phenomenon appearing once interaction between one and another happens.¹¹ So that, human being cannot escape from being colonized all the time until the life is end. In the different word but in the same meaning, never does human being in all of his life then have a liberated mind. It is because whenever he perceives a new notion basically he is moving from one version of colonization of mind to the other version of colonization of mind, albeit this never ending process sometimes is realized or is not realized. It means that either colonizer or colonized person sometimes realize or does not realize that he is colonizing or being colonized.¹²

Once the mind is being colonized, it means that colonizer has induced a set of beliefs by means of inferential and persuasive process in such a way that the colonized mind adopts the colonizers epistemic principle of unfair comparison. In this case, therefore, the colonized mind mentally will consider the colonizer is superior than him.¹³ This condition of mind undoubtedly cannot be separated from what is called political colonialism the practice of which has been disappeared by the end of the millennium. It is due to the fact that political colonialism not only attempts to conquer political and economical aspect, which is now no longer dominant but also, the most severe and long lasting one, attempts to take possession and control the mind of colonized people.¹⁴ Therefore, it is obviously proven that along with the agenda of globalization as the continuation of imperialism and colonialism since 15th century the only knowledge framework projecting worldview of singular culture and civilization has been attempted actually to be widely propagated. Worldview in this case is a worldview which reduces humans' understanding of universe, life, happiness, development, knowledge to the understanding of Western people.¹⁵

Unfortunately, Westerns' worldview indubitably leads to the exploitation of not

10 Marcelo Dascal "Colonizing and Decolonizing Minds," 2. <https://www.scribd.com/doc/275478036/colonizing-decolonizing-minds/>. Accessed on 22/01/2016 at 12:57.

11 Marcelo Dascal quotes Mary Douglas saying that "The colonization of each other minds is the price we pay for thought."

12 Ibid, 2.

13 Ibid

14 Ibid, 1.

15 Wan Mohd. Nor Wan Daud "Dewesternisation and Islamisation: Their Epistemic Framework and Final Purpose, in Noritah Omar et.al. ed., *Critical Perspectives on Literature and Culture in the New World Order* (UK: Cambridge Scholars Publishing, 2010), 3-5. Hereafter cited as Dewesternisation and Islamisation. Also Wan Mohd. Nor Wan Daud "Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization and Decolonization" in his *Professorial Inaugural Lecture Series* (Malaysia: UTM Press, 2013), 6-8. Hereafter cited as Islamization of Contemporary Knowledge. Cf. Walter D. Mignolo and Madina V. Tlostanova "Theorizing from the Border: Shifting to Geo-and Body-Politics of Knowledge" in *European Journal of Social Theory*, 9 (2), 2006, 206. Hereafter cited as *Theorizing from the Border*.

only human capital by infusing knowledge framework but also natural resources.¹⁶ It is because all colonized people have been colonized also their mind until all their activities follows the argumentation of their colonized mind. In this regard it is since 1970 that the effort of colonized people has been attempted in order to get rid of the destructive aspect of Western's worldview throughout many alternative means.¹⁷ As far as colonization of mind is concerned, the question of whether liberated mind naturally can be achieved or whether liberated mind is only a paradox will be carefully discussed. Prior to that elaborating the external colonizer of mind, i.e., political coloniality and internal colonizer of mind, i.e., human's forgetfulness and animal soul will be initially explored before elaborating the main issues.

1. External Colonizer of Mind

Many decolonization theories including Wolter D. Mignolo, Kwasi Wiredu, Syed Hussein Alatas, and many others are of the opinion that colonization agenda has not only conquer the colonized region politically and economically but also eradicate societal identity culturally. Owing to that, identification with respect to the nature of colonial agenda and its mode along with its matrix of power underlying the agenda, in this part, will be elaborated before elaborating phenomena of colonization of mind as the direct and indirect impact of colonization agenda.

1.1. Political Coloniality and its matrix of power

Viewed from the theoretical aspect, coloniality is considered the hidden aspect of modernity. It means that due to modernity the characteristic of which is anti-traditional, development, civilization etc, coloniality is regarded as the hidden tool justifying all kind of actions in order to overcome tradition, under development, or barbarism. So that, it is crystal clear that coloniality is hidden weapon for civilizing or developmental mission of modernity and it will be no modernity without coloniality.¹⁸ Seen from the historical perspective, coloniality which has from 17th century onwards succeeded imperialism, the companion agenda of discovery in the late 15th century as the begin-

16 Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ABIM, 1978), 91. Cf. Wan Mohd. Nor Wan Daud, *Dewesternisation and Islamisation*, 5 and his *Islamization of Contemporary Knowledge*, 8.

17 Wan Mohd. Nor Wan Daud, *Dewesternisation and Islamisation*, 5; *Islamization of Contemporary Knowledge*, 8.

18 Madina V. Tlostanova and Walter D. Mignolo, "Global Coloniality and the Decolonial Option", *Kult 6* – Special Issue, Epistemologies of Transformation: The Latin American Decolonial Option and its Remification, (Department of Culture and Identity: Roskilde University, Fall 2009), 132-3. Hereafter cited as *Global Coloniality and the Decolonial Option*.

ning of globalization¹⁹, actually is wider and deeper than just capitalism and cannot be understood exclusively within the economic sphere. Owing to that, coloniality allows the West and its colony and the rest of the world colonized epistemologically by the discourse of modernity to be conceptualized. It is because there are many purposes offered by many colonizers in different periods and regions including mission of Christianity, plantation of economy, etc.²⁰

Despite a hidden weapon of modernity, coloniality, a political as well as economical agenda, in order to gain its main purpose since its initial occurrence in 16th century had been set also its own matrix of power operating in four interconnected sphere of life. In each of sphere the conflict over control and domination in which the imposition of a particular life style, moral, economy, structure of authority implies the overcoming, destruction, marginalization of the existing of pre-colonial order.²¹ Those colonial matrixes of power are 1) the struggle for the economic control, i.e., the appropriation of land, natural resources and exploitation of labor; 2) for the control of authority by means of setting up political organizations, different form of governmental, financial and legal system, or installation of military basis; 3) for the control of the public sphere through the nuclear family, enforcing of normative sexuality and the naturalization of gender roles in relation to system of authority and principles regulating economic perspective; and 4) for the control of knowledge and subjectivities by means of education and colonizing the existing knowledge.²²

Owing to the phenomena of coloniality, its matrix of power, the rhetoric of the coloniality, operates in successive and cumulative period of coloniality and in various colonized regions. It means that it does not operate only while western power dominated certain regions in certain period of time, but it operates also in non-western power when dominating some parts of region in certain period of time too, for instance Russia and its colonies or Soviet and its colonies. The colonial matrix of power also sometimes changes according to the needs and leading forces, shaping the various sphere including economy, authority, public realm, and education.²³ In this case therefore, the rhetoric of coloniality in the western context operates for the first stage in 16th and 17th century and its ultimate mission is theology and the mission of Christianity. In the last of 17th century, the second stage, the mission changed from theology and Christianity to the mission of civilizing initiated by combining the mission of growing economic discourse and an increasing secularization of life led by England and France. In the third

19 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 6; *Dewesternisation and Islamisation*, 3.

20 Madina V. Tlostanova and Walter D. Mignolo, *Global Coloniality and the Decolonial Option*, 134.

21 Ibid.

22 Ibid., 135.

23 Ibid.

stage, after World War II, development and modernizing mission led by United State is dominated the scene, albeit it had strong competition with another modernizing and developmental mission called socialism.²⁴ In the experience of Russia, it is since 16th century that Russia has adopted Western model of modernity and civilization, although it still could not compete with the West in secular area. In 19th century again he began to revamp his mondialism but only Soviet modernity was able to rebuild itself as monolith system with its deceptively secular socialist. Due to the condition above, in the 20th century then there are two forms of modernity, viz., the liberal capitalist and the socialist statist.²⁵ As for the realm of colonization of knowledge and of being through erasing of memory, history, literacy and alphabetic traditions of the colonized and creating the good zombies, Soviet modernity had arrived at a good achievement, although it has fail in certain sphere of live but even its collapse thanks to the gradual disintegration of the Soviet Union from within.²⁶

Furthermore, with the collapse of Soviet Union, coloniality as a political agenda created and made by Western imperial state actually is no longer at work. It means that the authority of Western imperial state cannot pressurize anymore the rest of the world in order to fallow his step or, in the other expression the rest of the world no longer bows under the control of Western imperial state. However, coloniality as a hidden weapon of modernity undoubtedly is still at work, although domination of western imperial state as the only colonizer ends. In this regard, it is obviously because, colonial matrix of power, the rhetoric of coloniality, has been diversified. It means that rhetoric of coloniality, although it does not work in its origin under the control of Western state, is used by the rest of the world to justify their political agenda.²⁷ In this case, therefore, coloniality must be considered a global agenda which will always remain as long as the ultimate aims of human life is under the rhetoric of coloniality, colonial matrix of power²⁸, which looks like promoting a better life, but actually that is not the case, for modernity, the darker side of which is coloniality, has made the rest of the world feels lagging behind the western people in all aspect of human progress and development; considers his economic, cultural, scientific and social political argument is inferior than Westerns' and is local and particular and hence devoid of universal as well as do his view of Truth and Reality.²⁹ Eventually, from above exploration, it can be indubitably understood that coloniality has disservice to overall human progress, due to the fact that not only has it impoverished the colonized people but also, the most destructive, it has colonized their mind.

24 Ibid.

25 Ibid

26 Ibid., 136.

27 Ibid., 138.

28 Ibid., 139.

29 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 6-7.

1.2. Colonizing Mind

Another colonization remaining after colonization of politic is colonization of mind. This colonization is the most destructive one³⁰; hence it is regarded as one of the forms of epistemic violence³¹. It is considered so, because when it is carefully scrutinized, the vehicle of the colonization of mind is the enforcement of social authority transmuted from epistemic authority. In this regard, process of overrating some sources of epistemic authority and devaluating others is involved besides process of appealing to overt and covert forms of discrimination using socio-economic rewarding or punishment and sheer violent coercion.³² The process then, eventually, which is either realized or not realized by colonizer or colonized one, sometimes gains the acceptance or refusal. In the case of the former, it is due to the fact that the colonized assumes the compatibility of adopting the colonizer's conceptual framework with preservation of the colonized identity. So that, he does not consider politically colonizer enhances his control over colonized behavior.³³ Whereas the latter, he denies the compatibility between both two manners, for the adopted colonizer will expel the original mind of colonized in such a way that it will also obliterate his true or his authentic identity. Owing to that, he regards the process as a means to control over and oppress the colonized behavior, hence it should be responded.³⁴

However, it is known that colonization in general has contributed a negative impact toward all human progress and development either politically or mentally.³⁵ The negative impact too has endangered not only western people but also non-western people³⁶. As for the latter, Kwasi Wiredu, an African thinker, clearly state that colonialism in Africa has provided an organized subjugation of the cultural, scientific, and economic life of many on African continent in such a way that their way of seeing and acting as well as their intents and purposes are reflection of western identity.³⁷ In the same tone

30 Ibid., 6. Cf. Syed Hussein Alatas "The Captive Mind and Creative Development" in *International Social Science Journal*, (36) 4: 691 – 700, 1974. Hereafter cited as *The Captive Mind and Creative Development*.

31 Marcelo Dascal, *Colonizing and Decolonizing Mind*, 1.

32 Ibid., 3

33 Ibid., 5.

34 Ibid.

35 Uhuru Hotep "Intellectual Maroons: Architects of African Sovereignty" in *The Journal of Pan African Studies*, Vol. 2, No. 5, July 2008, 4. Hereafter cited as *Intellectual Maroons*.

36 It is so because there are two responds basically pertaining to the colonial agenda, i.e., respond in the basis of western genealogy of knowledge, post-colonial and in that of non-western genealogy of knowledge, de-colonial. See, Madina V. Tlostanova and Walter D. Mignolo, *Global Coloniality and the Decolonial Option*, 131.

37 Philip Higgs "African Philosophy and the Decolonisation of Education in Africa: Some critical reflections" in *Educational Philosophy and Theory*, Vol. 44, No. S2, 2012, 37. Cf. Kwasi Wiredu "Toward Decolonizing African Philosophy and Religion" in *African Studies Quarterly*, Vol. 1, Issue 4, 1998, 17.

as Africans' experience, Syed Hussein Alatas, an Asian sociologist, maintains that due to the interaction between the West and the Third World accompanying western imperialism, the unawareness of governing elites of the Third world, and the failure of university, the problem of cultural lag in term of intellectual consciousness and intellectual independence occurs, in such a way that many experts as well as government leaders are incapable of adjusting and modifying but blindly imitate everything coming from the West.³⁸ Moreover, they consider and believe everything Western is useful and superior.

As far as human mind is concerned, colonization of mind the subtle, severe, and everlasting domination toward the victims companying colonization agenda by and large has produced a phenomenon which is then called "captive mind" a phrase coined by Syed Hussein Alatas³⁹. Similarly to captive mind, in the case of African experience, it is term "conceptual incarceration", a term coined by Kwaku Berko in 1986 or term "comfortable captivity", a term coined by Kofi Addae in 1996.⁴⁰ The captive mind mentality, in this regard, once infecting a learned person having an authority in the society, will directly or indirectly lead to improper decisions made to develop society thanks to the lack of capabilities in the sense of analyzing problems to be solved. This condition undoubtedly can be counted as the result of an uncritical and imitative mind dominated by external sources whose thinking is defected from an independent perspective.⁴¹ Whereas phenomena of conceptual incarceration and comfortable captivity, it is not very much different with that of captive mind. It is due to the fact that the conceptual incarceration basically is psychological disease in which a person once affected will have a restrictive belief system, concept, and worldview in such a way that it will ultimately warp their self-image, subvert their self-esteem, undermine their self-worth, stifle their self-motivation and dim their prospects for high level achievement. As for comfortable captivity, it is a psychological disease too, for victims, in this case, feel comfort and commit to be the black servant, although economically being it will gain their favored position in American plantation economy that can maintain their status quo.⁴²

From the elaboration aforementioned above, it is crystal clear that colonialism created by the West in order to maintain his domination actually has a great impact toward shaping the mind of colonized people. It is because it will consciously or unconsciously make the victims, most of them, to be in the condition either captive mind or conceptual incarceration or comfortable captivity. The condition basically is regarded

38 Syed Hussein Alatas, *The Captive Mind and Creative Development*, 694; his "The captive mind in development studies" in *International Social Science Journal*, Vol. XXIV, No. 1, 1972, 10. Hereafter cited as *The captive mind in development studies*.

39 Idem, *The Captive Mind and Creative Development*, 691; *The Captive Mind in Development Studies*, 9.

40 Uhuru Hotep, *Intellectual Maroons*, 5 and 6.

41 Syed Hussein Alatas, *The Captive Mind and Creative Development*, 691-2, and 695; *The Captive Mind in Development Studies*, 10.

42 Uhuru Hotep, *Intellectual Maroons*, 5 and 6.

as a psychological disease. So that, It is obvious too that the captive mind phenomena and the like, for instance, directly or indirectly can be a strong evidence that human mind can be influenced by an external sources while deciding any judgment to be taken concerning certain issues. These external sources then can give an influence to human mind.

2. Internal Colonizer of Mind

After elaborating those external causes by means of which human mind has been arrested, colonized, it will be worth, if the discussion, in this part, on either the nature of human being in which mind is an important constitutive of him or the nature of mind itself which is sometimes called the intellect from which knowledge can be obtained is also made. In this case, it is because a prominent Malay thinker, Syed Muhammad Naquib al-Attas, has brilliantly identified the internal aspect, inner aspect of human nature, which also has a role in shaping human mind positively or negatively, and which is considered more severe and more universal than the external one, alien culture, teaching, custom, etc.⁴³

2.1. Human Being and His Nature

It is extremely understood that human being naturally is created in and constituted of body and soul.⁴⁴ By means of the former, his existence in the worldly life becomes clear cut and by means of the latter, his real existence in the worldly life becomes meaningful. Thanks to that mutual function between body and soul, therefore, both two human nature indubitably are interconnected and cannot be separated. Moreover, that human being is considered human being basically is because of his soul,⁴⁵ even though he will also need a body as a means for interaction between him and everything bodily in the worldly life. Hence, human soul should be a superior than his body due to the fact that by means of it human body can move and within it human knowledge are located.

However, knowledge which is located in the human soul naturally is also another element bestowed by God in relation to the creation of human being. It is actually because this creation is specially prepared for being His vicegerent in this world before the true and everlasting life in the hereafter.⁴⁶ The knowledge which is meant here is not

43 Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001), 9-18 and 126-190. Hereafter cited as *Risalah*. Also Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 44; *Dewesternisation and Islamisation*, 20.

44 al-Attas, *Prolegomena*, 143. See also his *Islam and Secularism* (Kuala Lumpur: ABIM, 1978), 132. Hereafter cited as *Islam and Secularism*.

45 Idem, *Prolegomena*, 147-6

46 Idem, *Prolegomena*, 145; *Islam and Secularism*, 133.

only the knowledge of everything in this world but also the knowledge of his self and his destiny. For the former, it is obvious that this knowledge has been set up already by God along with the creation of human being. This knowledge is knowledge of the name of everything by means of which human being has an ability to not only know the sensible and intelligible things until he can manage properly his worldly life but also recognize the differences and the relationship between one particular thing and another in such a way he eventually recognize its function, its nature, and its individual purposes in the system of creation⁴⁷. This kind of knowledge, then, becomes the basis from which human being can arrive at knowledge which is acquired throughout experience, observation, and thinking. By means of this knowledge, called the acquired knowledge, human being in this worldly life has an ability to equip himself in the world in his pursuit of pragmatic end⁴⁸.

As for the latter, it is, although little but sufficient for human being, knowledge about spirit and the real essence of his self. By means of this knowledge, human being not only recognizes his position in the system of creation but also, the most important one, arrives at the knowledge about God and His absolute oneness, the God that He is the true Lord and the object of worship.⁴⁹ By means of this knowledge also human being, before his being human, has bound in a covenant determining his purpose, attitude, and action with respect to himself and to God.⁵⁰ The condition of being bound to God and being determining to his purpose, attitude, and action above basically is that of being bound to religion and being determining to Islam which embedded in human being as his nature.⁵¹ So that, this nature of human being becomes the basis of his submissiveness to what has been revealed to His messenger, i.e., al-Qur'an and to what has been manifested from the Qur'an by the messenger including word, model action, and his silent conformation, i.e., al-Sunnah. By means of this knowledge, called the necessary knowledge, human being in this worldly life can recognize the mystery of Being and Existence and the true relationship between his self and his Lord.⁵²

Another aspect which is attached to the human being together in his creation is the inclination to the state of forgetfulness. This state basically is the forgetfulness of human being concerning his testifying of his covenant sealed with God and of the con-

47 Idem, *Prolegomena*, 143; *Islam and Secularism*, 132.

48 Idem, *Islam and Secularism*, 132 cf. 138-9. Syed Muhammad al-Naquib al-Attas "Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education" in *Aims and Objectives of Islamic Education*, Syed Muhammad al-Naquib al-Attas ed. (Jeddah: King Abdulaziz University, 1979), 23 cf. 30-1. Hereafter sited as *Aims and Objectives of Islamic Education*.

49 Idem, *Prolegomena*, 143; *Islam and Secularism*, 132.

50 Idem, *Prolegomena*, 144; *Islam and Secularism*, 133.

51 Ibid.

52 Idem, *Islam and Secularism*, 132 cf. 138-9; *Aims and Objectives of Islamic Education*, 23 cf. 30-1.

sequence of his covenant enjoining obedience to God's commands and prohibitions.⁵³ By virtue of that condition human being will be dragged towards injustice and ignorance in such a way that he cannot find his identity, meaning of life and destiny.⁵⁴ In this regard, human being then no longer has an ability to fulfill the burden of trust and responsibilities placed upon him. It is because his injustice and ignorance condition, called by Syed Muhammad Naquib al-Attas loss of *adab*, since in his life his interaction between him and his self; him and his community; also him and the nature cannot be separated, undoubtedly will make him fail to have an ability to recognize and acknowledge the proper place of everything including his self, his communities and the nature.⁵⁵ But rather, in this case, it should be noted that injustice and ignorance towards his self must be counted as more severe than the other two. It is due to the fact that individual is the fabric of society, so that once the individuals in the society are injustice and ignorance, the society will be considered the injustice and ignorance society as well.⁵⁶

2.2. A Human Being and His Intellectual/Rational Soul

As far as injustice and ignorance towards the self is concerned, it should be considered that this condition psychologically is the most severe condition. It is obviously because the self in the nature of human being is considered more superior than the body, the locus where human knowledge is located, and human device towards which God revealed His bounty, mercy, and grace.⁵⁷ In addition to that, the self meant here should refer to what is called soul and in more specific it should refer to what is called rational soul.⁵⁸ This very self in this regard should refer to it neither vegetal nor animal soul because this rational soul is a special feature referring to the reality of human being and to his essence whereas animal soul is a feature which exists also in other animals often referring to the origin of the blameworthy quality of human being.⁵⁹ So that, it can be understood that the more unjust and ignorance is human being towards his self the more distance is human being from his real nature. In another word, he is no longer

53 Idem, *Prolegomena*, 144; *Islam and Secularism*, 133.

54 Idem, *Prolegomena*, 81.

55 Syed Muhammad Naquib al-Attas "Address of Acceptance of Appointment to the Al-Ghazali Chair of Islamic Thought" quoted by Wan Mohd. Nor Wan Daud, *Dewesternisation and Islamisation*, 21. Compare with the definition of *Adab* by al-Attas in his *Aims and Objectives of Islamic Education*, 27. Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 38; *Dewesternisation and Islamisation*, 14.

56 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 43; *Dewesternisation and Islamisation*, 18. Cf. al-Attas, *The Concept of Education in Islam: a Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1999), 25. Hereafter cited as *The Concept of Education in Islam*.

57 Idem, *Prolegomena*, 143 and 145. Cf. al-Attas, *Islam and Secularism*, 134.

58 Idem, *Islam and Secularism*, 134.

59 Idem, *Prolegomena*, 146.

called as human being except in his shape and form.

Rational soul, in relation to the nature of human being composed of physical and spiritual being is considered the soul which is attached to the spiritual aspect of human being. But in relation to the faculty or power possessed by the soul, it attaches to the intellectual power composed of active and cognitive intellect.⁶⁰ Whereas another soul attached to the physical aspect of human being, it is called animal soul possessing the animal power comprising the power of volition or action at will and perception.⁶¹ Towards this animal soul basically rational soul always engages in the never ending battle. In this regard does not mean to eliminate totally animal soul, of course impossible, but rather to control the beneficial aspect of it along with combating the non-beneficial aspect of it. The volition aspect of animal soul, for instance, once guided by the active intellect, the practical reason directing the movement of human body in agreement with the theoretical faculty, cognitive intellect, a human emotion will be produced.⁶² The perceptive aspect of animal soul, once managed by it, a human skill and art as well as a premise and conclusion will be produced.⁶³ Another aspect of rational soul too, the cognitive intellect, it is a recipient of creative power of knowledge from intellection and intuition. It is also a power dealing with the management of universal forms whose aim is to abstract intelligible from matter, space, and position and whose act is conceptualizing a concept from another concept.⁶⁴

The intensive connection between the faculty of animal soul and of rational soul, in the other hand, will result the degrees of the soul consisting of three different degrees such as tranquil soul, the censuring soul itself, and inciting soul to evil. As for the tranquil soul, it is the state of remembering God and abiding the knowledge of His divinity, and even soaring towards the highest levels of the angelic horizons. In this state the divine peace descends upon the soul and the effusion of divine liberality is diffused in it. The attainment of this state basically is the result of the inclination of the real essence of human being towards the right direction.⁶⁵ As for the censuring soul, it is the state in which the vacillation occurs due to the constant battle of alternate success between animal and rational powers of the soul. Sometimes the soul is drawn towards its intellectual power and sometimes it is drawn towards its animal power.⁶⁶ If human being and his rational soul, by means of true knowledge, moral excellence and good works, are able to win over his animal soul, he will attain to the state of tranquil soul. However, if he and his rational soul lose over his animal soul until he is then dragged down to the lowest

60 Ibid., 146 cf. 155.

61 Ibid., 146 cf. 149.

62 Ibid., 155

63 Ibid.

64 Ibid., 156.

65 Ibid., 146-7.

66 Ibid., 147.

foothills of bestial nature and remains captive in that condition, he will fall down to the state of inciting soul to evil.⁶⁷ In this state, human being is severed from the nature of humanity and appears as human being only in shape and construction.⁶⁸

It can be understood, from a brief elaboration above, that the human being's natural tendency to forget his duty and purpose, which is internal aspect of human nature, basically has contributed to the appearing of the endless psychological disease due to the loss of identity and destiny. In addition to that, his animal power, once dominating and conquering his intellectual power, will strive his self to fulfill only the worldly physical need that may lead to moral decadence and crisis and political dissension and conflict. The formal condition obviously will make human being incapable of recognizing the proper place of everything but also make him always in the state of uncertainty in everything. As for the latter, it is no doubt that it will make him incapable of putting the limit of and managing of everything he desires. Overall both conditions eventually will not only do injustice to the real essence of individual human being but also affect the destruction of the social relation and even society.

3. Liberating the Colonized Mind

It is obviously reasonable from two aforementioned elaborations that, due to the negative impact of the colonization, especially to the human mind, many scholars attempt to provide the strategies to respond against it for the sake of liberating the colonized mind. There are many different attitudes appearing in this regard including totally rejecting, totally accepting, or partially rejecting or accepting.⁶⁹ Those different attitudes undoubtedly are caused by not only how they see their selves but also how they see the others. In the case of those who totally reject, it seems likely because they consider that anything infused by colonizers are incompatible with the colonized people's identity or custom and even consider that colonizer's ultimate aim is to expels the original mind of colonized people. In the contrary, for those who totally accept, it is seemingly because they regard everything brought by colonizer are compatible with the colonized people's identity and custom, hence it will be otiose to reject. As for those who partially reject or accept, of course, they consider some of what has been brought by colonizer may be compatible, so that, it can be utilized and some others may be incompatible, so that, it should be expelled.⁷⁰

Furthermore, with regard to the approaches to be treated and on which the attention should be paid more in order to liberate the colonized mind, there are two differ-

67 Ibid.

68 Ibid.

69 Marcelo Dascal, *Colonizing and Decolonizing Mind*, 4-5. Cf. Walter D. Mignolo and Madina V. Tlostanova, *Theorizing from the Border*, 210.

70 Idem, *Colonizing and Decolonizing Mind*, 4-5. Cf. Idem, *Theorizing from the Border*, 210.

ent opinions appearing. Those two are societal based-purpose approach and individual based-purpose approach. The former means that the treatment made is how an individual person becomes a good citizen belong to his original cultural or national identity. Franz Fanon, for instance, promotes national liberation and renaissance of the state due to the fact that national consciousness, he argues, is the most elaborate form of culture.⁷¹ The other is Uhuru Hotep the proposal of whom is “reversing the seasoning process”. In this case, after removing the colonizer identity in the colonized mind, he proposes to recover and reconnect with the best of traditional Africans culture, therefore, decolonization according to him is Africanization.⁷² However, according to Marcelo Dascal, this kind of remedy aiming to liberate the mind has paradoxical consequences. It is because, he argues, not only the source including orthodoxy and tradition, like identity is subject to the vagaries of multiple interpretations, hence, they cannot be relied upon but also the mind, the object of cleansing process, cannot be totally free, for refilling the free mind with another set of contents is counted too as re-colonizing the just free mind.⁷³

In this regard, it seems likely that his presumption is that, from the realm of societal-relationship point of view, human mind, due to its unstable identity, whenever and wherever has received idea regardless of whether or not it is benign for mind, cannot be considered a liberated mind. Thus, the word colonization in this realm seems considered reasonable to be used in a positive or negative context regardless of the word historically connotes only the negative meaning implying the process of acquisition or conquering. However, in the realm of individual human being, the elucidation of which will be in the subsequent paragraph, it should be bear in mind that, due to the fact that mind cannot be separated with the nature of human soul that is not only a passive creation but also an active one possessing identity and purposes, mind actually can be counted as a liberated one whether in the realm of social or individual context, if its action is correspond or appropriate to its identity or purposes.

As for the latter, it means that the treatment made is how an individual person becomes a good man or man of *adab* belonging to his self as a real human being created as a vicegerent on earth and possessing a body and soul. It is Syed Muhammad Naquib al-Attas who promotes this remedy not only to respond external colonizer and internal one but also the most fundamental to liberate the man from magical, mythological, animistic, national-cultural tradition opposed to Islam, and then from secular control

71 Franz Fanon, *The Wretched of the Earth*, Richard Philcox, trans. (New York: Grove Press, 2004), 145-170. Cf. Marcelo Dascal, *Colonizing and Decolonizing Mind*, 9-10.

72 Uhuru Hotep “Decolonizing the African Mind: Further Analysis and Strategy” in <https://www.slideshare.net/mobile/rbgstreetscholar1/decolonizing-the-african-mind-further-analysis-and-strategy-by-dr-uhuru-hotep/> (accessed on 30/01/2016 at 12:35 am). Cf. Marcelo Dascal, *Colonizing and Decolonizing Mind*, 10-12.

73 Marcelo Dascal, *Colonizing and Decolonizing Mind*, 12, 16, 19.

over his reason and his language.⁷⁴ Wan Mohd. Nor Wan Daud, in this regard, confidently claims that that project is a comprehensive discourse which is more universal and recognizes plurality. It is because, he argues, it is neither religious fundamentalism, nor a narrow form of ethnocentrism or indigenization, nor matter of identity politics. But rather it is a comprehensive perspective providing not only an intellectual critique but also a prescription based on a worldview and epistemic framework that largely intact.⁷⁵ This is why the matter discussed is more deeply essential than artificially accidental aspect of the nature of human being as a dweller in his own self's city, which has affected directly or indirectly because of his interaction the dweller the society's and nature's city.⁷⁶ Therefore, he continues, it can be regarded as a comprehensive alternative discourse and practice pertaining to the alternative to Eurocentrism and enriching the discourse on decolonization, postcoloniality, and coloniality which could offer non-hegemonic, non-ethnocentric, non-gendered, and non-fundamentalist claim to epistemic universality.⁷⁷

Following the latter argumentation, in this part, the elucidation concerning the attempt of liberating the colonized mind will be carefully discussed. It means that the treatment of an individual person to be a man of *adab* will be initially examined before his implication once dealing with his society in various cultures and nationalities. It is because, Syed Muhammad Naquib al-Attas maintains, a good citizen may not necessarily consist of a good individual person, but a good man will be definitely a good citizen.⁷⁸ Moreover, Wan Mohd Nor Wan Daud adds, it is the individual person that in the Day of Judgment will be rewarded or punished.⁷⁹ In this case, therefore the discussion on the possibility of human mind arriving at a free condition in another word a liberated mind will be elaborate after exploring briefly the role of human mind in which colonization process takes part.

74 Al-Attas, *Islam and Secularism*, 41-2. and *The Concept of Education in Islam*, 45. Also, Wan Mohd. Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: an Exposition of the Original Concept of Islamization* (Kuala Lumpur: ISTAC, 1998), 311. Hereafter cited as *The Educational Philosophy and Practice*. Cf. Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 22.

75 Wan Mohd. Nor Wan Daud, *Dewesternisation and Islamisation*, 8.

76 Al-Attas, *Islam and Secularism*, 141. Cf. Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 22.

77 Wan Mohd. Nor Wan Daud, *Dewesternisation and Islamisation*, 8.

78 Al-Attas, *Islam and Secularism*, 80; *The Concept of Education in Islam*, 25.

79 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 43; *Dewesternisation and Islamisation*, 12

3.1. The Role of Human Mind

Those internal causes which cannot be removed their existence due to the fact that their nature basically is part of human nature should be govern and manage in such a way that the beneficial aspect of them can be utilized and the non-beneficial one can be get rid of. This is the rational soul accompanying with the power of right vision and apprehension, of real savoring of truth of right speech and communication; with the indication of right and wrong with respect to the course of action; and with the ability to know and distinguish reality from non reality, truth from falsehood, and rectitude from error,⁸⁰ that has been equipped for human being to control the animal soul in such a way its benefit can be harnessed for fulfilling his duties and responsibilities as a vicegerent in the earth.

Besides the power of action possessed by rational soul, the power of cognitive intellect has a significant role also for human being to decide his action whatsoever including practical or theoretical one. It is because in it has always the universal true knowledge abstracted from the intelligible data derived from sense perception and from the intuitive data revealed from spiritual aspect of human being provided.⁸¹ In this case, it is by distinguishing between their essential nature and their accidental attachment as well as their similarity and their dissimilarity in such a way that the single universal meaning is obtained from their similarity so do the multiple meaning from their dissimilarity.⁸² It is too because by means of this cognitive intellect the various stages of human development from infancy to maturity which is potentiality in nature can be actualized.⁸³

In addition to the knowledge accompanying the rational soul especially its power of cognitive intellect, human being has also left and bestowed the freedom of choice. It means that the ability to choose freely between two alternatives is given to him. The two alternatives on which freedom of choice is applied should be two alternatives of what is regarded as good, better or best neither what is regarded as bad.⁸⁴ What is regarded as good, better or best, in this case, is not restricted to what is considered as good by custom, national or cultural consensus but it should be what is correspond with knowledge of what is known to be good, true, right, and just as well as what is known to be evil, false, wrong, and unjust but the most important one what is correspond to his duty and responsibility.⁸⁵ It is reasonable because human being through free act on his own choice will be responsible and accountable for the consequences of his choice to God,

80 Al-Attas, *Prolegomena*, 145 and 146. Cf. al-Attas, *Islam and Secularism*, 133-4.

81 Idem, *Prolegomena*, 156.

82 Ibid., 157.

83 Ibid., 159.

84 Ibid., *Prolegomena*, 33, 94; Idem, *On Justice*, 6.

85 Idem, *Prolegomena*, 33, 94; Idem, *On Justice*, 6.

to humanity, to God's creation, and the most important to his true and real self or soul of his own⁸⁶. The freedom of choice therefore can be understood as the condition where justice appears and the attainment of it whether in physical or mental action is far from infeasible.⁸⁷

It should be bear in mind too that soul the entity of which refers to the governor of body, intellect the entity of which refers to the perceptive aspect, and mind the entity of which refers to the predisposition to the apprehension of realities are in reality the same entity. Therefore, the power of cognitive intellect is considered under the title human mind on which the subsequent elaboration will be focusing to justify the role of human mind in relation to his self and to his society and nature in such a way that human mind should be regarded as not only a passive recipient like the tabula rasa but also an active in the sense that it has a readiness to receive what it wants to receive before it consciously strives for the arrival of the meaning.⁸⁸ If it is so, then the human mind's act should not be considered aimless.

3.2. The Liberated Mind

Since it is the spiritual aspect of human being which has been devoted by external or internal colonizer from his identity and destiny and it also naturally possesses knowledge of two alternatives, i.e., what is considered good or evil, it is therefore reasonable that the remedy for liberating that colonized mind, according to Syed Muhammad Naquib al-Attas, should be made for an individual person the real essence of whom actually is his spiritual aspect.⁸⁹ The remedy too, he adds, should be able to produce a good individual person or man of *adab* who is really conscious of his individuality in relation not only to his society by means of performing or obeying his cultural or national identity but also more significant, essential, and universal than that to his own self.⁹⁰ In the very succinct word he then defines the man of *adab* as

....The one who is sincerely conscious of his responsibilities towards the true God; who understands and fulfils his obligation to himself and others in his society with justice, and who constantly strives to improve every aspect of himself towards perfection as a man of *adab*.⁹¹

In consequent to the purpose of producing a man of *adab*, it should be bear in

86 Idem, *Prolegomena*, 14.

87 Idem, *Prolegomena*, 33; Idem, *On Justice*, 6.

88 Idem, *Prolegomena*, 14.

89 Al-Attas, *The Concept of Education in Islam*, 13-4.

90 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 43; *Dewesternisation and Islamisation*, 18.

91 Al-Attas, *Risalah*, 136-7; Wan Mohd. Nor Wan Daud, *The Educational Philosophy and Practice*, 133.

mind too that matters or contents that should be instill and inculcate to every single individual person, Syed Muhammad Naquib al-Attas suggest, should be a reflection of a perfect man, a prophet and also encompassing both the right knowledge of not only his real self, his duties, and responsibilities but also the proper place of matters and things in Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 43; *Dewesternisation and Islamisation*, 18. the various orders of being and existence and proper and sincere action towards what has been known. Those are then what *adab* is. In this sense he defines *adab* as

Recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to reality and to one's physical, intellectual and spiritual capacities and potentials.⁹²

That *adab*, therefore, is an importance matters that undoubtedly should be instilled and inculcated to every single individual person.

Considering an individual person possessing *adab*, it is inevitably that he will be just not only to himself but also to his society. It is because, according to Wan Mohd Nor Wan Daud, an individual person is only so when he realizes constantly his unique individuality and his communality between him and the other persons close to him and surrounding him.⁹³ As for the former, in the case of the negative aspect of human forgetfulness, he is no longer unjust towards himself by fulfilling his duties and no longer ignorance also toward his responsibility to obey God's command and prohibition.⁹⁴ Also, in the case of the negative aspect of the animal soul, he is no longer conquered by it, but rather he has capability to overcomes its promptings to the soul that incite to the evil by means of conducting constant critical self-examination in such a way that he always not only carries the burden of trust and executes his duties in proper way but also corrects any deviation made.⁹⁵ In those conditions human soul then will feel in secure, due to the fact that the rational soul has got its freedom from the oppression of the animal soul which always exercises its power wrongly until the mind has got also its freedom from the agitation of mind uncertain about the ultimate destiny and fear of the unknown overwhelming the self and soul. This security finally leads to the state of tranquility of the soul, due to releasing from fear, grief, and the uneasiness of doubt about ultimate destiny.⁹⁶

Whereas the latter, it has inevitably given great impacts that producing a good

92 Al-Attas, *The Concept of Education in Islam*, 27; Wan Mohd. Nor Wan Daud, *The Educational Philosophy and Practice*, 137.

93 Wan Mohd. Nor Wan Daud, *Islamization of Contemporary Knowledge*, 43; *Dewesternisation and Islamisation*, 18

94 Al-Attas, *Prolegomena*, 144-5. al-Attas, *On Justice*, 6.

95 Idem, *On Justice*, 6.

96 Ibid., 7.

man or man of *adab*, according to Wan Mohd Nor Wan Daud, will directly or indirectly produce a good community or society, due to the fact that persons close to him and surrounding him has been influenced and an individual person basically is constitutive of a community or society.⁹⁷ In this sense, he argues, individual is meaningless while in isolation but rather he will be meaningful once he involves with community or society in the same manner as man of *adab* is those who also conscious towards community or society.⁹⁸ In this regard, he assures, in the context of Islam a good man or man of *adab* must also be a good servant to his Lord, a good father to his children, a good son to his parent, a good neighbor to his neighbors, and a good citizen to his country.⁹⁹

Owing to that, the individual person possessing *adab* when he involves and gathers with a community or society, will contribute directly or indirectly to the development of community which at soon becomes a civilization. In this case, it cannot be denied that the interaction between one and another whether or not coming from the same cultural tradition will appear, but in the case of civilization of Islam, when it encounters and penetrates another civilization or cultural community, it will begin with creating a good individual person who will perform his various roles in society in such a way that process of liberating human mind from mythical, animistic and cultural tradition incompatible with Islam and from secular control over one's reasons and language.¹⁰⁰ In this case many cultural identity of society is not totally eliminated but even a new identity of certain culture is developed, for instance, Malay language which is developed by taking the best words from all the languages of the neighborhood, while people of Malay region encounters Islam through the missionaries who come to that region. ¹⁰¹In another aspect, when another civilization comes and penetrate to the civilization of Islam, in the case of the influence of Greek civilization, individual Muslims, in this case Muslim scholars including, philosophers, theologians, or jurists, does not totally and radically reject but they clarify, criticize, and modify on the basis of their worldview until the proper and compatible aspect is adapted and developed to be their own legacy.¹⁰²

97 Wan Mohd. Nor Wan Daud, *The Educational Philosophy and Practice*, 151; *Islamization of Contemporary Knowledge*, 43.

98 Ibid.

99 Ibid.

100 Syed Muhammad Naquib al-Attas, *Historical Fact and Fiction* (Kuala Lumpur: UTM Press, 2011), xv.

101 Ibid., xv-xvi. Cf. Syed Muhammad Naquib al-Attas, *Preliminary Statement on A General Theory of The Islamization of the Malay-Indonesian Archipelago* (Kuala Lumpur: Dewan Bahasa Dan Pustaka, 1969), 26-8.

102 A. I. Sabra "The Appropriation and Subsequent Naturalization of Greek Science in Medieval Islam: A Preliminary Statement" in *History of Science*, Vol. 25 (1987), 225.

Closing

It is no doubt that the crisis of human progress and development is due to the severe oppression of internal colonizer such as human forgetfulness and his animal soul and external one, that is, colonial agenda accompanying the process of modernization. That it is called crisis is because of the fact that this colonization affected human mind which is spiritual entity of human being, indicating his real essence in such a way that the real identity of human being cannot be known. Once it cannot be known, human being is no longer able to perform his live as a vicegerent who has duty and responsibility for his individuality in relation not only with his self but also with the community or society. Thus, it cannot be denied that the condition will lead to the destruction of human being as either individual or as community or society.

However, it is the Malay thinker, Syed Muhammad Naquib al-Attas, who brilliantly saw the problems and with the ability granted by God has clearly and academically articulated in his several works until he is able to propose the solution saying that in order to build the structure of human being as a vicegerent in the earth creating a man of *adab* is the proper solution for the problem faced. It is by liberating his mind from magical, mythological, animistic, national-cultural tradition and then from secular control over his reason and his language. It does not cease in that process, but rather he continues with instilling *adab* meaning recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to reality and to one's physical, intellectual and spiritual capacities and potentials to the individual person.

Thus, it is obvious that human mind can be liberated from the colonization process, due to the fact that the creation of human being is naturally equipped with the knowledge pertaining to the duty and responsibility, rational soul naturally is equipped with the knowledge concerning his duty and responsibility to overcome the animal soul, and freedom of choice towards two alternatives is also left to him. So that, once human being, referring to his very essence, performs his duty and responsibility his mind should be considered liberated mind and once human being, referring to his individual in community, accepting or rejecting the foreign idea from various culture or civilization in the conformity with his knowledge framework as a man of *adab* his mind should be considered liberated mind as well.

PHILOSOPHICAL REFLECTIONS ON AL-BIRUNI'S *KITAB TAREEKH AL-HIND*

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Among the most urgent philosophical problems facing Muslims today are those raised by the dilemma of how to deal with the questions about 'what Islam is'. Whether, for example 'Islamic' extremists or the so-called 'Islamic State' are 'Islamic', have raised such heated debate that the discussion on it has achieved a level of philosophical depth that, while regrettably still far too shallow, is quite rare in the modern era of sound-bite format public discourse. For what is unique about the public debate over this question, is that the meaning of the question itself has been publicly questioned (something which hardly ever happens), along with what sort of authority or validity any answer to the question might rest. The endgame of the debate is, of course, a decision as to whether the 'west' or the 'international community' shall pursue a war against Islam as such, under the auspices of its so-called 'war on terror'. This explains the vigor with which the question has been debated in the past several months, and why the philosophical problem at the root of it has actually begun to dawn, if only faintly, on some of the public.

Al-Biruni's *Kitab Tareekh al-Hind* is relevant to this problem and therefore worth examining in that light. For as he describes his objective in that work, he had set himself a task, with respect to the Hind, similar to that which the questions over 'what Islam is' set, for those who pose them, with respect to Islam. The aim of this paper is to explore the nature of this task and how it was shaped by Al-Biruni's own Islamic-peripatetic presuppositions and to use this as a case study to examine the epistemological dynamic involved in the process of understanding the cultural or religious 'other'.

The Essential Nature of the Subject

"Before entering on our exposition," Al-Biruni writes, "we must form an adequate idea of that which renders it so particularly difficult to penetrate to the essential nature of any Indian subject."¹ This statement is interesting, because it indicates something of how Al-Biruni conceives the aim of his research. That is, to 'penetrate to the essential

1 Bīrūnī, Muḥammad ibn Aḥmad, *Alberuni's India* London : Kegan Paul, Trench, Trübner & Co., 1910. Electronic reproduction. Vol. 1 and 2. New York, N.Y. : Columbia University Libraries, 2006. 17.

nature of the Indian subject'. The key terms here are 'essential nature' and 'subject.' The term 'essential nature' provides a clue as to the epistemological paradigm under which Al-Biruni is operating. As for the term 'subject', perhaps it is only a happy accident of translation that Edward Sachau, who produced the translation I am reading from, uses this term. It may be intended to carry the generic sense of 'topic.' In our context, however, this term is often intended more specifically to connote 'subjectivity.' This is how I am going to read it here, but my aim in this is not to make any assertion as to what Al-Biruni intended. For, it is manifestly the case, that the topic of Al-Biruni's research is a kind of subjectivity - the Hindu kind, to be precise. Reading the term in this way allows us to pose the question, what it means to 'penetrate to the essential nature' of a Hindu subjectivity *qua Hindu* subjectivity (or to any subjectivity in that manner – *qua* Chinese subjectivity, *qua* Muslim subjectivity, etc.). And this is a question worth asking, since again, that the essential nature of which Al-Biruni wants to penetrate is, in fact, a subjectivity.

In Al-Biruni's context, the notion of 'essential nature' recalls a distinction that was fundamental to the broadly peripatetic scientific paradigm that would have informed his own thought: that between the essential and the accidental. The essential is understood as that in virtue of which something is the very thing it is, without which it would not be itself, but something else. The accidental is that which could change without destroying the thing's identity. Let us take the following as a rough, ready, and tentative formulation: the essential nature of subjectivity *as such* is self-representation. A subject represents herself, to herself and to others. In this case, the essential nature of a Hindu subject *qua Hindu subject* will be something about the way in which the Hindu subject represents itself, thus rendering that subject Hindu. Self-representation is always a matter of representing one's relation to the world in which one finds one's self, including other subjectivities therein. One represents one's self in the way in which one represents the world, and vice versa. From this it follows that Al-Biruni's effort, to penetrate to the Hindu subject, is also a self-representation and therefore a kind of window into a specific type of classical Muslim subjectivity.

In the peripatetic paradigm, the distinction between essence and accident corresponds to that between form and matter, the intelligible and the sensible, meaning and language, and ultimately between reality and representation, where genuine knowledge is the fruit of a process whereby the former, in each case, is extracted from the latter. The real, then, is identified with the abstract, the intelligible, the universal, meaning, scientific clarity, and also monotheism. Against that, there is what we could call mere representation: the material, sensible, particular, language and symbolism, culture and the trappings of cultural identity, and superstition, along with polytheism and idolatry. In the direction of the former, naturally, there is a tendency toward unity; and with the latter, diversity. This, of course, is why classical Muslim intellectuals found Greek thought so resonant with the axioms of Islamic revelation.

In the thought of the classical Islamic *falsafa* (including Al-Biruni's contemporary,

Ibn Sina, with whom he exchanged letters on scientific matters), this distinction also corresponded to an epistemic social hierarchy. Here, an elite intellectual class was distinguished from the common public, by the ability to aspire to the abstract thought necessary to penetrate to the essential, intelligible, dimension of things, accessible to reason alone. The popular discourse of the common public, by contrast, was understood as constrained within the limits of the senses and imagination; these being lower faculties of the soul that are, by themselves, incapable of apprehending the reality of things. This hierarchy is not understood as peculiar to any particular nation or culture, but a universal feature of any human society. In preface to his assertion, that the Hindus are monotheists, al-Biruni writes:

The belief of educated and uneducated people differs in every nation; for the former strive to conceive abstract ideas and to define general principles, whilst the latter do not pass beyond the apprehension of the senses, and are content with derived rules, without caring for details, especially in questions of religion and law, regarding which opinions and interests are divided.²

As we will see, Al-Biruni argues that the Hindu educated minority, defined here as those who strive to conceive abstract ideas and general principles, are monotheists. Only the uneducated majority are idolators. Therefore, he concludes, the Hindus are monotheists. This inference makes it clear that for Al-Biruni, the essential nature of a civilization is to be discovered in the philosophical discourse of its most educated class. The popular belief and practice of its people, by contrast, is accidental, more accurately described as an expression or effect of its decadence or corruption. It constitutes an obstruction to the stated aim of penetrating to the essential nature of the subject, and yet one that must be dealt with in extracting the real from the representation. This presupposition is bound to fundamentally shape the result of his study of the Hindu subject. Thus, when Al-Biruni proceeds to explain what makes it difficult to penetrate to its essential nature, the first difficulty he mentions is the language.

Language and the Essential Nature of the Subject

“If you want to conquer this difficulty, you will not find it easy,” he writes, “because the language is of an enormous range, both in words and inflections, something like the Arabic, calling one and the same thing by various names, both original and derived, and using the same word for a variety of subjects...”.³ While many might argue that the essence of their civilization lies precisely in the richness of its language, for Al-Biruni, it is more of an obstruction that must be ‘conquered’ in order to ‘penetrate’ to that na-

2 Ibid 27

3 Ibid 17

ture. “The Hindus, like other people, boast of this enormous range of their language,” he writes, “whilst in reality it is a defect.”⁴ This suggests a kind of ‘Okham’s razor’ principle in evaluating language, where precision, efficiency, and simplicity in communicating the idea are primarily valued. This is not just a mathematician’s aesthetic. It presupposes that the essential nature of a thing – that which language must be conquered in order to penetrate to – is something singular and distinct from the multiple and diverse forms which language can take in representing it.

That the essential nature of the Hindu subject, for Al-Biruni, is the Hindu idea or philosophy, understood as something distinct and independent of the language that carries it, is implied in his complaint about the carelessness of Indian scribes in copying books. “In consequence,” he writes, “the highest results of the author’s mental development are lost by their negligence, and his book becomes already in the first or second copy so full of faults, that the text appears as something entirely new.”⁵ Obviously, it is these ‘highest results of an author’s mental development’ that Al-Biruni wants to penetrate to, and not, for example, the material Indian technique of copying manuscripts.

Another difficulty he mentions is that Hindu scientific works are composed in meter, “in order to facilitate their being learned by heart, because they consider canonical only that which is known by heart, not that which exists in writing.”⁶ The problem with this, for Al-Biruni, is basically that the result is too wordy. “Now it is well known, that in all metrical compositions there is much misty and constrained phraseology merely intended to fill up the metre and serving as a kind of patchwork,” he writes, “and this necessitates a certain amount of verbosity.”⁷ To someone studying Sanskrit poetics, this would not be an obstruction, but the very ‘essential nature’ of the subject itself. Nor, presumably, would it be a difficulty for someone seeking to memorize the text, since the meter apparently aids in that. So for Al-Biruni metric form and literary style are not the essential nature of the subject he is after, and memorization is not ‘penetration’. He understands the essential nature of the Indian subject as the most developed ideas, or system of ideas, of Hindu philosophy, and these ideas are considered as having a reality and intelligibility, which is independent of the language in which they are represented.

This is interesting because it can be questioned. We have suggested that the essential nature of a subject *qua* type (e.g. *qua* Hindu or Muslim subject) will be discovered in the way in which the subject represents herself. It is not obvious that the language in which a subject represents herself is accidental to the way in which she represents herself. On the contrary, representation requires a systematic medium, and what we mean here by language is just that: a systematic medium of representation, that is, a way of representing. So the way in which the subject represents herself is the language

4 Ibid 18

5 Ibid 18

6 Ibid 19

7 Ibid 19

in which she does so. Then to take the language in which the Hindu subjectivity represents itself to be accidental to its essential nature is to take its self-representation to be accidental to its essential nature. It is to assert that the essential nature of the subject is distinct, and potentially different from, its self-representation. The subject might misrepresent its self. How, then can we hope to 'penetrate' to its 'essential nature'?

The Liberal-Colonial and the Essential Nature of the Subject

The second difficulty Al-Biruni mentions is what he describes as the extreme xenophobia of the Hindus. Drawing an implicit contrast with the Muslims, he says that the Hindus rarely fight among themselves over theological issues. "On the contrary, all their fanaticism is directed against those who do not belong to them – against all foreigners," he writes, "they call them impure, and forbid having any connection with them..."⁸ We should remember that Al-Biruni stands in relation to India as a member of a dominant, colonizing power, to a subjugated, colonized culture. In this respect, his position is somewhat similar to the modern European scholar of India or the Muslim world – the so-called orientalist. His effort to attain an objective perspective on the hostility of the colonized resonates, in places, with that of more 'liberal' representatives of modern western colonial powers. "By the by," he writes, "we must confess, in order to be just, that a similar depreciation of foreigners not only prevails among us and the Hindus, but is common to all nations toward each other."⁹

He proceeds to explain the Hindu xenophobia of his time, in its historical context. Buddhism, the sister religion born from Hinduism, was widespread in Central Asia until it was replaced, through conquest, by Zoroastrianism. The Buddhists were banished from those areas when the latter was made the state religion. Then, Islam replaced the Persian Empire, "and the repugnance of the Hindus against the foreigners increased more and more when the Muslims began to make inroads into their country."¹⁰ So, despite being widespread among them, xenophobia is not of the essential nature of the Hindu subject, but an accidental feature of its self-representation, resulting from contingent historical circumstances. In this regard, Al-Biruni expresses some thinly veiled criticisms of the policies of Yamin-addaula Mahmoud.

God be merciful to father and son! Mahmud utterly ruined the prosperity of the country, and performed there wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate aversion toward Muslims. This is the reason, too, why Hindu sciences have retired

8 Ibid 19

9 Ibid 20

10 Ibid 21

far away from those parts of the country conquered by us, and have fled to places which our hand cannot yet reach, to Kashmir, Benares, and other places. And there the antagonism between them and all foreigners receives more and more nourishment both from political and religious sources.¹¹

The situation Al-Biruni describes here exemplifies the dilemma we noted above. The 'xenophobia' (which, we should remember is Al-Biruni's representation and not the Hindu self-representation) is represented here (by Al-Biruni) as a feature of Hindu self-representation, which is accidental to the essential nature of the Hindu subject. And yet, since the latter is inaccessible except by way some dimension of its self-representation – the 'Hindu sciences' – it can be kept hidden in remote regions of intransigence where 'our hand cannot yet reach.' Consequently, 'those parts of the country conquered by us,' represent merely superficial, inessential, elements of Hindu self-representation, not their 'hearts and minds.' How could they ever know, upon conquering Kashmir and Benares, whether what they find represented there is the true, essential nature of the Hindu subject?

Consider also the analogy, between the conundrum of Al-Biruni's position here, and that of the modern western liberal. He lays some of the blame for the hatred of Hindus towards Muslims on the aggressive policies of his own government. At the same time, his displeasure at the situation is couched in terms of the resulting inaccessibility, to members of his own colonizing community, of knowledge about the philosophy of the colonized people. The Muslims, in other words, had lost the battle for their 'hearts and minds.' Consequently, there are (in Kashmir and Benares) 'hot spots' where what the modern west refers to as 'fundamentalist-extremist intransigence' receives political and religious 'nourishment'. And like modern western liberals, Al-Biruni is trying to adopt a position of universalist openness, with an interest in finding the good (the 'essential nature' of the Hindu subject) in some 'highest mental development' of their history, something which is, of course, capable of being divorced from their language and other culturally specific means of representation.

He is interested in looking, in the policies of his own government, for 'root causes' of Hindu fanaticism toward foreigners - that is, assertions of cultural specificity, which by its nature constitutes an obstruction to penetrating to the 'essential nature' of the subject of the colonized people. But with all this, he wants to maintain the forward posture of the colonizer as normative: the problem with the defective policies is that consequently, Hindu sciences "have fled to places where our hand cannot yet reach." Clearly, for Al-Biruni, penetrating to the essential nature of the Indian subject was preferable to chauvinistic triumphalism. But it is not clear that such penetration is not ultimately part and parcel of the Muslim colonization of the sub-continent, in much the same way that western liberalism, in spite of its pretense and even at times sincere aspiration, has

11 Ibid 22

been part and parcel of the very colonial effort of which it has often been critical.

Epistemic Privilege and the Essential Nature of the Subject

A third difficulty Al-Biruni cites, “the mentioning of which sounds like a satire,” is, in fact, a satire.¹² Because his description of the spectacle of Hindu cultural arrogance is also a comment on the same arrogance as it occurs among his own. “We can only say, folly is an illness for which there is no medicine, and the Hindus believe there is no country but theirs, no nation like theirs¹³, no kings like theirs, no religion like theirs, no science like theirs.” By implication, Al-Biruni must believe that there are countries, nations, kings, religion, and science like theirs. That is to say, that all specific cultural forms are commensurable as variations on a universal type.

If so, we should find strong underlying parallels between one and another, such as where Al-Biruni quotes a Brahman scholar, Varahamihirah, as saying: “The Greeks, though impure, must be honoured, since they were trained in sciences, and therein excelled others. What, then, are we to say of a Brahman, if he combines with his purity the height of science?”¹⁴ This does sound similar to the tone of some modern Muslim literature, in encouraging the pursuit of modern science or ‘worldly knowledge’ along with a specifically Islamic cultural identity. And Al-Biruni’s assessment of this statement is similar in tone to many western orientalist assessments of the modern Muslim approach to science. “In former times, the Hindus used to acknowledge that the progress of science due to the Greeks was much more important than that which is due to themselves,” he writes, “But from this passage of Varahamihirah alone you see what a self-lauding man he is, whilst he gives himself airs as doing justice to others.”¹⁵ So the western orientalist was not the first non-Greek to lay claim to a special relation to Greek thought as a measure for evaluating the subjugated Other.

“At first, I stood to their astronomers in the relation of a pupil to his master, being a stranger among them and not acquainted with their peculiar national and traditional methods of science,” he writes, “On having made some progress, I began to show them the elements on which this science rests, to point out to them some rules of logical deduction and the scientific methods of all mathematics.”¹⁶ At first, this passage seems to express a real intellectual humility and openness to learning from rather than just about the Hindu subject. But then, we find the Hindu astronomy conceived from the outset as based on ‘peculiar, national, and traditional’ methods. By contrast, Greek thought, of which Al-Biruni is an inheritor, is presumed to provide ‘the elements’ on which that

12 Ibid 22

13 Ibid 22

14 Ibid 23

15 Ibid 23

16 Ibid 23

peculiar Hindu practice rests. Indeed, Al-Biruni's Greek inheritance holds within it 'the scientific methods of all mathematics.' Armed with Greek knowledge, Al-Biruni commands the paradigmatic framework through which the essential nature of the Hindu subject is to be identified and 'penetrated.' In the terms of post-modernists, he commands the 'meta-narrative' that affords him intellectual hegemony over the Indian Other.

I am not using these terms out of commitment to a post-modernism as such. That is, I do not intend to pre-judge that Al-Biruni did not or could not have reasonable and defensible grounds for asserting a kind of epistemic privilege. But I do think that it is interesting and informative to view this in light of the parallels between the position that Al-Biruni occupies here, as a member of an ascendant Muslim culture exerting its dominance in Hindu India, and the position occupied by the typical modern western orientalist, along with the seemingly diametric contrast between that and the role of the contemporary Muslim. Seeing it through the prism of these basic post-modern notions is useful in that respect. What, then, is the nature of the so-called 'meta-narrative' that provides Al-Biruni with the basis for his assumption of the privileged epistemic position?

"The heathen Greeks, before the rise of Christianity, held much the same opinions as the Hindus," Al-Biruni tells us, "their educated classes thought much the same as those of the Hindus; their common people held the same idolatrous views as those of the Hindus."¹⁷ Al-Biruni likes to compare the two because of this similarity, he says, and not to correct them. "For that which is not the truth does not admit of any correction, and all heathenism, whether Greek or Indian, is in its pith and marrow one and the same belief, because it is only a deviation from the truth."¹⁸ Apparently, then, pre-Christian Greek understanding is not truth, but a deviation at one with that of Hinduism. Truth is one and deviation is one. But just how the distinction between truth and deviation is made here is not immediately clear. Al-Biruni seems to think that the distinction between them corresponds to that between a universal science and a culturally specific superstition.

"The Greeks, however, had philosophers who, living in their country, discovered and worked out for them the elements of science, not popular superstition," he writes, "for it is the object of the upper classes to be guided by the results of science, whilst the common crowd will always be inclined to plunge into wrong-headed wrangling, as long as they are not kept down by fear of punishment."¹⁹ But just before, we were told that the educated class among pre-Christian Greeks held the same views as the educated among the Hindus. Now, it seems that a difference between them is being asserted, and

17 Ibid 24

18 Ibid 24

19 Ibid 24-25

described not as a result of the rise of Christianity, but of the efforts of philosophers among the Greeks who worked out the elements of science.

This would lead one to suppose that Al-Biruni understands the fruit of these efforts to be the very Christianization of the Greeks, by which the views of their educated class became distinct from that of the educated Hindu class, being delivered thereby from deviation to truth.²⁰ Thus, when he says that it is the object of the upper classes to be guided by the results of science, he does not mean to say that such guidance is necessarily accomplished. In this case, the difference between the Christian and Hindu educated is that the former actually accomplished guidance by science, while the latter (along with the pre-Christian educated class) only ever aspired to it.

But then, the figure, to which Al-Biruni refers as representative of those responsible for Greek enlightenment, is striking. "Think of Socrates when he opposed the crowd of his nation as to their idolatry and did not want to call the stars gods!" he writes, "At once eleven of the twelve judges of the Athenians agreed on a sentence of death, and Socrates died faithful to the truth." So the one who delivered the Greek intelligentsia from deviation to truth was not Jesus or Paul the Apostle, but Socrates, whom Al-Biruni describes as working out the principles of science, opposing idolatry, and dying faithful to the truth, as a single accomplishment. It's as if 'pre-Christian' Greek understanding, for Al-Biruni, is essentially pre-Socratic Greek understanding.

The Hindu educated classes, by contrast, remained in an unscientific condition, because "they had no men of this stamp both capable and willing to bring sciences to a classical perfection."²¹ But as we will see shortly, according to Al-Biruni, the educated classes among the Hindus (and thus, the 'essential nature' of the subject) are monotheists, Hindu idolatry being a decadence of the common public. What, then, distinguishes their educated classes as deviant, in comparison to the Christian/Socratic Greek understanding?

The first consequence of the absence of a Hindu Socrates is a lack of scientific purity in their thinking. "Therefore you mostly find that even the so-called scientific theorems of the Hindus are in a state of utter confusion, devoid of any logical order, and in the last instance always mixed up with the silly notions of the crowd..."²² This strikes a chord resonant with Ibn Rushd's criticism of Al-Ghazali's use of metaphor to cross the line between science and religion. A second charge Al-Biruni makes against the Hindu intelligentsia (and which resonates with modern orientalist criticism of Islam) seems to be, that they are resistant to rational critique. For these silly notions of the crowd with which their scientific theorems are always mixed, are such "which the vulgar does not

20 Ibid 25

21 Ibid 25

22 Ibid 25

admit of being called into question.”²³ In other words, their intellectuals are beholden to so-called ‘fundamentalists’. Al-Biruni compares the contents of Hindu thought to a mixture of pearls and dung. “Both kinds of things are equal in their eyes,” he says, “since they cannot raise themselves to the methods of a strictly scientific deduction.”²⁴

Monotheism, Idolatry, and the Essential Nature of the Subject

Nevertheless, as we mentioned before, Al-Biruni finds that, with respect to what he sees as the essential nature of the subject – the ‘Hindu idea’ – that it is monotheism of a sort strikingly similar to that of the philosophical theology of his own milieu. His entire second chapter (and the first substantive section, following the introduction) is dedicated to making the case that “the Hindus believe with regard to God that he is one, eternal, without beginning and end, acting by free-will, almighty, all-wise, living, giving life, ruling, preserving; one who in his sovereignty is unique, beyond all likeness and unlikeness, and that he does not resemble anything nor does anything resemble him.”²⁵ He makes a strong case based on a rich litany of direct quotations from a variety of Sanskrit texts, and any student of Islamic philosophical theology would find it very interesting.

In a passage that, perhaps, gives unique expression to the spirit of Al-Biruni’s study, he relays the following statement by Vasudeva to Arjuna, from the Gita.

I do not specifically belong to one class of beings to the exclusion of others, as if I were the friend of one and the enemy of others. I have given to each one in my creation what is sufficient for him in all his functions.²⁶

Al-Biruni set out looking for the essential nature of the Hindu subject, already conceiving anything in respect of which, as he says ‘they entirely differ from us’, that is, “the barriers that separate Muslims and Hindus,” as a difficulty or an obstruction in the way of its discovery: xenophobia, cultural arrogance, and language itself. When he conquers the obstructions, he finds in the book of *Patanjali* this description of the “worshipped one,” seeming to represent the essential nature of *Surah Al-Ikhlās* in Sanskrit.

It is he who, being eternal and unique, does not for his part stand in need of any human action for which he might give, as a recompense, either a blissful repose, which is hoped and longed for, or a trouble existence which is feared and dreaded. He is unattainable to thought, being sublime beyond all unlikeness which is abhor-

23 Ibid 25

24 Ibid 25

25 Ibid 27

26 Ibid 29

rent and all likeness which is sympathetic.²⁷

As for the idolatry practiced by the common Hindu masses, Al-Biruni explains it as a kind of decadence from the essential nature of Hinduism. But he also finds something of a parallel to this phenomenon among the Muslim masses.

If we now pass from the ideas of the educated people among the Hindus to those of the common people, we must first state that they present a great variety. Some of them are simply abominable, but similar errors also occur in other religions. Nay, even in Islam we must decidedly disapprove, for example, of the anthropomorphic doctrines, the teachings of the Jabriyya sect, the prohibition of the discussion of religious topics, and such like.²⁸

Where Al-Biruni locates the essential nature of Hinduism and Islam in the seemingly convergent unity of the Hindu idea and Muslim idea, respectively, the phenomenon of cultural decadence among the vulgar of each community is characterized by multiplicity; on one side by a pantheon of diverse idols and their associated cults, and on the other by a diversity of heretical doctrines. It almost seems as if, for Al-Biruni, the underlying essential nature of both Islam and Hinduism is just *falsafa*, and anything specifically Muslim or Hindu is mere accidental decadence. In both instances, Al-Biruni understands the decadence involved as a kind of epistemic regression from the higher realms of pure reason, down to that of the senses and imagination, and to the limitations of materiality, particularity, language, and the various modes representation.

Every religious sentence destined for the people at large must be carefully worded, as the following example shows. Some Hindu scholar calls God a *point*, meaning to say thereby that the qualities of bodies do not apply to him. Now some uneducated man reads this and imagines God is as small as a point, and he does not find out what the word point in this sentence was intended to express. He will not even stop with this offensive comparison, but will describe God as much larger, and will say 'He is twelve fingers long and ten fingers broad.' Praise be to God, who is far above measure and number!²⁹

The cause of the decadence in this case, as in the case, for example, of anthropomorphism among the Muslims, is the habit of interpreting religious expressions in their most superficial, literal sense. This habit, in turn, is rooted in the interpreter's inability to transcend, in thought, the limits of the senses and imagination. So just as the essential nature of Hinduism is seen as converging with that of Islam toward a unity, the

27 Ibid 27

28 Ibid 31

29 Ibid 31-32

intellectual and religious decadence among Muslims is understood as of a kind with the idolatry rampant among the Hindu masses. The only difference, perhaps, is one of the degree to which this epistemic regression has eventually been condoned by the Hindu educated class. In explaining the origin of idolatry among Hindus, Al-Biruni quotes this statement attributed to Indra (understood by the Hindu reader as an incarnation of God) to the king Ambarisha. "And if you are overpowered by forgetfulness, make to yourself an image like that in which you see me; offer to it perfumes and flowers, and make it a memorial of me, so that you may not forget me."³⁰ Hence, the practice of idolatry, which Al-Biruni would doubtless consider simply as facilitating the epistemic regression from the real into the realm of imagination and representation, is here given license from on high as a concession to human weakness.

This rationale for tolerating the idolatrous representation of God constitutes a substantial difference between Hinduism and Islam, despite the common belief in God's ultimate transcendence. Why, then, should we not identity this rationale as the essential nature of the Hindu subject? A less liberal Muslim than Al-Biruni may be motivated to take such a position, in order to resist his effort to find common ground by arguing that they are essentially monotheistic. Alternatively, a Hindu might be motivated to take the same position, as a way of asserting the uniqueness and distinction of his cultural identity against a kind of Muslim colonial move to define Hinduism as a kind of failed version of Islam. Al-Biruni's apparent choice, of identifying monotheism as the essential nature of Hinduism, resonates with a number of suppositions of his own worldview: the traditional Muslim concept of a universal human *fitra*, the prophetic interpretation of history, the *falsafa* faith in the universality of reason and conception of man as rational animal, all mitigate in its favor.

But this raises the question of whether Al-Biruni is not simply imposing his own representation (and by extension his own self-representation) as the 'essential nature' of the Hindu subject, over and against how the Hindu subject represents itself. The implication seems to be that anything specifically or uniquely Hindu about the subject is not of its essential nature, but always only a misrepresentation of its essential nature, as if the Hindu is only distinctly Hindu to the extent that he misunderstands himself. One recalls the statement by the American general in Vietnam that inside every Vietnamese there is an American struggling to be born.

Of course, Al-Biruni makes nothing like such a bald assertion of a particular, arbitrary national identity as a universal human nature. He has in mind a conception of universal human nature that really seeks to be universal and non-arbitrary. But we can anticipate the argument, from the Hindu side, that it is Islam that, in its essential nature, is actually just another version of Hinduism, being just one more representation of God, Who is, ultimately, beyond representation. I have seen for myself, in Hindu homes,

30 Ibid 115

images of Jesus and Mary, displayed along with the name “Allah” in Arabic, alongside other members of the Hindu pantheon. On this view, instead of Hinduism being essentially Islam fallen into idolatry, it is Islam that is essentially Hinduism fallen into the conceit of being uniquely beyond idolatry; a conceit that is, ironically, just another form of idolatry, and therefore self-defeating. This is apparently the discursive strategy by which Hinduism subsumed Buddhism within the borders of India, leaving it to thrive as a distinct religion only outside the confines of its original birthplace, and is just one instance of a pattern whereby claims to universality are made in the course of an effort to either accomplish the hegemony or (if there is a difference) defend the autonomy of a particular epistemology; or conversely, whereby competition for epistemic hegemony or autonomy have motivated aspirations to universality.

Post-modernists have critiqued modernity as just that: a claim to universality as a strategy for attaining moral and intellectual hegemony. Can, then, the universalist peripatetic monotheism of Al-Biruni be understood as a kind of medieval Muslim modernity? The paradigm, as we have shown, exhibits similar features: universalism and the assumption of intellectual hegemony based on the presumption of a privileged epistemic position based on reason, as opposed to products of the senses and imagination, cultural prejudice, superstition, etc. But there are alleged differences to consider. According to the modernist, every ‘pre-modern’ culture also assumes a self-privileging epistemology. These are, however, not based in pure reason, but are always infected with cultural prejudice and superstition (religion as such being understood here as essentially superstitious). For the modernist, modernity alone is based purely on reason.

But ironically, as the post-modernist would be quick to point out, this is exactly what Al-Biruni says about his own position in relation to that of the Hindus. So whether the modernist assertion of a special distinction between himself and Al-Biruni does not itself amount to another similarity between the two, depends on whether the modernist himself is looking from a vantage based purely on reason, free of the influence of any cultural prejudice or ‘superstition’. This, the post-modernist will deny. Nor is the modernist *aspiration* to pure reason, alone, enough to make the essential difference, since we have seen that Al-Biruni (along with many others) have historically declared similar aspirations.

The real difference between them, according to the post-modernist, is that western modernity pursued this aspiration to the point of finally either deciding or realizing (depending on how we interpret it) that its achievement is impossible. That is, western modernity turned to post-modernity, while Al-Biruni and his colleagues did not. Instead, they continued under the false, naïve, or dishonest pretense that their own perspective was thoroughly rooted in reason, and therefore of universal validity, affording to themselves a kind of epistemic privilege and hegemony.

It is true that Al-Biruni’s paradigm is firmly rooted in a metaphysics of which it is confident in the ability of reason to confirm. It is not, therefore, touched by the same

skeptical anxieties that led western modernity into post-modernity. If this skepticism – and by implication the inevitability of post-modernism as a direct consequence – is taken as a necessary condition of modernity, then the post-modernist would be correct to reject the description, which we have entertained, of Al-Biruni as a ‘medieval Muslim modernist.’ At this point the question almost reduces to terminology. But it does raise some other interesting questions. Is it true that the classical Islamic peripatetic monotheism did not eventually lead to a kind of ‘Islamic post-modernity’? If not, then what did it lead to? Of course, we would like answers of a sort that penetrate to the essential nature of the subjects in question.

Eventually, the Muslim response to the Hindu strategy we just mentioned, is to assert a privilege, not based on a claim to universality rooted in and defensible by reason alone, as the *falsafa* would have it, but on revelation. One hesitates, then, to call it an assertion of epistemological privilege rather than ontological privilege. God is, indeed, beyond any representation, including the ostensible purely discursive, conceptual, non-sensual via negative representation of the *falsafa*. The privilege and universal validity of the Islamic representation of the un-representable is not based on a claim that it can be philosophically proven to uniquely penetrate to God’s essential nature. Its privilege lies, instead, in that it is the Divine self-representation revealed by God through the Prophet. Its universal validity does not, therefore, rest on the notion that it penetrates to the Divine essence (which is, after all, inconceivable and therefore un-representable), but simply in that it has Divine sanction, being the way in which God has represented Himself. This is the upshot, for instance, of Ghazali’s destruction of the abstract idol constructed by the *falsafa*. God may represent Himself, but He is not to have His self-representation second-guessed by any other representation claiming to penetrate through that self-representation to His essential nature. That is, He is not to be objectified.

Without making a judgment on which side of this question al-Biruni falls (which I am in no position to do), I think we can extend this insight as an analytical tool for reflecting on al-Biruni’s inquiry into the Hindu subject, as well as to any such inquiry into an individual or collective subjectivity such as that expressed, again, in questions about ‘what Islam is.’ If the essential nature of subjectivity is self-representation, then the essential nature of a Hindu subjectivity is something about how the subject represents itself as Hindu, that of the Muslim subject something about how it represents itself as Muslim, and so on. Any claim to by-pass or ‘penetrate’ that self-representation to the essential nature of the Other, so as to ostensibly represent the nature of the Other on our own terms, is similar to a kind of idolatry. It is ultimately to impose our own self-representation onto the Other. European Christian representations of God as human depict him as a white man for the same reason that western orientalists usually represent non-western cultures in reference to the degree to which they approximate (or fail to approximate) the orientalist’s own self-representation of the modern west.

Likewise, I think we must acknowledge the degree to which al-Biruni, in spite of his

considerable effort, represented the Hindu subjectivity in reference to his own self-representation of the philosophically educated Muslim. This self-representation of the Muslim, as reflected in his representation of the Hindu subject, is a valuable resource to us, as are a variety of other Muslim self-representations that have been recorded in our intellectual heritage. Among these are more recent Muslim self-representations as a colonized, marginalized, and objectified community, that in some ways, resemble those of the Hindu subject in relation to the Muslim community of al-Biruni far more than they do his own representation of the ascendant, colonizing Muslim of epistemic privilege.

As a Muslim community – as a collective subjectivity which represents itself as Muslim - it is imperative to represent ourselves as asserting the right, and shouldering the responsibility, of answering the question ‘what is Islam’, for ourselves and not just for others; and not to let others answer it for us. This is a continual process in which we should seek to participate with as much depth, insight, awareness, and respect for the subjectivity of others, as we can. The heritage of human culture – Muslim and non-Muslim – is a garden of self-representation that really provides the resources and the ecology outside of which subjectivity, and thus Muslim subjectivity, and therefore Islam itself, is impossible. What Al-Biruni has provided in *Kitab Tareek al-Hind* is just one very rich example of many under-utilized and under-appreciated Islamic flowers in that garden.

WANG YANGMING’S “EXTENSION OF THE INNATE KNOWLEDGE”

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Abstract: Wang Yangming (王阳明, 1472-1529) is a great thinker and educator in Neo-Confucianism era (*songminglixue* 宋明理学, ca. 960-1644, Confucianism from the Song 宋 dynasty to the Ming 明 dynasty). The pivotal issue on education discussed by Neo-Confucianists could be concluded as “how should one cultivate, to be an exemplary person” (*chengrenzhifang* 成人之方). In short, on answering this issue, School of Principle (*chengzhulixue* 程朱理学), represented by Cheng Yi (程颐 1033-1107) and Zhu Xi (朱熹 1130-1200), and School of Mind-Heart (*luwangxinxue* 陆王心学), represented by Lu Jiuyuan (陆九渊 1139-1193) and Wang Yangming, proposed two opposite teaching methods. Besides criticizing the triviality of Zhu Xi’s ‘investigation of things’ and ‘extension of knowledge’ (*gewuzhizhi*, 格物致知), Wang Yangming, carried forward the thoughts of Mencius (孟子, ca. 372-289 BCE) and Lu Jiuyuan, proposed his teaching method as “extension of the innate knowledge” (*zhiliangzhi*, 致良知). I will give my explanation on this method by studying his works, Inquiry on the Great Learning (*daxuewen* 大学问) and Instructions for Practical Living (*chuanxilü* 传习录). Then, I will state the spiritual legacy of Wang’s teaching method to contemporary moral education.

Introduction

Wang Yangming is a great philosopher in the Ming 明 dynasty (1368-1644). In the history of ancient Chinese philosophy, we used the term, “School of Yangming’s heart-mind” (*yangmingxinxue* 阳明心学) to describe his thought and his disciples’ inherited and developed on his thought. This school, not only influenced and dominated the ancient Chinese philosophy in the following about 150 years until the early Qing 清 dynasty (started from 1636), but also influenced other countries besides China, such as Japan and Korea. Wang’s final teaching doctrine is “extension of the innate knowledge” (*zhiliangzhi* 致良知). In his own words, his thought was “achieved from a hundred deaths and a thousand sufferings.”¹ Qian Dehong (钱德洪, 1496-1574), his outstanding disciple, stated that the developing process of Wang’s thought could be concluded as “three changes in learning” and “three changes in teaching”. The former one is to summarize

1 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 658.

the process how he gradually convinced in sagely learning, whereas the later one is to state the process of his improvement on comprehending of the sagely learning. Qian Mu 钱穆 said, "Anyone who would like to study Wang's philosophy, he should first know his life experience. To comprehend the meaning of 'aspiration', 'sincerity of will', 'cultivate on things', 'the unity of knowledge and action' and nearly all other terms he said, we must combined them with his life experience and added the experience as these terms' notes".² For this reason, before I explain the meaning of "extension of the innate knowledge", a brief introduction on his life experience is seemed necessary.

Wang's Life Experience

Wang Yangming was born on October 31th, 1472 CE. His father was a Number One Scholar³ in 1481 and then worked as a government officer. He had an aspiration to learn the sagely learning when he was just a kid. According to The Chronicle of Wang's Life, at his 11 years old, he once asked his private teacher, "What is the most important thing in one's life?" His teacher answered, "Only learning knowledge and passing the imperial examination." Wang doubted, "Passing the imperial examination maybe not the most important thing, but learning the sagely learning."⁴

At 18 years old, he visited a great scholar, Lou Liang (娄谅, 1422-1491), who was a School of Principle's Confucian. Lou taught Zhu Xi's 'investigation of things' and 'extension of knowledge' (*gewuzhizhi*, 格物致知) to Wang and encouraged him, "One could become a sage by unceasing learning". So, in the following years, Wang kept learning Zhu Xi's doctrines. At 21, one day, by thinking of Zhu's doctrine, "All things are varied in surface or essence, fine or rough. The ultimate principle is embodied in all things, even a tree or a grass", he decided to investigate the principle of the bamboos in his yard. Nonetheless, even by his hard thinking, he gained nothing but got a sick after several days. He left a sigh that there should be another method to learn to be a sage, and turned his interesting in the writing of flowery compositions (*cizhangzhixue*, 辞章之学). At 27 years old, he realized that the ultimate principle could not be reached by writing of flowery compositions. At the same period, by rereading Zhu's doctrine, "Holding ambition and respect is the essence of reading books; in proper order to reach the precision is the method of reading books", he felt regret for his haste in the early days. Then he began to learn in a proper order, then most of Zhu's doctrine were also be accepted by him gradually. Whereas, there was a pivotal question perplexed his mind, by Zhu's method, the principle and one's heart-mind were separated and could not be united as

2 Qian Mu, *Yangmingxue Shuyao (A Survey on the School of Yangming)* (TAIPEI: JIUZHOU PRESS, 2011), p. 40.

3 A title conferred on the person who got the highest marks in the highest imperial examination

4 See the *Chronicle of Wang's Life, The Complete Works of Wang Yangming* (SHANGHAI: SHANGHAI ANCIENT BOOKS PRESS, 2006), p. 1221.

one. On painfully thinking on this question for long, he got sick again. During this period, he once overheard Taoist priests' courses on health maintenance, which inspired his idea to be a hermit. But this idea was in suspense because he had been puzzled, "I would like to be a hermit, but I could not eliminate my miss to my grandmother and my father". At 31, after his longtime pending on this puzzle, he suddenly enlightened that, "this emotion (miss his grandmother and his father) was origin from the moment when I was young. Eliminating this emotion is nothing else but vanishing human beings."⁵ So, at 34, when he began to take students, he made the primary rule, "One must nurse his aspiration to be a sage."

At 35, a bitter experience blocked his official career,⁶ but which inspired his thought deeply.

During Wang's time, as Wing-Tsit Chan 陈荣捷 described, "China (in the fifteenth century) was externally harassed by semi-nomadic tribes in the north. Internally, China was ruled by incompetent rulers who allowed eunuchs to usurp power and to suppress scholars. Great domains were established for court favorites and members of the imperial family. Heavy taxes drove many people to become bandits. Even a prince was in revolt. The cultural brilliancy and economic prosperity of the first half of the Ming dynasty had turned into decadence and chaos. Many scholars struggled hard to find a solution but were persecuted for so doing."⁷

So, leading by his integrity, when Wang redressed and protested Dai Xian (戴铣, 1464-1506), a scholar imprisoned by powerful eunuch Liu Jin (刘瑾, 1451-1510), he got a serious punishment by the emperor. He was banished to Longchang 龙场, a distant courier station. As described in *The Chronicle of Wang's Life*, Longchang was "Lied in the north-west of the Guizhou Province, surrounded by innumerable mountains and old-growth forests. It was a place where aborigines, beasts, venomous snakes and toxic worms lived. The miasma there could cause disease to human bodies. The aborigines could not speak Chinese, Wang could only talked with several men who also been banished."⁸

Living in this tough situation, Wang kept thinking, "What the sage will do when he also in this kind of situation?" In one mid-night, he suddenly got the insight of the meaning of gewuzhizhi 格物致知. "(Wang) started to know the dao (道 way, the ultimate principle) of the sage is sufficient in one's natural tendency, pursuing the principle from 'investigating things', as Zhu Xi's doctrine, is the wrong way." One year later, he was

5 *The Chronicle of Wang's Life, The Complete Works of Wang Yangming* (SHANGHAI: SHANGHAI ANCIENT BOOKS PRESS, 2006), p. 1226.

6 At 28, he got the Number One Scholar and then worked as an officer in the capital.

7 Wing-Tsit Chan, *A source book in Chinese Philosophy* (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 657.

8 *The Chronicle of Wang's Life, The Complete Works of Wang Yangming* (SHANGHAI: SHANGHAI ANCIENT BOOKS PRESS, 2006), p. 1228.

invited to give lecture in Guiyang academy (of classical learning) (*Guiyang shuyuan*, 贵阳书院). In Guiyang academy, he began to propose his famous teaching theory, “unity of knowledge and action”.

At 39, he was appointed as a county magistrate. Okada Takehiko held that Wang's promotion should owe to his hard working in *Longchang*. His actively cultivated the aborigines had made a valid achievement, which was know by the emperor ⁹. From then on, in the next years, he manifested his outstanding military capabilities and made great records in his official career. For this reasons, he also got several promotions. In this period, he conquered several bandits' tribes, cultivated local people and taught his students by his doctrines. At 48, he defeated The Prince Zhu's Rebellion (*chenhao zhiluan*, 宸濠之乱, 1519) in a short run, which seemed as a mission of impossible. But unfortunately, although loyal to the country, his remarkable capability was envied by powerful eunuchs Zhang Zhong 张忠 and general Xu Tai 许泰. So, even made a great contribution to the country, he gained was a groundless accusation. It was only owing to Zhang Yong's 张永 assistant, he could prevent himself from been imprisoned.

At 50, living through the defeating of The Prince Zhu's Rebellion and the accusation of Zhong and Tai, he further believed that the “innate knowledge” could indeed make him forgetting his suffering and escaping his mind from life and death. On 9th, Jan. 1529, 57 years, on his way back to Jiangxi 江西 province, after his successful suppression of the rebellion in Si En 思恩, Tian Zhou 田州, he dead of a long-term disease. His student asked about his last words, he said, “My heart-mind is pure and integrity, is there anymore words I need to say?”

Wang only published two works during his lifetime. As he said, “I focused on teaching the sagely learning and comprehending the dao, but was not interested in writing composition.” His thought was mainly been recorded in two works: Instructions for Practical Living (*chuanxilü*, 传习录), a collection of his dialogues and letters about the sagely learning with his students; Inquiry on the Great Learning (*daxuewen*, 大学问), Wang's answer to his student's question on chapter 1 of the Great Learning. *Inquiry on the Great Learning* was recorded several days before Wang's expedition to Si En and Tian Zhou (1528 CE, at 58), so it could represent his later thoughts. By explaining the *Great Learning*, Wang expressed the spiritual essence of his “extension of the innate knowledge” (*zhiliangzhi*, 致良知).

Spiritual Essence in the Doctrine of the Mean and the Great Learning

In the preface of *Inquiry on the Great Learning*, the author (Qian Dehong 钱德洪) said, “Whenever my teacher accepted a new student, he would always rely upon

9 For details, see Okada Takehiko, *Biography of Wang Yangming*, Vol. 1, (CHONGQING: CHONGQING PRESS, 2014), p. 24.

the first chapters of the *Great Learning* and the *Doctrine of the Mean* to show him the complete task of sagely learning and acquaint him with its proper path".¹⁰ It expresses two meanings in Qian's words: first, in Wang's view, the *Great Learning* and the *Doctrine of the Mean* are the introductory works to the sagely learning; second, the first chapters of the *Great Learning* and the *Doctrine of the Mean* contains the spiritual essence of the sagely learning. By the later meaning, we could say that Wang's thought is a succession of the spiritual essence of these two works. So, what is the spiritual essence? We could find the answer from the first chapter of the *Doctrine of the Mean*.

"What tian 天 commands (*ming*, 命) is called natural tendencies (*xing*, 性); drawing out these natural tendencies is called the proper way (*dao* 道); improving upon this way is called education (*jiao* 教). As for this proper way, we cannot quit it even for an instant. Were it even possible to quit it, it would not be the proper way. It is for this reason that exemplary persons (*junzi* 君子) are so concerned about what is not seen, and so anxious about what is not heard. There is nothing more present than what is imminent, and nothing more manifest than what is inchoate. Thus, exemplary persons are ever concerned about their uniqueness."

The moment at which joy and anger, grief and pleasure, have yet to arise is called a nascent equilibrium (*zhong* 中); once the emotions have arisen, that they are all brought into proper focus (*zhong*) is called harmony (*he* 和). This notion of equilibrium and focus (*zhong*) is the great root of the world; harmony then is the advancing of the proper way (*dadao* 达道) in the world. When equilibrium and focus are sustained and harmony is fully realized, the heavens and earth maintain their proper places and all things flourish in the world.¹¹

In this chapter, the author first names nascent equilibrium as "the moment at which joy and anger, grief and pleasure, have yet to arise", as the great root of the world; names harmony as "the emotions have arisen, that they are all brought into proper focus", as "the advancing of the proper way in the world". Then, the author proposes a reflective thinking to comprehend the equilibrium and harmony. Why I state it is by a reflective thinking? Because equilibrium, "the moment motions have yet to arise", and harmony, "the motions have arisen and brought into proper way", are two ideal status of human's existence. We could not have these kinds of experiences in our real lives. Reflective thinking means through a mediator to obtain an object. In the *Doctrine of the Mean*, the mediator must meet two requests: the first, the mediator must be in a true self (*Eigentlichkeit*), which guarantees its unification with the equilibrium. The second, the mediator must be in self-consciousness, which ensures its direct connection with

10 Philip J. Ivanhoe, *Reading from the Lu-Wang School of Neo-Confucianism* (INDIANAPOLIS: HACKETT PUBLISHING COMPANY, INC., 2009), p. 160.

11 Roger T. Ames and David L. Hall, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong* (HONOLULU: UNIVERSITY OF HAWAI'I PRESS, 2001), pp. 89-90.

the equilibrium. So, the mediator could only be the proper emotion. Only the proper emotion could have the same property with the equilibrium. Here left the question, how we could make the emotion in the proper way? Or we could say, how we could ensure our motion is the reflection of our true self? Mencius gave us a heuristic answer, he said:

Now, when men suddenly see a child about to fall into a well, they all have a feeling of alarm and distress, not to gain friendship with the child's parents, nor to seek the praise of their neighbors and friends, nor because they dislike the reputation [of lack of humanity if they did not rescue the child].¹²

In the sudden moment, one's emotions are just in time on the proper way. So, the equilibrium is not directly defined by the author, how to comprehend the equilibrium in the proper way is what we could illustrate by our reflective thinking. In this thinking process, the objective equilibrium is a true self, the subjective consciousness is human's true emotions. Leading by true emotions, human's education is a reasonable cultivation.

In conclusion, the *Doctrine of the Mean* expresses Classical Confucian's spiritual foundation of Metaphysics. For this reason, Wang considered it as "the complete task of sagely learning and acquaint him with its proper path". Wang's thought is inherited from this spiritual essence.

The first chapter of the *Great Learning* expresses the same spiritual essence as the *Doctrine of the Mean*, but in a political meaning, not metaphysical one.

"The way of learning to be great consist in manifesting the clear character, loving the people, and abiding in the highest good.

Only after knowing what to abide in can one be clam. Only after having been calm can one be tranquil. Only after having achieved tranquility can one have peaceful repose. Only after having peaceful repose can one begin to deliberate. Only after deliberation can the end be attained. Things have their roots and branches. Affairs have their beginnings and their ends. To know what is first and what is last will lead one near the Way.

The ancients who wished to manifest their clear character to the world would first bring order to their states. Those who wished to bring order to their states would first regular their families. Those who wished to regular their families would first cultivate their personal lives. Those who wished to cultivate their personal lives would first rectify their minds. Those who wished to rectify their minds would first make their wills sincere. Those who wished to make their wills sincere would first extend their knowledge. The extension of knowledge consists in the investigation of things. When things are investigated, knowledge is extended; when knowledge is extended, the will becomes

12 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 65.

sincere; when the will is sincere, the mind is rectified; when the mind is rectified, the personal life is cultivated; when the personal life is cultivated, the family will be regulated; when the family is regulated, the state will be in order; and when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order. There has never been a case when what is treated with great importance becomes a matter of slight importance or what is treated with slight importance becomes a matter of great importance.”¹³

Inquiry on the Great Learning and Wang’s “Extension of the Innate Knowledge”

In *Inquiry on the Great Learning*, Wang expressed the meaning of “extension of the innate knowledge” by explaining the first sentence in chapter 1, “The way of learning to be great consist in manifesting the clear character, loving the people, and abiding in the highest good.”

1. The clear character: Regarding Heaven and Earth and the Myriad Things as One Body

Wang, first, by answering his student’s question, “Why the learning of the great man should consist in ‘manifesting the clear character’”, stated his standpoint about “what is the great man”.

He said, “The great man regards Heaven and Earth and the myriad things as one body. He regards the world as one family and the country as one person. As to those who make a cleavage between objects and distinguish between the self and others, they are small one.”¹⁴ From his words, we could read out the premise of Wang’s thought. In Wang’s view, the intrinsic unification of the whole world is like “one” person. The complexity of the myriad things and their eternal development is like one person’s growing up.

Then, he said, “That the great man can regard Heaven, Earth, and the myriad things as one body is not because he deliberately wants to do so, but because it is natural to the humane nature of his mind that he do so.”¹⁵ By this meaning, it should be noted that,

13 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 85.

14 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 659.

15 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 659.

the reason for being a great man is an objective one. It's a human's nature that common with the myriad things and the objective reality of the universe.

The third, the clear character, as the objective reality of the universe, is existence in everyone's mind, not only be confined in the great man. He said, "Forming one body with Heaven, Earth, and the myriad things is not only true of the great man. Even the mind of the small man is no different. Only he himself makes it small. Therefore when he sees a child about to fall into a well, he cannot help a feeling of alarm and commiseration. This shows that his humanity (*ren*, 仁) forms one body with the child. It may be objected that the child belongs to the same species. Again, when he observes the pitiful cries and frightened appearance of birds and animals about to be slaughtered, he cannot help feeling an 'inability to bear' their suffering. This shows that his humanity forms one body with birds and animals. It may be objected that birds and animals are sentient beings as he is. But when he sees plants broken and destroyed, he cannot help a feeling of pity. This shows that his humanity forms one body with plants. It may be said that plants are living things as he is. Yet even when he sees tiles and stones shattered and crushed, he cannot help a feeling of regret. This shows that his humanity forms one body with tiles and stones. This means that even the mind of the small man necessarily has the humanity that forms one body with all. Such a mind is rooted in his Heaven-endowed nature, and is naturally intelligent, clear, and not beclouded. For this reason it is called the 'clear character'." ¹⁶

So, as Wang's words, all the people could share the same humanity as the 'clear character', then, how could we distinguish the small man and the great one? Wang deemed that it depended on if one could manifest his "clear character". One who could manifested his "clear character" is the great man, whereas who could not manifest his "clear character" is the small man. So, the small man is that only who "himself makes it small". He said, "Hence, if it is not obscured by selfish desires, even the mind of the small man has the humanity that forms one body with all as does the mind of the great man. As soon as it is obscured by selfish desires, even the mind of the great man will be divided and narrow like that of the small man. Thus the learning of the great man consists entirely in getting rid of the obscuration of selfish desires in order by his own effects to make manifest his clear character, so as to restore the condition of forming one body with Heaven, Earth, and the myriad things, a condition that is originally so, that is all. It is not that outside of the original substance something can be added."¹⁷ In concrete judgments, we may state selfish as a small man's heart-mind, state humanity as a great man's heart-mind. Or, as the principle of the great man is so tough, even who intends to be a great man, one may willingly be a small man and etc. All these judgments

16 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), pp. 659-660.

17 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 660.

are in a pragmatic level. Their rationalities are conditioned. If we use these judgments in an abstract way, there would bring risks of alienation. In Wang's view, "As soon as it is obscured by selfish desires, even the mind of the great man will be divided and narrow like that of the small man".

2. Loving the People: Manifesting the Clear Character

By answering the question, "Why the learning of the great man should consist in 'manifesting the clear character'", Wang established "the clear character" as the man's "humanity" that could "regard Heaven, Earth, and the myriad things as one body". And the difference between the great man and the small man is lying in whether one could manifest his "clear character". So, how the "clear character" could be manifested? In Wang's viewpoint, it is lying in the "clear character" 's own function. This theory is discussed in Wang's answering of the question, "why does the learning of the great man consist in loving the people?"

He said, "To manifest the clear character is to bring about the substance of the state of forming one body with Heaven, Earth, and the myriad things, whereas loving the people is to put into universal operation the function of the state of forming one body. Hence manifesting the clear character consists in loving the people, and loving the people is the way to manifest the clear character. Therefore, only when I love my father, the fathers of others, and the fathers of all men can my humanity really form one body with my father, the fathers of others, and the fathers of all men. When it truly forms one body with them, then the clear character of filial piety will be manifested. Only when I love my brother, the brothers of others, and the brothers of all men can my humanity really form one body with my brother, the brother of others, and the brothers of all men. When it truly forms one body with them, then the clear character of brotherly respect will be manifested. Everything from ruler, minister, husband, wife, and friends to mountains, rivers, spiritual beings, birds, animals, and plants should be truly loved in order to realize my humanity that forms one body with them, and then my clear character will be completely manifested, and I will really form one body with Heaven, Earth, and the myriad things. This is what is meant by 'manifesting the clear character throughout the empire.' This is what is meant 'regulation of the family,' 'ordering the state,' and 'bringing peace to the world.' This is what is meant by 'full development of one's nature.'"¹⁸

The above paragraph of Wang's words expresses multilevel meanings. The first, in Wang's understanding of *The Great Learning*, "manifesting the clear character" as the ontological consciousness about the "one body (with Heaven, Earth, and the myriad things)", moreover "loving the people" is the existence form and method of the "one

18 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), pp. 660-661.

body". Because it is natural to the humane nature of people's mind to do so, and it is a human's nature that common with the myriad things and the objective reality of the universe. The humanity of one heart-mind is an objective existence of the one body-self, therefore, loving the people is an objective manifestation of the one body-self. In essence, "loving the people is to put into universal operation the function of the state of forming one body" are just meant the "clear character" 's own body and function. This body could only existence in his own function, "Hence manifesting the clear character consists in loving the people, and loving the people is the way to manifest the clear character." It states that "function" is the only form and method to obtain the body.

The second, "manifesting the clear character" by "loving the people" is an action but not knowledge. This action is a self-conscious and spontaneous behavior. In essence, it exists in the myriad things' live experience. Human's action is mainly based on the self-conscious behavior, which is rooted in one's natural tendency and is unavoidable from spontaneous generation. So, in the process of cultural alienation, gradually forms a tendency that wiping out the action but emphasizing the knowledge. In a result, it will bring about the one-sidedness of only knowledge but no action. So, what Wang emphasized is that "manifesting" is an action but not knowledge.

As was recorded in *The Chronicle of Wang's Life*, Wang started proposing his theory of the "unity of knowledge and action" when he was invited to give lecture in Guiyang academy at the age of 38. At that time, as the deep-rooted influence of the cultural alienation that wiping out the action but emphasizing the knowledge taught by the School of Cheng-Zhu, Wang's theory rarely been accepted by scholars, even his close students. Xu Ai (徐爱, 1487-1518) once had a debate with Huang Zongxian 黄宗贤 and Huang Weixian 黄惟贤 but had no satisfied conclusion, so he had to ask Wang about the meaning of unity of knowledge and action. The dialogue between Wang and Xu is also been recorded in the *Instructions for Practical Living*.

(Wang asked Xu to give an example), I¹⁹ said, "For example, there are people who know that parents should be served with filial piety and elder brothers with respect but cannot put these things into practice. This shows that knowledge and action are clearly two different things."

The teacher (Wang) said, "The knowledge and action you refer to are already separated by selfish desires and no longer knowledge and action in their original substance. There have never been people who know but do not act. Those who are supposed to know but do not act simply do not yet know. When sages and worthies taught people about knowledge and action, it was precisely because they wanted them to restore the original substance, and not simply to do this or that and be satisfied. Therefore the *Great Learning* points to true knowledge and action for people to see, saying, they are 'like loving beautiful colors and hating bad odors.' Seeing beautiful colors appertains

19 Xu Ai is the recorder of the *Instructions for Practical Living*, Vol 1.

to knowledge, while loving beautiful colors appertains to action. However, as soon as one sees that beautiful color, he has already loved it. Smelling a bad odor appertains to knowledge, while hating a bad odor appertains to action. However, as soon as one smells a bad odor, he has already hated it. It is not that he smells it first and then makes up his mind to hate it. This amounts to not knowing bad odor. Suppose we say that so-and-so knows filial piety and so-and-so knows brotherly respect. They must have actually practiced filial piety and brotherly respect before they can be said to know them. It will not do to say that they know filial piety and brotherly respect simply because they show them in words. Or take one's knowledge of pain. Only after one has experienced pain can one know pain. The same is true of cold and hunger. How can knowledge and action be separated? This is the original substance of knowledge and action, which have not been separated by selfish desires. In teaching people, the Sage insisted that only this can be called knowledge. Otherwise, this is not yet knowledge. This is serious and practical business. What is the objective of desperately insisting on knowledge and action being two different things? And what is the objective of my insisting that they are one? What is the use of insisting on their being one or two unless one knows the basic purpose of the doctrine?"²⁰

In the above dialogue, we could read out that Wang's criticism on the separation of knowledge and action. Moreover, he emphasizes, knowledge and action are united as one, as he said in the words, "like loving beautiful colors and hating bad odors". As soon as one seeing a beautiful color, he has already loved it. While only have the knowledge would never know what is pain, because it is a practical business. So, by Wang's above illustration, his theory of unity of knowledge and action places an emphasis on action. The action leads the knowledge, but the knowledge would not govern the action at any-time.

So, loving the people is the concrete form and method of the "clear character", is the function of the one body (with Heaven, Earth, and the myriad things). The knowledge could only existence in the action. Only by this meaning, "manifesting the clear character" and "loving the people" is an un-separated union.

3. Acting upon Us and Possessing in Perfectly Natural: the Highest Good

Aiming at the fragment in the culture, Wang emphasizes the ultimate unification, the humanity which could "Regard Heaven and Earth and the myriad things as one body", in his first answering about the "clear character". Then, in solving the issues in cultural alienation, he highlights the action is the form and method of how knowl-

20 The Instructions for Practical Living, The Complete Works of Wang Yangming (SHANGHAI: SHANGHAI ANCIENT BOOKS PRESS, 2006), pp. 3-4.

edge existence in his second answering. So, following his thought, in answering the third question that “why does the learning of the great man consist in ‘abiding in the highest good’”, he should point at an individual level.

He said, “The highest good is the ultimate principle of manifesting character and loving people. The nature endowed in us by Heaven is pure and perfect. The fact that it is intelligent, clear, and not beclouded is evidence of the emanation and revelation of the highest good. It is the original substance of the clear character which is called innate knowledge of the good. As the highest good emanates and reveals itself, we will consider right as right and wrong as wrong. Things of greater or less importance and situations of grave or light character will be responded to as they act upon us. In all our changes and movements, we will stick to no particular point, but possess in ourselves the Mean that is perfectly natural. This is the ultimate of the normal nature of man and the principle of things. There can be no consideration of adding to or subtracting from it. If there is any, it means selfish ideas and shallow cunning, and cannot be said to be the highest good.”²¹

So, by Wang’s answering, he first states that the highest good is the synthesis of “the clear character” and “loving the people”. “The clear character” and “loving people” are two abstract levels, but only the highest good is the concrete level.

“The highest good is the ultimate principle of manifesting character and loving people”, which lying in “things of greater or less importance and situations of grave or light character will be responded to as they act upon us”. So, the ultimate principle is a concrete existence. It is existed in the most ordinary individual and personal life experience. As we all know, the ordinary life experiences are complex. So, how to ensure one’s activities could accord with the ultimate principle? How to warrant the unification between the individual heart-mind and the clear character? Wang stated, “The nature endowed in us by Heaven is pure and perfect. The fact that it is intelligent, clear, and not beclouded is evidence of the emanation and revelation of the highest good. It is the original substance of the clear character which is called innate knowledge of the good.” In Wang’s thought, the innate knowledge is the ultimate provision that could directly accord with the clear character. The innate knowledge is acting upon us and possessing in perfectly natural, is “the ultimate of the normal nature of man and the principle of things”, is the clear character’s self-realization process. By this meaning, we could insight into Wang’s “extension of the innate knowledge”: the universe’s existence is just the humanity’s (which could “regard Heaven, Earth, and the myriad things as one body”) self-existence, self-knowing and self-cultivation process. “Extension of the innate knowledge” means the clear character’s self-arriving at the place where it shall be. Based on his theory, in the following words, Wang criticized all other methods and doctrines that extended the knowledge from outside.

21 Wing-Tsit Chan, A source book in Chinese Philosophy (PRINCETON: PRINCETON UNIVERSITY PRESS, 1969), p. 661.

Conclusion

In conclusion, Wang demonstrates the “innate knowledge” by “manifesting the clear character”, emphasizes the “unity of knowledge and action” by “loving the people”, proposes his final teaching method “extension of the innate knowledge” by “abiding in the highest good”. So, “extension of the innate knowledge” is the synthesis of the “innate knowledge” and the “unity of knowledge and action”. In theory, Wang’s reflective thinking is a valuable cultural resource in answering metaphysical questions. In realistic significance, by emphasizing on evoking one’s own innate knowledge, Wang’s doctrine could be great helpful in building up everyone’s confidence to learning to be a great man.

UNGKU AZIZ’S CONTRIBUTION TO DECOLONIZATION IN MALAYSIA

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Abstract

This paper aims to examine and expound on the decolonization contributions of Royal Professor Ungku Aziz, an influential intellectual in the second-half of the twentieth century Malaysia particularly in his capacity as the Vice-Chancellor of the University of Malaya from 1968 to 1988 based on the author’s scrutiny of his published and unpublished writings, as well as newspaper reports. Although Ungku Aziz had never used the term ‘decolonization’ explicitly, the researcher argues the fact that Ungku Aziz’s attempt to redefine the role of the university, champion the Malay language, promote local culture and religion, are sufficient proofs that Ungku Aziz had indeed tried to depart from the colonial ways of thinking and acting despite being the first Malaysian to lead University of Malaya in the post-colonial era. Thus the author argues that Ungku Aziz’s writings and thoughts indicated he was aware of the influence and impact of the British colonialism in Malaysia, the need to address it constructively and his conscious departure from colonial ways of thinking and acting. Applying the Dewesternization and Islamization framework as expressed by Syed Muhammad Naquib al-Attas, the paper will evaluate to what extent Ungku Aziz has contributed to the decolonization discourse in Malaysia.

Key terms: Ungku Aziz, Decolonization, Education, Arts & Humanities, Higher Education Leadership, University of Malaya, Malaysia

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Introduction

Royal Professor Ungku Abdul Aziz bin Ungku Abdul Hamid, better known as Ungku Aziz, was a prolific writer and has contributed many ideas in a range of areas such as economics, higher education, language, culture and other matters pertaining to national unity, social issues and socio-economic development in general. He wrote most extensively in the field of economics with special focus to rural development and poverty. Overall, his works can be categorized as follows: (1) rural development; (2) poverty; (3) cooperative; (4) literature and language, particularly the Malay language; and (5) education. The total number of works, which Ungku Aziz wrote, comes to about 120. Some of them are short treatises on special subjects, while others are major working papers. Most of his works are not published or no longer in print; but the few that are still extant or published, are enough to show that Ungku Aziz was actively trying to contribute towards decolonizing the various academic discourses in Malaysia. His research on rural economics, poverty and his solutions, for instance, was written at the time when it was mainly dominated by the Western interpretation of things which may not necessarily reflect the reality and interests of the nation.²

Historical Overview of Decolonization in Malaysia

Based on the survey of literature in higher education in Malaysia, the discussions on decolonization has been somewhat limited to those expressed by the autonomous social science school represented by Syed Hussien Alatas and continued by his son Syed Farid Alatas, and that of the Islamization of Contemporary Knowledge represented by Syed Muhamamd Naquib al-Attas and his students, namely Wan Mohd Nor Wan Daud.

2 It was for this reason perhaps that he was offered by two former Prime Ministers of Malaysia: Tunku Abdul Rahman (d. 1990) and Tun Abdul Razak (d. 1976) to serve in the government, but which he declined: "*Selepas kita mencapai kemerdekaan, bekas Perdana Menteri Tunku Abdul Rahman pernah menyatakan negara memerlukan orang seperti saya. Tapi saya kata, Tunku tidak perlu orang seperti saya kerana falsafah beliau dan saya jauh berbeza. Jadi saya beritahu tidak perlulah kerana nanti ia akan hanya menyakitkan hati. Kemudian Tun Abdul Razak juga pernah menawarkan perkara sama meminta saya masuk politik, boleh naik pangkat, jadi menteri dan sebagainya. Namun saya beritahu beliau, saya sangat berpuas hati dengan apa yang saya ada sekarang yang mana saya boleh berfikir dan menulis.*" (After we attained independence, former Prime Minister Tunku Abdul Rahman stated that the country needs people like me. But I said that Tunku does not need someone like him because his philosophy and mine is far apart. So I declined, as it will merely cause discord. Then Tun Abdul Razak also had offered me the same and asked me to join politics, where I can get promoted, become a minister and so on. But I told him; I am very content with what I have now where I can contemplate and write.) Taken from his exclusive interview with Utusan Malaysia newspaper, 19 February 2012, <http://www.utusan.com.my/utusan/info.asp?y=2012&dt=0219&sec=Rencana&pg=re_09.htm>

Although Ungku Aziz, as I will argue in this paper should be considered part of the ongoing decolonization project in Malaysia, it was never expressed as such by his former colleagues nor his students. Of relevance also is Syed Muhd Khairudin Aljunied's piece on "A theory of colonialism in the Malay world" (Postcolonial Studies, Vol. 14, No. 1, pp. 7-21, 2011), which is an interpretation of colonialism by an early 20th century Malay intellectual, Dr. Burhannuddin al-Hilmi (1911-1969). There has been several articles written on the nature of Ungku Aziz's thoughts but none has examined him in the context of decolonization.

Conceptual Framework and Methodology

I am guided by the belief that Ungku Aziz have indeed contributed to the process of decolonization in Malaysia to a certain extent. In demonstrating such a claim, this article directs its analytical gaze to the thoughts and initiatives of Ungku Aziz during his position as Vice-Chancellor at the University of Malaysia between 1968 to 1988. This choice is not arbitrary, nor is it coincidental; rather it is determined by factors that are both empirical and theoretical. The Malaysian sociologist Syed Hussein Alatas (2004) developed the concept "the captive mind" to refer to an uncritical imitation of Western research paradigms within scientific intellectual activity. Others (Fanon, 1967; Ngu-gi 1986) discuss a process they call colonization of the mind.³ While Syed Muhammad Naquib al-Attas (1977) describes the situation from the philosophical standpoint as "secularization as a philosophical program". Such standpoints then raises the following questions which guides the discussion in this article:

1. How does Ungku Aziz understands colonization?
2. How does he contributes to decolonization?
3. What is the significance of his contribution in the context of Malaysia?

I begin with an exploration of a variety of influences that shaped Ungku Aziz's stance towards colonization and the methods he applied to explain the effects of colonization. This is important in order to show that Ungku Aziz understood the nature of colonization that informed his decolonization approach. The article will then bring to light Ungku Aziz's approach of decolonization. In the effort to place Ungku Aziz's con-

3 Fanon describes decolonization as follows: "It transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them. It brings a natural rhythm into existence, introduced by new men, and with it a new language and a new humanity. Decolonization is the veritable creation of new men. But this creation owes nothing of its legitimacy to any supernatural power; the "thing" which has been colonized becomes man during the same process by which it frees itself. In decolonization, there is therefore the need of a complete calling in question of the colonial situation. If we wish to describe it precisely, we might find it in the well-known words: "The last shall be first and the first last." Decolonization is the putting into practice of this sentence."

tributions within the wider compass of decolonization discourse in the contemporary world, I will draw comparisons between his thoughts and initiative and those of some prominent scholars in Malaysia.

Ungku Aziz's Understanding of Colonization

Ungku Aziz had not defined what colonization is, but based on a number of his writings he has made many explicit and implicit references to the 'colonial' and 'imperialism' for the causes and effects of various domains as a result of colonization and the fact that it is still on-going during his time as Vice-Chancellor of University of Malaya. In a case study prepared for UNESCO in 1972, Royal Professor Ungku Aziz pointed out that during colonial period and some years after independence, the rural communities in Malaya were not able to benefit as much from education up to the secondary level compared to those in the urban areas, despite ninety percent of the population at that time was composed of the rural communities:

For various reasons which lie in the history of Malaysia's educational system as it was organised during the colonial period, in this century, there are sharp biases in the distribution of educational facilities and opportunities. Therefore, many school outside the larger towns are virtually unable to offer their pupils any opportunity of going to the university of the order of one in seventy – perhaps for their pupils it may be one in 7000. Indeed, today, there are probably thousands of primary schools, especially in the rural areas, that cannot boast of a single university graduate from among their alumni.⁴

For this he criticized the British colonial administration as well as the Malaysian leaders who were influenced by them for this neglect.

Colonization has impacted the self-identity and character of the Malays: He points out that the Malays in the past lived in close harmony with his environment: he was a great sailor, he could navigate out of the sight of land, he carried food that was preserved in sophisticated techniques, he could defend his space with the *kris* which is a unique weapon of Malay innovation and he realised the value of time—all this reflects a wide array of distinctively Malay character.⁵ However, gradually through the passage of time, the Malay character (*sifat*) today has been influenced by various Western and

4 Ungku Aziz, *Access to the University: A Case Study prepared for the International Institute for Educational Planning* (UNESCO), 1972.

5 Ungku A. Aziz, *Space and Time in the Malay Mind*, New Straits Times, 19 June 1992; Syed Hussein Alatas devoted a chapter entitled "The Disappearance of Indigenous Trading Class" in his *The Myth of the Lazy Native* (London: Frank Cass, 1977), which explains on this matter at length.

Eastern cultures to the extent that it has been displaced from its proper place or true character (*tergelincir daripada tempat asalnya*).⁶ Thus by means of rediscovering the Malay heritage of the past, he intends to restore the character of the present day Malays to its proper place after centuries of colonisation by the West which has caused serious repercussions to the social and economic spheres of the Malay and Malaysian society.

Decolonization of the University

For Ungku Aziz, the aim of education is not only to equip students with the ability to read, write and work in certain professions, rather education should be used as a means to correct or address the imbalances or injustice done in the past (*membetulkan ketidaksamaan di masa lalu*), which is indirectly implying that which was done by the colonials. In addition, Ungku Aziz believes that it has a key task towards preparing the leadership to transform the nation from a colonial semi-feudal system into a modern industrialised nation: "In a developing country, a university has the supreme task of preparing the leadership required in all the sectors concerned with economic, social, political and cultural development. This leadership has to be equipped with adequate knowledge and practical experience as well as the right outlook so that it can play its part in revolutionising the nation and the economy from a colonial semi-feudal system into a modern industrialised nation with a rapid rate of economic growth."⁷ This shows that Ungku Aziz was conscious of the impact of colonization.⁸

He also calls for the universities in Malaysia to be embedded in their own culture and concerned with their own problems: "In Malaysia, our university must be embedded in our own culture and in our own nation. It must be mainly concerned with our own problems. The study of the problems of Europe, America and Russia must take a lower priority if we are going to create a university that will play a vital part in the development of the Malaysian nation."⁹ In addition, Ungku Aziz stresses much on producing quality graduates over quantity and abhors the thinking and perception that only the universities in the West can produce such graduates. His efforts at University of Malaya

6 This was also discussed by Syed Hussein Alatas in his *The Myth of Lazy Natives* (London: Frank Cass, 1977) in Chapter 11: "The Distortion of Malay Character".

7 Ungku Aziz, *Access to the University: A Case Study prepared for the International Institute for Educational Planning* (UNESCO), 1972; "There was no broad agreement on the exact meaning of 'economic growth'. [...] The core of the conceptions of growth among development economist of the 1950s was increasing production and consumption, but also increasing employment and improved standards of living." (John Martinussen, p. 36)

8 Aziz Zariza Ahmad, *Sebutir Permata di Menara*, Petaling Jaya: International Book Service, 1982, p.206

9 Ungku Aziz, *Access to the University: A Case Study prepared for the International Institute for Educational Planning* (UNESCO), 1972.

are intended to counter the colonial attitude, which he refers as the “captive mind.”¹⁰

In his article *Some Thoughts on Education and Economic Development*, it indicates Ungku Aziz mentioned the three areas of education that may have a strong influence on the direction and pace of economic development: firstly, changing the society from being a consuming society to a learning society, in other words, education should guide society towards a life-long learning attitude; secondly, education should evolve the society from being a borrowing into a saving one; and thirdly, our educational system could mold youth towards a better quality of life if it would instill in them the spirit of endurance and diligence. This was expressed in the context of the problems posed by Western modes of thinking which are impacting the local youths who have become “prone to influences of whatever are current in Western popular thinking.”¹² He concluded by stating, “Education should be the positive means for achieving economic development a la Malaysia. It should be designed to be the apparatus not only for training manpower along the lines of needed skills, but it should also instill into our citizens an ongoing desire to learn and to earn a place in the good life.”¹³

To realize his agenda in improving the general well-being of the local community, Ungku Aziz established various research programs in his capacity as lecturer of economics and later on, as Dean of the Faculty of Economics and as Vice-Chancellor of University of Malaya. As Malaysia’s longest serving Vice-Chancellor, Ungku Aziz was responsible for transforming the University of Malaya from a colonial-oriented institution into one that was geared towards meeting the intellectual, social, cultural, economic and political needs of the local community and country.¹⁴ As Vice-Chancellor, never did Ungku Aziz expressed his concern for “world-class ranking”, rather much of his efforts were directed towards reforming and streamlining the administration and intellectual life at the University of Malaya. In addition, he formulated the university’s policies to meet the needs of the New Economic Policy (NEP)—which received his personal input and thus, in line with his economic vision—that is, towards addressing the socio-economic problems of the Malay community and Malaysians as a whole, by focusing on rural development, alleviation of poverty, correcting the policies implemented by the colonial administration. He focused on establishing economic justice, as well as responding to the problem of the captive mind as well as broadening the thinking of the students by exposing them to new ideas in various areas. Many of his ideas and policies implemented at University of Malaya were an extension of his research findings as a

10 *Varsities Re-Think Needed: The Ungku Aziz Interview*, By Mejindarpal Kaur, The Star, 11 September 1983

11 UMBC Economic Review, Vol. 21, No.1, 1985

12 Ibid., p. 34

13 Ibid., p. 35

14 See Lim Chung Tat, *University of Malaya 1949-1985: Its Establishment, Growth and Development* (University of Malaya Press, 2013)

lecturer in economics.

Whilst being the Vice-Chancellor of University Malaya, Ungku Aziz observed first hand on the situation of the nation: the majority of the local population—the Malays—were not doing well in numbers compared to other minority races in the local economy. One of the key factors for this is due to the previous colonial policy whereby the Malays were hindered to proceed to higher education indirectly. Furthermore, being the only university in Malaysia at the time—University of Malaya was taught mainly in the English language, which meant that most of the Malays, who attended Malay school would have difficulties to either enter the university or to comprehend lessons and materials properly. Among Ungku Aziz's decolonial initiatives as Vice-Chancellor, that is, in addressing the neglect in education and economy of the rural areas during colonial era, was to establish the Centre for Foundation Studies in Science (Pusat Asasi Sains) at University of Malaya in 1977. Through this Centre, he was able to address one of the major causes of rural poverty in Malaysia, which was the neglect of these areas in the provision of public facilities such as education. Ungku Aziz had deliberately instructed the university administration to set out to select students from rural areas on a strict state-quota system, from the whole country to give them a two-year pre-university course in the science stream subjects (engineering, medicine and science).¹⁵

It was with this background in mind that Ungku Aziz came with the idea of the Centre for Foundation Studies in Science. The centre was set up by to help students from the rural areas—primarily the Malays. According to Ungku Aziz, in 1970s, only five Malays enrolled into the medical faculty and only two or three would graduate as doctors. Therefore he reasoned: "Looking at the appalling situation, we established the matriculation centre. We chose students from *kampong* (rural areas) who are keen to pursue medicine, engineering and science. At that time, students from cities would go to London to pursue medicine. But, at the medical faculty, the lecturer speaks in English. While the chosen Malay children think in Malay. The terms are not the problem but it is the mind that thinks in Malay. Thus, we looked for teachers who can teach medicine and the related fields in Malay." Ungku Aziz created a system for the first time in the university that allows the courses to be taught in Malay such that it grants more opportunities to those from the rural areas to further their studies.¹⁶ As a result, after three or four years of preparation, the Malay students could grasp their studies better, which

15 Ungku Aziz, *Higher Education in Malaysia*, The Times Higher Education Supplement, 1978

16 "Saya sediakan cara mengajar orang Melayu dalam bahasa Melayu supaya boleh lulus sekolah menengah dan masuk universiti. Ini berbeza dengan langkah kerajaan sekarang iaitu mengajar semula Sains dan Matematik dalam bahasa Inggeris." "Di universiti, kita juga boleh mengajar sains dalam bahasa Melayu selepas itu. Saya buat sistem supaya orang boleh belajar kejuruteraan dan perubatan dalam bahasa Melayu. Sebabnya orang Melayu berfikir dalam bahasa Melayu." Utusan Malaysia, "Melayu dan Pemikiran Ungku Aziz", <http://www.utusan.com.my/utusan/info.asp?y=2003&dt=0309&pub=utusan_malaysia&sec=Rencana&pg=re_07.htm&arc=hive>, 9 March 2003

also motivated them to improve their English. According to their website, since 1977, the centre has seen over 2000 doctors, 800 dentists and 2600 engineers progress through the programme and graduate from the University of Malaya.¹⁷ And according to a news report, up to present, between seven and eight thousand students have graduated from this centre and some of them have become experts in their respective fields.¹⁸ This has greatly promoted the development objectives of alleviating poverty and improving the physical well being of the indigenous local community.

While believing that mastery of English was essential for academic excellence, Ungku Aziz was a vigorous proponent of the use of Malay as the national language in the education system as a unifying factor and as a means address the educational imbalances as a large number of the Malay population and students came from the rural areas. Alongside Syed Muhammad Naquib Al-Attas in the 60s and 70s, he was the leading voice that was directly responsible for the implementation of Malay as the language of instruction in place of English at the University of Malaya, which remains until today.¹⁹

Ungku Aziz argued that, it is essential for a multicultural nation like Malaysia to unite on the basis of a common language in order to attain a genuine national unity—without neglecting the importance of English as a language of commerce in a globalized world: “Malay is the only vehicle, which can ensure the achievement of genuine national unity. Simultaneously, English must be learnt in order to reap the full benefits of globalisation.”²⁰ Thus in 1970, he declared: “Today we are revolutionising our university by converting from English into Bahasa Malaysia. In spite of some dark forebodings, I am confident that we shall overcome all the major obstacles. In spite of displays of stupid conservatism, we shall proceed systematically and rationally in a planned way towards the achievement of our objective which is to be a University that is not only located in the heart of the nation but one that is with the nation and for the nation on all major issues.”²¹

17 <<http://www.um.edu.my/mainpage.php?module=Maklumat&kategori=77&id=468&papar=1>>

18 <<http://www.mysinchew.com/node/18759>>

19 This was implemented via a transitional phase: First, by introducing courses on Malay language and providing courses on specialised usage of Malay in such fields as Engineering, Medicine and the rest so that undergraduates are introduced to the technical terminology in Malay so that when they graduate, they will be familiar with their own specialised jargon in Malay. Whereas the teaching of academic subjects in Malay was implemented at a planned rate, depending on the teaching-power resources that can be mobilised from within and from outside the campus. See Al-Attas’ exclusive interview with Hamzah Sulaiman in *Mingguan Malaysia*, 28 December 1969; Universiti Malaya, *Laporan Tahunan ke 21, 1969-1970*, Faculty of Arts, pp. 33-35;

20 Ungku Aziz, *Bilingual Approach to Learning*, *New Straits Times*, 9 November 2008

21 Ungku Aziz, *The Language and the University*, 24 December 1970

Decolonizing Muslims and the Perception on Islam

In 1978, Ungku Aziz was responsible for the republication of the only Malay translation of the Arab classic *Alf Laila Wa Laila* literature (famously known in English as *Thousand One Nights* or *Arabian Nights*) by Onn Jaafar under University of Malaya's publication wing.²² He wrote in its preface, "*Alf Laila Wa Laila menggambarkan masyarakat Arab pada zaman Abbasiyah yang dikatakan gilang-gemilang di dalam sejarah Islam. Malahan ia juga suatu cerita yang penuh dengan tauladan, nasihat serta nikmat yang boleh memimpin pembacanya ke jalan yang baik. Soal adab adalah perkara pokok di dalam beberapa peristiwa cerita itu.*"²³ (*Alf Laila Wa Laila* portrays the Arab society during the Abbasid era which is said to be glorious in the history of Islam. It is a story full with lessons, advice as well as pleasure that can guide the reader to a good path. The question of *adab* is the main thing in several incidents of the story.)

In 1985, Ungku Aziz was involved in reviving a work that was significant in the intellectual liberation of the Malays four hundred years earlier by initiating a project to translate and publish the contents of a rare Malay manuscript that he acquired in London (what turned out to be a 16th century and oldest known Malay Manuscript entitled *Aqa'id al-Nasafi*—a treatise on theology of Islam). He gave his full support to Syed Muhammad Naquib Al-Attas by obtaining the financial resources for its research and publication, personally monitored the editorial process, chose the typeface and selected a special quality paper to ensure its publication.²⁴ Through this manuscript and discovery by Al-Attas of its significance to the history of the Malays, Ungku Aziz is further convinced of the ability of the Malays in the past—which has much been lost after colonisation. He then reported to have declared: "Now we want to show to the world this vital fact of history."²⁵ It is believed that after the publication of the book, Ungku Aziz was actively promoting it in numerous public engagements in the university.

In the 1970s also, Ungku Aziz was directly involved in the incorporation of the Academy of Islamic Studies into University of Malaya since he was first contacted by the representatives of *Yayasan Pengajian Tinggi Islam Kelantan* (Foundation of Higher Education on Islam Kelantan), Nilam Puri who requested that the *Yayasan* (Foundation) be incorporated or merged by University of Malaya so that the students will gain university

22 Originally published in 1930 in the Jawi script by Anglo-Asiatic Press, Singapore.

23 *Seribu Satu Malam: Alf Laila Wa Laila*, Terjemahan Onn bin Jaafar (Thousand One Nights, Translated by Onn bin Jaafar), "Kata Pengantar", Penerbit Universiti Malaya, 1978, p. xi-xiii

24 Azizah Hamzah, "Mind of the Malaysian Scholar", in *The Renaissance Man*, University of Malaya Press, 2010, p. 45

25 See Ancient text sheds light on use of Malay, *New Straits Times*, 25 April 1987. Also see his transcribed lecture at the Second International Conference on Malay Civilisation, entitled "*Sikap Bangsa Melayu dan Perkembangan Ekonomi Semasa dan Akan Datang*" (Laporan Persidangan Antarabangsa Tamadun Melayu Ke II, Kuala Lumpur, Malaysia, 15 – 20 Ogos 1989), p. 16-17.

credentials.²⁶ In 1975, this proposal was accepted by second Prime Minister of Malaysia, Tun Abdul Razak. Ungku Aziz prepared a conceptual working paper that was agreed upon Senate Council of the University—in it, he proposed that the graduates will need to be instilled with the spirit of self-reliance (*berdikari*) and concerned on the importance of the nation's development (*insaf tentang kepentingan pembangunan negara*)²⁷. Towards achieving this end, he proposed a new concept for the academy whereby the campus would have a farm where students of the academy will cultivate vegetables, fruits as well as rear farm animals and fresh water fish. The agricultural production of this farm will be an importance source of food supply for the campus' residents and it will also be a place for the students to exercise physically and spiritually.²⁸

There were also national and international-level educational programs related to major figures in Islamic civilisation that was approved by Ungku Aziz during his tenure such as the three-day *Symposium on History and Philosophy of Science in Commemoration of 1000th Anniversary of Ibn Sina*, which was attended by more than 200 scholars from 15 countries, from 29th June to 1st July, 1981.²⁹ Ungku Aziz was also actively promoting Islamic art and its literary heritage, which he felt “could fill the void in Malay art and culture” and suggested for it to be introduced in schools and universities.³⁰ He suggested that Islam should be presented in a beautiful way through arts and literature from the Islamic civilisation such as the Persian wherein lies beauty and attraction.³¹ He felt that as Muslims, “we should also be familiar with the art of Islamic calligraphy of Persia, Turkey and Egypt”. This is because he believes that Islamic calligraphy will have a great significance and effect on our society as “many people especially Muslims were only just beginning to realise that the Islamic world was rich in art.”³² Thus the exhibitions in University of Malaya during his time were intended to stimulate this awareness. In addition, he also felt that Malays who considered themselves intellectuals should be able to recognize Jawi alphabets in books of poems of the 18th and 19th centuries and at least, the different styles of Arabic writing, which is a common practice among Muslim intellectuals in the past.³³

More significantly, in 1985, Ungku Aziz was responsible for the introduction of the Islamic civilisation course as an optional course offered to all Muslims and non-Muslims first-year undergraduate students at University of Malaya, and was the Chairman of

26 Aziz Zariza Ahmad, *Sebutir Permata di Menara*, Petaling Jaya: International Book Service, 1982.

27 Ibid.

28 Ibid., p. 69-75.

29 New Straits Times, 21 May 1981

30 Ungku Aziz Newspaper Cuttings: May 1978-April 1988, 3 October 1984

31 Ungku Aziz Newspaper Cuttings: May 1978-April 1988, 3 October 1984

32 Ibid.

33 New Straits Times, *Islamic Calligraphy Show*, 26 September 1975

the course committee.³⁴ Ungku Aziz stressed that the course it not aimed at islamizing the non-Muslims, rather it is to give the opportunity for non-Muslims to have a deeper understanding of Islam.³⁵ This implies that Ungku Aziz is aware of how Islam has contributed in world history as a civilisation and its deeper teachings.³⁶ He argued further that the course is necessary in the present-time as there is resurgence in the interest in Islam in the world such that it cannot be ignored (*minat terhadap Islam telah muncul kembali di dunia yang tidak boleh lagi dipandang sepi*).³⁷ It was perhaps due to these lively developments that Pakistan's Ministry of Education donated one hundred books by the late Muhammad Iqbal, a renowned thinker of Islamic thought from Pakistan, to the University of Malaya library.³⁸ These initiatives clearly indicates his awareness of the Islamic tradition and its civilizational heritage and his struggle to restore its proper place into the community. It also indicates that Ungku Aziz does not disregard religion in his educational plans while pursuing his endeavour to address social and economic problems and in his pursuit for development. These initiatives pertaining to Islam is significant considering colonialism has caused the severance of the Muslims past from the consciousness of the present.³⁹

Decolonization of Literature

In the realm of literature, Ungku Aziz contributed to decolonization by offering a counter narrative of the Malay historical and literary heritage. According to Ungku Aziz, one can glean in the historical records of the Malays such as from the *Pantun* tradition and *Hikayat Raja-Raja Pasai*⁴⁰ where the Malays in the past were creative, courageous,

34 It is stated that among the aims of the course are: 1) The contents of the course should stress on aspects of 'civilisation' and not faith and the approach adopted is academic and not missionary in nature. 2) To give proper understanding of Islam and its contributions to world's civilisation to the citizens of this country; when such an understanding has come into being there will be no more anxiety and fear towards administering the country according to Islam.

35 Utusan Malaysia, *UM perkenal kursus tamadun Islam tahun depan* (UM to introduce Islamic civilisation course next year), 3 October 1984

36 For further discussion on this, see Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, ABIM, 1978 and *Risalah Untuk Kaum Muslimin* ('Message for the Muslims'), ISTAC, 2001.

37 The Islamic resurgence, revival or awakening that began in the 1970s is political and intellectual in nature. It was commonly attributed to many events happening in the Muslim world at the time, namely the First World Conference on Muslim Education in Makkah (1977) which lead to the Islamization of Knowledge movement and establishment of Islamic universities around the world; the Iranian Revolution in 1979 that established an Islamic republic in Iran under Ayatollah Khomeini and the subsequent rise of Islamic activistic movements, in the case of Malaysia, ABIM. See Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*, ISTAC, 1998;

38 Malay Mail, *From Pakistan with Love*, 2 January 1985

39 Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, ISTAC, 1993, p. 126-128

40 *Hikayat Raja-raja Pasai* (Chronicle of the Kings of Pasai) is perhaps the earliest work in Malay

entrepreneurial and economically independent—reflects a sophisticated mind.⁴¹ However, with the coming of the Western colonials and eventually in the 1920s and 1930s, the British colonials degraded the Malay literary heritage including pantun, as folk art, thence implying anything that is produced by the Malays as second rate.⁴² Furthermore he often argues of what the Malays have lost after Western imperialism by giving references to the early Malay writings, primarily the Malay *quantrain* or *pantun*. It is perhaps a conscious intention on the part of Ungku Aziz to appeal to the general masses, for the *pantun* demonstrates the intelligence (*kebijaksanaan*) and the creativity of the Malays in the past, in a language that can be easily grasp by the masses. Thus Ungku Aziz believes that if we study the works of *pantun*, we will know that the Malays in the past, before they were colonized, were intelligent (*bijak*) and just (*adil*):

Bagi saya pantun ini menunjukkan kebijaksanaan dan kreativiti orang Melayu ketika itu. Ini membuktikan keupayaan orang Melayu jauh lebih baik dari sekarang yang sudah tidak tahu ke mana. Sekarang ini kalau kita hendak maju atau mencipta sesuatu kita perlu menguasai bahasa Inggeris. Saya tidak faham kenapa ini berlaku kerana orang lain yang tidak berbahasa Inggeris seperti Jerman, Jepun dan sebagainya boleh mencipta dan menguasai pelbagai perkara. Saya berpandangan jika kita mengkaji semula pantun dan apa saya tulis dalam buku ini, kita akan tahu bahawa orang Melayu dahulu bijak dan adil tetapi oleh sebab penjajahan yang kemudian mewujudkan keadaan kucar-kacir, semua ini hilang. Akhirnya yang rugi tetap orang Melayu kerana bangsa lain seperti India dan Cina mempunyai bahasa mereka sendiri yang telah wujud sejak sekian lama. Adalah sesuatu yang sangat merugikan kerana kita tidak menyimpan dan menghargai apa yang kita miliki. Akhirnya kita rugi. Apa yang saya lakukan ini bukan mendapat apa-apa bayaran dan sebagainya, ini hanya kerana kerja sendiri. Sebelum ini saya sudah mengkaji sejak 50 tahun dahulu tentang isu kemiskinan Melayu dan ia masih banyak berlaku dan saya akan tulis lagi mengenai perkara ini.⁴³ (“To me the pantun shows the wisdom and creativity

on the first Malay-Muslim kingdom of Samudera-Pasai. The book is widely believed to have been written in the 14th century, according to Dr. Russell Jones. See: A.H. Hill, ‘*Hikayat Raja-raja Pasai*: a revised romanised version of Raffles MS 67, together with an English translation’, *Journal of the Malayan Branch of the Royal Asiatic Society*, 1960, 33 (2): [1]-215.

41 Ungku Aziz, “Tragedi Pemikiran Melayu”, *Utusan Malaysia*, 3 February 2002: *Kalau kita tengok orang Melayu dalam cerita hikayat, Hikayat Raja-Raja Pasai misalnya, ia cukup menarik. Kita dapat menggambarkan bagaimana ekonominya dan strategi orang Melayu memerintah untuk berdepan dengan Majapahit. Berdasarkan hikayat itu dan tradisi pantun Melayu, kita dapati orang Melayu ini mempunyai minda yang canggih.* (If we look at the Malays in the chronicles, such as the *Chronicles of Raja Pasai*, it is very interesting. We can visualise their economy and their strategy of rule to face the Majapahit. Based on that chronicle and the *pantun* tradition, we find that the Malays had sophisticated minds.)

42 Ibid.

43 *Utusan Malaysia*, “Saya bangga sebagai Melayu”, 19 June 2011, <<http://www.utusan.com.my/>

of the Malays in the past. This proves that the ability of the Malays then were far better than today. Today if we want to progress or to create something, we have to master the English language. I don't understand why this is happening whereas the Germans, Japanese and the others can create and master many things. I'm of the opinion that if we study again the pantun and what I've discussed in this book, we will know that the Malays in the past were wise and just but because of colonisation which later caused a condition of disorder, all this is lost.")

Furthermore, having been exposed to cultural refinement through his family upbringing and readings of great literary works, Ungku Aziz recognizes the importance for the Malays to be connected to their literary and intellectual heritage, for the sake of progress of the nation. In a newspaper report in 1985, Ungku Aziz publicly urged the learned community in Malaysia to study "the thinking of the Malay people of the past so that the findings can contribute towards the progress (*memajukan*) of this nation."⁴⁴ As implied by his statement above, it is clear that Ungku Aziz does not think that one has to master the English language in order to progress. Therefore, in an effort towards dispelling what Syed Hussein Alatas would term as the captive mentality, Ungku Aziz has painstakingly assembled, documented as well as studied over 16,000 of the *pantun* in terms of rhyming, meaning and psychological connections over the years to piece together a portrait of traditional Malay life—envisaging to produce a book that goes 800 to 900 pages.⁴⁵ Although he expressed that his effort is to awaken Malaysians to the fact that *pantun* is unique and wants them to rediscover its history and the evolution of the Malay language.⁴⁶

This is further evidenced in his first book on pantun, *Pantun dan Kebijaksanaan Akal Budi Melayu*, where he chose to highlight the mind and character of the Malay traders in the past, intended to create awareness to the fact that the Malays of the past were already civilized before the coming of the Western colonizers. It is clear that this is an attempt by Ungku Aziz to de-colonize or psychologically liberate the minds of the Malays although he does not express it as such: "I wanted to show that Malay traders existed long before Western imperialists came here and wiped out their trading centres, and created their own trading ports. The Malay traders went into the jungle and collected stuff they could barter with traders from China, India and other countries. They sailed around these waters and even had a compass they called *pedoman*. So the East

utusan/info.asp?y=2011&dt=0619&sec=Rencana&pg=re_10.htm#ixzz2dGU6Oi7C>, *Utusan Malaysia*, *Cerdik pandai diseru kaji pemikiran Melayu dahulu*, 4 October 1985

44 *Utusan Malaysia*, *Cerdik Pandai Diseru Kaji Pemikiran Melayu Dahulu*, 4 October 1985

45 See his newspaper interview with *The Star*, 27 February 2010: <<http://www.thestar.com.my/story.aspx?file=%2f2010%2f2%2f27%2fbusiness%2f5727366>>

46 I hope to awaken Malaysians, especially Malays, to the fact that *pantun* is unique. I want them to rediscover its history and the evolution of the Malay language." *The Star* newspaper, date unknown..

was already civilised and we had Malay entrepreneurs long before Westerners came into the picture.”⁴⁷

This shows that Ungku Aziz stresses on the importance of knowing the past and being attached to one’s cultural and civilizational roots. He is consistent in reminding the Malays that before colonisation, the Malays were well known as seafaring traders in the region, courageously risking their lives.⁴⁸ For Ungku Aziz, with the coming of the British, the Malays were exploited and covertly brainwashed so much so that today they had not been able to rise to reach the glories of the Malay Sultanate.⁴⁹ As a consequence, this affected the psyche of the Malays, led them to forget their past and identity, and in turn leads to the decline of economic confidence of the Malays. This is the rationale for his concerns and interests on matters pertaining to language and literature. These efforts by Ungku Aziz are in accord with the spirit of the Prophetic saying [*ṣallāAllāhu‘alayhi wa salam*]: Wisdom is the lost property of the believer; take hold of it wherever ye find it. This is a key trait of Ungku Aziz’s ideas for development, which underlines his life-long commitment to improve the societal well-being of the nation.

He points out that the Malays in the past lived in close harmony with his environment: he was a great sailor, he could navigate out of the sight of land, he carried food that was preserved in sophisticated techniques, he could defend his space with the *kris* which is a unique weapon of Malay innovation and he realised the value of time—all this reflects a wide array of distinctively Malay character.⁵⁰ However, gradually through the passage of time, the Malay character (*sifat*) today has been influenced by various Western and Eastern cultures to the extent that it has been displaced from its proper place or true character (*tergelincir daripada tempat asalnya*).⁵¹ Thus by means of re-discovering the Malay heritage of the past, he intends to restore the character of the present day Malays to its proper place after centuries of colonisation by the West which has caused serious repercussions to the social and economic spheres of the Malay and Malaysian society.

47 The Star newspaper, date unknown.

48 The Star, “Be Kiasu, Malays told”, 29 October 2007, <<http://www.thestar.com.my/Story/?-file=%2F2007%2F10%2F29%2Fnation%2F19310064&sec=nation>>

49 Ibid.

50 Ungku A. Aziz, *Space and Time in the Malay Mind*, New Straits Times, 19 June 1992; Syed Hussein Alatas devoted a chapter entitled “The Disappearance of Indigenous Trading Class” in his *The Myth of the Lazy Native* (London: Frank Cass, 1977), which explains on this matter at length.

51 This was also discussed by Syed Hussein Alatas in his *The Myth of Lazy Natives* (London: Frank Cass, 1977) in Chapter 11: “The Distortion of Malay Character”.

Remarks

Although Ungku Aziz's contributions with regards to decolonization is limited in the viewpoint of liberating the Muslims intellectually from uncritical colonial and Western modes of thinking, he by virtue of recognizing the non-neutrality and bias of colonial and Western modes of thinking, have contributed in paving the way for deeper debates and processes of decolonization to public consciousness and mainstream attention. As a result of this line of reasoning by Ungku Aziz, he made it explicit that University of Malaya and other local universities must be mainly concerned with our own problems. He was never apologetic in stating the truth of the religion of Islam and is not pretentious by admitting that he is not an expert in religion by pointing to the right authorities (pointed to Al-Attas, al-Ghazali and Jalaluddin Rumi over the years in public events). In addition, he instituted the usage of Malay language as mode of instruction, as well as a compulsory course on 'Philosophy of Science' to students of all disciplines of modern science, which is essentially a course that questions the neutrality of contemporary knowledge and validity of other epistemological frameworks. In this regard, from my personal observation, Ungku Aziz was courageous in dealing with neo-colonization as he saw it and has more integrity by not merely following the trend of global higher education and thus stands far above many of his contemporaries and present-day university leaders.

Conclusion

This paper argues that Ungku Aziz had remained true in solving the problems as he saw it, which he sees as hindrances to development as he understood it. It also demonstrated that he had departed from the Western Colonial focus on profit-maximization and proposed the cooperative approach which, although has roots in the Western world, is in fact in agreement with the ethical notion of "*ta'awun*" (to cooperate with one another towards goodness) in the Holy Qur'an through his plan to improve the economy of Muslim pilgrims, proposals to mitigate hardcore poverty and policies in his capacity as Vice-Chancellor of University of Malaya and his overall rural development program to address poverty.⁵² His priority as Vice Chancellor of University Malaya was indirectly aimed at alleviation of poverty of the rural communities by providing ample opportunities for the local community to study at a higher level—with the Centre for Foundation Studies in Science as its strategic focal point. He had also attempted to improve the cultural well-being of the local community in the university by implementing the Malay language policy, by initiating the study and research into local art and cultural heritage, by initiating the Islamic civilisation course, as well as promoting rele-

52 Derived from "*wa ta'awanu 'ala al-birri wa al-taqwa*" (and help one another in goodness and piety)" (al-Ma'ida: 2)

vant conferences and exhibitions—rather than focusing on improving the university’s world-ranking, which is the current preoccupation of most universities today.⁵³ It is a focus that aims to contribute to humanity solves genuine social problems and contributes to the nation’s stability.

53 Val D. Rust, Stephanie Kim. “The Global Competition in Higher Education”, *World Studies in Education*, Vol. 13, No. 1, 2012, p. 5-20

THE HISTORIOGRAPHY OF THE MALAY WORLD FROM THE PERSPECTIVE OF DE-COLONIZATION: MAIN ISSUES AND MISCONCEPTIONS.

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Introduction

History (from Greek – *historia*) means inquiry, a knowledge acquired by investigation. Herodotus (484-ca. 425 BCE), the ancient Grecian historian and philosopher, the 'Father of History,' was the first who used the term *historia* (inquiry) for what we call history.

History as a field of knowledge and matter of science has its own subjects, methodology and targets of research. The main target is to discover the true information about the past and to reconstruct the past reality (events) with due regard to the current dominant ideas of how to interpret the past, and sometimes to provide lessons for contemporary society.

The study of history has sometimes been classified as part of the Humanities and at other times as part of the Social Sciences. It can also be seen as a bridge between those two broad areas, incorporating methodologies from both.

Among the main questions of historical research are the follows:

1. What happened?
2. Who did it?
3. Who was involved?
4. When it happened?
5. Why it happened?
6. How it happened?

According to Prof. al-Attas History is not only a recital of dates by which some historians believe they could begin to establish valid accounts of events related to interpretation and explanation. No doubt, chronology is one of the basic elements of history. Knowledge of precise dates on which momentous events took their proper places is certainly important in arriving at explanation of WHEN they occurred, but not necessarily HOW and WHY they occurred. The lack of past materials and the absence of dates should not deter the historian from putting forward reasonable estimations of not only WHEN a particularly important event has taken place, but also HOW and WHY it has taken place in the past. (xiii)

To understand history we need to understand the following:

1. What did people in the past find interesting in their past?
2. Why they chose to describe one event and not some other(criteria of writing)?
3. Which pasts did it lead them to focus attention on?
4. How they evaluated their past and how this evaluation could be changed over time?

Historiography is the basis of history. It contains the main principles, theories and methodology of scholarly historical research and presentation. Historiography means the writing of history based on critical analysis, evaluation, and selection of authentic source materials and composition of these materials into a narrative, subjected to scholarly methods of criticism. Historiography is a reflection of worldview. One of the very important forms of historiography is the body of historical literature.

Historiography is not only a wide genre in itself, exhibiting continuities and revivals as well as shifting focuses of attention. It is also a part of culture and civilization as a whole.

Keeping records and making accounts are the basic of the history. Egyptian and Babylonian history is so famous now because of the existence of a very comprehensive system of bureaucracy and record keeping. According to John Borrow (Sussex Univ.) the Egyptians and Babylonians were the best record keepers of their times.

The emergence of history came with the emergence of civilized human society. Historiography reflects its maturity. Among the first genres of historiography that existed from very ancient times which is worth mentioning are:

- Accounts and records with common chronology. (Greece, Egypt, Babylon, Assyria etc.)
- lists of names of rulers, pontiffs, chief priests, famous winning athletes, heroes and other key-personalities and officials (Greece, Babylon, Egypt, Athens etc.)
- The construction of genealogies, often with mythic alleged origins.
- The self-extolling histories of the great clans were used as part of the first historical descriptions of state and/or town.

Muslim Historiography

According to the Quran, history is a 'peripheral tussle between forces of good and evil'. According to classical Arabic historiographers history is "knowledge pertaining to a country, customs and manners of a people, remains of the people of yore, as well as account of the actions of those alive". The early view of the purpose of writing history was to 'obtain pleasure of Allah'. But the Quran stresses the need of historical knowledge as a moral exhortation for the faithful when it says:

Have they not travelled in the land to see the Nature of the Consequences for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they) left behind them in the earth; yet Allah seized them for their sins and they had no protector for Allah.¹

From the historical point of view the Holy Qur'an is the first and most authentic available source in the history of Islam. It covers various events in the lives of the Prophets of Allah like Hadrat Adam, Nuh, Ibrahim, Yusuf, Musa, Isa (AS) and Prophet Muhammad (SAW). It also covers accounts of the battles fought by the Prophet (SAW) and the circumstances in which certain Commandments of Allah were revealed unto the Prophet (SAW).

The Holy Qur'an repeatedly refers to the rise and destruction of nations as a phenomenon to be studied for guidance. It urges men to sojourn through the world and see for themselves the fate of those who were once powerful and proud, but rebelled against Allah and were eventually destroyed for their wickedness. Various verses like 20:128, 22:45-46, obviously contain a "great lesson" for humanity. If a nation goes astray, it can only learn from the history of the earlier nations which were destroyed in punishment for their evils. In most cases their habitations became desolate and they now lie buried beneath the earth.

It is not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.²

And the inhabitants of Midian. And Moses too was accused of falsehood. But I gave respite to the disbelievers; then I seized them, and how terrible was the change I effected in them! And how many a city have We destroyed, while it was given to wrongdoing, so that it is fallen down on its roofs; and how many a deserted well and lofty castle!³

The Quran asks human beings again and again to go through the world with open eyes and diligent hearts. The Qur'anic way of referring to ancient peoples, and their civilizations and of exhorting the faithful to learn a lesson from their history, clearly show that "Islam is a religion, essentially history conscious".

According Abu Ja'far Muhammad ibn Jarir al-Tabari (9 – 10th c.) – history is part of Quranic science. Universal history; history as an evidence of God's plan.

1. Al-Ya'qubi (9th c.) "The adaptation of man to their time". Everybody follows the

1 Al-Quran, *Al-Mu'min* (40): 21

2 Al-Quran, *Taha* (20): 128

3 Al-Quran, *al-Hajj* (22): 45-46

precedent set by the ruling khaliph for political, social and cultural behavior.

2. Ibn Khaldun (14th c.): History refers to events that are peculiar to a particular age or race.
3. Al-Maqrizi (14-15th c.): historiography provides information about what once took place in the world.
4. Al-Kafiyaji (15th c.): historiography is a branch of learning which investigates time-section and the circumstances prevailing in them.
5. As-Sahawi (15th c.): the object of history is man and time. The problems with which history is concerned are the circumstances of man and time broken down to details within the general framework of the accidental circumstances that exist for man and in time.

Muslim Historiography includes those works which Muslims considered historical works and which, at the same time, contain a reasonable amount of material which can be classified as historical according to the Islamic definition of history.

Historical outlook during Nabi Muhammad time;

1. Islamic tradition provides an important message: the individual is not alone in this world. His history is part of world history. He is placed in a historical context.
2. Time, in the past, is limited by Creation, the future time is determined by the End of Days, the Day of Judgment and the returning to the Creator.
3. Early Muslims were impressed by the nearness of that day. This great day is a fixed and known event of the history of the future. The extension of the idea of history to the future is common for all revelation-based tradition (Christianity and Judaism also). The idea of Judgment Day could be immediately applied to the evaluation of the actions that are in the present.
4. Social responsibility: everything that you did today has an important role in your future Judgment, so it never will be forgotten. All human actions assumed an appearance of permanency. This constituted an incentive to remember and record actions.
5. The appreciation of the present actions was accompanied by a clear and well-defined appreciation of the past. The Prophet himself was the final goal of the historical process that began with the creation of the world.

Islamic historical and historiographical tradition shares common concepts of scientific knowledge and its main characteristics: rationalism, intellectualism, logic, objectivity etc. Muslim scholars learn a lot from pre-Islamic scientific tradition (from Ancient Greek and Rome, from Indian and Chinese civilization, from Persian intellectual legacy). Muslim intellectuals did not simply adopt this knowledge but rethought and improved it, enriched it with new concepts, theories and findings. And this new Islamized knowledge has been returned to the global human civilization and became one of

the basic elements of the Western Renaissance and Enlightenment.

Malay Muslim Historiography

The Malay tradition of History and Historiography represents an important part of Islamic intellectual tradition and from this point of view, it shares the same elements of intellectualism, rationalism and scientific worldview, which are inherent in the best masterpieces of Islamic historiography. Malay historiography exists for nearly 1,000 years, containing many great names and works. It has developed its own indigenous genres of historical writing (*babads, hiqayats, ceritera* etc) and elaborated its own criteria of scientific objectivity, reliability, aesthetics, didacticism etc. According to Hussain Othman⁴, Malay historiography is unique in its own nature. Malays already inherited a vast majority of great ideas from the world, especially from India, China and the Middle East. These ideas were then redeveloped and transformed into their own perspectives and worldview. The uniqueness of the characteristics of Malay History has also significantly shown that Malays indeed have their own distinctive concept of history. This concept is based on Islamic tradition and contains various philosophical elements: the concept of God and *tawhid*, the concept of man and universe, concepts of time, space and motion, concepts of *adab* and education etc. J.S. Bottom⁵ truly emphasized that fact that Malay History postulates not only scientific methods but also a degree of intellectual development in the society and an ability to understand the passing phenomena.

Malay Muslim Historiography from Western Perspectives

The study on Malay Muslim Historiography has been traditionally considered as part of the Oriental Studies, known as Malay Studies (or Malay-Indonesian Studies). This field of knowledge has its own subjects, targets and methodology of research, as well as its own history (at least since the 18th century CE). As part of the Western intellectual tradition, the Oriental studies (as well as Malay studies) carry its specific strengths and weaknesses.

On one hand, profound Western scholars have laid the foundation for modern science of history based on the fundamental methods of studying the historical sources and field research. Their findings and intellectual contribution are priceless and beyond question.

On the other hand, many Orientalists were prone to Eurocentrism, harboring a bi-

4 Hussain Othman, "The characteristics of the Malay Historiography" *Paper for 10th Southeast Asian Studies Regional Exchange program*. 8-9 december 2005. p.16.

5 J.C. Bottoms, *Some Malay Historical Sources: a bibliographical note*. in: *Soetdjatmoko. An Introduction to Indonesian Historiography*, Ithaca, NY: Cornell University Press, 1965, p. 156 – 193.

ased attitude towards the local population, and reflected negative perceptions towards Islam and thus, formed a misjudgment of its impact on local history and culture. Besides, many of them were colonial officials and so could not but reflected their personal biases on their findings and concepts and reduced the objectiveness and ambiguities of their conclusions.

Their problems in developing a proper understanding and evaluation of Malay Muslim Historiography and Malay history, began in the Colonial Era with the colonization of intellectual life and the spread of alien philosophical concepts and worldview. This colonial worldview has the following common characteristics: Euro-centrism, regionalism, secularism, negativism towards Islam, disregard for the local population and culture.

Here are just a few comments regarding Malay Muslim Historiography given by prominent Western scholars, the so-called fathers of Malay Studies in the West:

- J. Crawford⁶, “*A dateless tissue of rank fables from which not a grain of reliable knowledge can be gathered ...*”
- R.O. Winstedt⁷, “*A farrago of folk-tale ... seemingly fantastic accounts of legendary beginning...*”
- R. Roolvink⁸, “*Malay Historical Texts are extremely unreliable...*”

The main message in these and many other writing is that the so-called Old Malay texts may be considered as literary works, but cannot be taken as historical sources.

Almost 130 years of Portuguese colonial power (from 1511 – till 1641), 183 years of Dutch colonization (from 1641) and British domination (from 1791 in Penang and Singapore in 1819) amounted to almost 500 years of European colonial regime in the Malay world. The loss of political and economical independence has led to the decline of intellectual life and to the crisis of national identity as well as to the breakdown of the historical consciousness of the nation. “Colonialism is not only about political and economic domination but more importantly it is about historical domination. During the 500 years of European colonialism in the Malay World, colonial historical records had enormously exceeded the local historical records in numbers and impacts”⁹. The consequences of this intellectual colonialism have not yet been overcome until now.

The issue of rethinking of national history and the need to build up the system of

6 J. Crawford, “Hikayat Merong Mahawangsa”, in *History of Indian Archipelago*. XII, ii, 1950, p. 371

7 R.O. Winstedt, “Malay Chronicles from Sumatra and Malaya” in: D.G.E. Hall (ed.) *Historians of South-East Asia*, London, 1961, pp. 24 – 28.

8 Cit ex. Muhammad Yusoff Hashim, *Pensejarahan Melayu: Kajian Tentang Sejarah Melayu Nusantara*, DBP: KL, 1992, p. 44)

9 Hussein Othman, “Malay Muslim History as seen by Western Colonialist” in *World Journal of Islamic History and Civilization*, 1(2): 117n – 129, 2011.

proper historical education have been discussed by historians and government officials during National History Seminar in 1957 in Indonesia. Some important papers from this Seminar have been published in 1965 by Cornell University Press in a book “An Introduction to Indonesian Historiography” (Ithaca, New York)¹⁰, prepared under the auspices of the Modern Indonesia Project of Southeast Asia Program. In this fundamental volume Western and Indonesian scholars clarify the existence of two different types of historical writings in the Malay world: co called native history (indigenous, local historiography) and colonial history. Or in other words: the history of Indonesia (including Malaya) and the history of the Netherlands Indies.

Historians emphasized the importance of a proper understanding of history for new independent countries like Indonesia, Malaysia etc. “The awakened sense of their own (Indonesian, Malays etc) individuality as a nation has led many, searching for a clearer definition of that identity and for a deeper understanding of its development in time, to turn to the mirror of history. ... Apart from this, history instruction is an important means of training good citizens and developing love and loyalty for one’s country”¹¹.

According to participants, the fundamental historiographical problem in the 1960’s was to find the meeting point between local historical narratives of the Malay-Indonesian people and the colonial history in order to determine how to unite the two. The basic condition for the writing of the new Malay-Indonesian history is the decolonization of its history: it should be an indigenous (Malay – Indonesia) outlook with the availability of facts that resulted from scientific research¹².

Anyway these efforts have been unsuccessful first of all due to the fact that the main problems of historical knowledge have not been clearly defined, and also due to the fact that the complex criteria of assessment for the objectivity of the historical writing have not been formulated. Expected dialogue between professional peers did not take place, and the local historical science has not freed itself from the intellectual influence of the so-called “big brothers” or “orang putih”. Even the establishment of the National Historical societies was initiated by the colonial administration. The official website of the Malaysian Historical society (established in 1953) informs:

*Persatuan sejarah yang paling awal ialah **The Malacca Historical Society** (Persatuan Sejarah Melaka) yang ditubuhkan kira-kira pada tahun 1930 dan **The Penang Historical Society** (Persatuan Sejarah Pulau Pinang) yang dijangka juga telah ditubuhkan pada waktu yang sama. Pertumbuhan awal dua persatuan ini dapat dimaklumi kerana Melaka dan Pulau Pinang adalah Negeri-Negeri Selat yang menerima*

10 Sordjatomoko (ed.) An Introduction to Indonesian Historiography. Cornell University Press: Ithaca, New York, 1965, 427 pp.

11 Ibid., p. xi

12 Mohammad Ali, “Historiographical problems” in Sordjatomoko (ed.) *An Introduction to Indonesian Historiography*, Cornell University Press: Ithaca, New York, 1965, pp. 11 – 12.

kuat pengaruh orang barat. Kesedaran dan tradisi cintakan sejarah yang lebih menebal di kalangan pegawai Inggeris telah memelopori penubuhan dua persatuan itu lebih dua setengah dekad lebih awal daripada negeri-negeri Melayu.

First historical societies emerged in Malacca and Pinang because these territories have been under strong influence of the Western people. Historical consciousness and the tradition to love the history is more deeply inherent in the British colonial officials, so they created this two societies for two decades earlier than in other states of Malaysia.

Secularism, modernism, lack of proper system of historical education has led to the degradation of the historical consciousness of the nation and to the disregard to the local Malay Islamic tradition of history and historiography. Gradually, historiography began to turn itself from science to propaganda, to one of the methods of political manipulation. This decadence of historiography caused a degradation of the theory and philosophy of history, the spread of false concepts and misunderstanding of basic terms of history. Among main issues:

1. Misusing and wrong interpretation of some basic terms and definition;
 - Historiography vs historical literature
 - Primer sources vs secondary sources
 - Traditional vs modern historiography
2. Errors in periodization
 - Errors in general periodization
 - Errors in the periodization of Islamic history in the Malay world
3. Misconceptions and prejudices regarding Malay Muslim historiography
 - Malay historiography is just a literary source but it cannot be used as a historical source
 - Malay traditional historiography is just a body of historical literature
 - Regionalism in the studies of history and historiography

Just view examples taken from contemporary works of Malaysian and Indonesian historians:

About Malay Traditional Historiography:

... Kebenaran fakta, kesahihan riwayat, ketetapan dan pemilihan data sejarah, kebetulan tarikh dan kronologi yang sering menjadi syarat dan skema dalam penulisan sejarah hari ini, tidak timbul sama sekali. Malah pun tidak penting buat penulis. Yang perlu baginya, ialah bagaimana skema dalam komposisi sebuah hasil kesusas-

*teraan dapat dibentuk dan dirancang...*¹³ (...Reliability of the facts, the validity of history, assessment and selection of historical data, the coincidence of dates and chronology never was the main point of traditional Malay historians. They just pay attention to how to achieve the planned composition and proper schemes in their literary work,...)

*... Karya pensejarahan Melayu masih merupakan karya pensejarahan tradisi kerana mengandungi unsur-unsur kesusasteraan seperti dongeng dan legenda.*¹⁴ (Malay historical works represent the traditional historiography, because they contain elements of literature: tales and legends.)

Regarding *Hikayat Pahang*:

*Nama tokoh dan tempat dinyatakan juga dengan tepat. Pengolongannya pula mempunyai satu kronology yang teratur walaupun penggunaan tarikh-tarikh nampaknya tidaklah begitu ditekankan. Walaubagaimana pun, perkara ini tidaklah membolehkannya dinaggap sebagai pensejarahan moden... Pada hakikatnya ia masih lagi merupakan satu pensejarahan tradisi yang berasaskan pensejarahan Islam ...*¹⁵ (The names of people and toponyms have been given correctly. The whole text are based on proper chronology (but with less dates). But still we cannot accept this work as a modern historiography. Actually this chronicle still represents traditional historiography based on Islamic historiography)

Means traditional Islamic historiography (including Malay Muslim historical writing) contains proper names and toponyms as well as proper periodisation and liable facts. So what's wrong then with *traditional* historiography?

*Jelasnya Hikayat Raja Pasai, Sejarah Melayu dan beberapa lagi hasil pensejarahan Melayu yang lain tidak dapat dianggap sebagai penghasilan sejarah per se dan dalam erti kata sepenuhnya, seperti tanggapan dan pemahaman tentang sejarah yang terdapat pada hari ini. Ini menunjukkan tidak terdapatnya suatu garisan yang jelas antara sejarah, sastra dan moral atau etika.*¹⁶

Hikayat Raja Pasai, Sejarah Melayu and other works of Malay historiography can not be recognised as historical works in the modern sense because they have no clear distinction between history, literature, morals and ethics.

Actually all this elements are parts of any historical writing (from medieval time

13 Mohd Yusoff Hashim, *Pensejarahan Melayu. Kajian tentang tradisi sejarah Melayu Nusantara*, DBP:KL, 1992, p. 42

14 Muhd Yusuf Ibrahim, *Pensejarahan Melayu, 1800 - 1960*. DBP:KL, 1960, p. 10.

15 Ibid. P.13

16 Mohd Yusoff Hashim. Op.cit, p.39

till now), but each of them have their own function and role:

1. History - true records and inquiry; the main characteristics and the main target of the Malay historiography from the point of view of its content.
2. Literature - beauty of words and high style language - necessary requirement for the high level official historical writing. Main function - style, format and form of the work.
3. Ethics and morality - didactic element of the work. It based on the main concept of the history in Islam - to be a lesson for people, an edification for believers how to live a decent life, how to create a proper society\state and how after the Day of the Judgment return to the Creator and escape from the hell.

Regarding the matter of the proper classification and interpretation of the Muslim Historiography (including Malay Historical writing) weather this works are historical sources or just literary works, let us refer to one of the prominent Western historians R.Stephen Humphreys, the author of the number of fundamental works on the history and historiography of Islam, published by Princeton University, Oxford University and by many other well known scientific journals. Somehow i did not find any reference on him in the books regarding Malay historiography I have read for this presentation. Stephen Humphreys truly emphasized that *“we are not dealing with raw documents but with consciously shaped literary tradition and this tradition has constructed its body of historical “facts” according to its own aims and criteria, not ours. We might like to know about social stratification, urban demography, and the like, but the early Muslim historians were concerned with other things - political legitimacy, the nature of right government, whether the redemptive promise of Muhammad’s mission had been fulfilled or betrayed by the course of events. The names, actions, statements, and dates which would constitute the facts of Islamic history were determined within this framework, and we are compelled to make do with these”*⁷.

The issue of wrong classification of Malay Muslim historiography as a body of literature and disregard to the indigenous historical texts has been mentioned by many scholars: *History as a science has not been given much attention in Indonesia (let me add and in Malaysia as well). The training in history at the departments of literature of our universities has not yet developed sufficiently to create a “historical atmosphere”. Nor has it yet been possible firmly to establish and develop historical scholarship”*⁸. This statement belongs to Muhammad Ali, one of the presenter of National History Seminar (Jogjakarta, 1957), but the same problems are still here. In 2016 one of the prominent Malaysian historians stated: *“Dalam bentuk bertulisnya sejarah ialah satu cabang kesusasteraan”*

17 R. Stephen Humphreys, *Islamic History. A Framework for Inquiry*. Revised edition. Princeton University Press:Princeton, New jersey, 1991, p. 91.

18 Mohammad Ali, *Historiographical problems*, Op.cit. p. 5.

¹⁹(In written form history is a part of literature.).

Regarding errors in periodization:

Here is an example of the periodization of the Malay history (according to some Western-minded local historians):

- Ancient history
- Pre-colonial history
- Colonial history
- Post Colonial history or
- Pre-Modern period and Modern period

According to this periodization the watershed event of the national history of the Malays is the arrival of Western power and the colonization. There is no place at all for Islamic history and indigenous Malay Muslim states.

The same periodization included in School textbooks²⁰. But school version of the periodisation of the national history is even worse: there are no any information about early indigenous states and settlements in Southeast Asia such as Langkasuka, Funan, Srivijaya, Majapahit etc. There is no mention at all regarding Sultanate of Pasai and early Muslim States in North Sumatra. After the pre historical period authors just jump to the history of Malacca without any references to the early history of Islamization.

The reason is probably that the writers follow so called regional differentiation of the history (and historiography), based on the modern political world map and on modern political and administrative boundaries between countries. As a result the common historical and historiographical tradition is broken and is studied in fragments, without any common background. This theoretical and conceptual error has been reflected in incorrect use of contemporary toponyms (Malaysia, Indonesia, Singapore etc.) in context of ancient and/or medieval history. On the website of the Malaysian Historical Society we still can find the same periodisation based on regional differentiation of the history.

Another type of so called *brief* periodization of Malay Historiography (according Mohd Yusof Hashim):

1. Prehistory (Stone Age, Iron Age, Paleolithic, Mesolithic, Neolithic)
2. Period of Indian (Hindu\Buddha) Influence

19 Ahmat Adam, *Antara Sejarah dan Mitos. Sejarah Melayu dan Hang Tuah dalam Historiography Malaysia*, SIRD:PJ, 2016, p. 1.

20 See: Lee Sin Lian, Abdul Hakim Samuri, *Sejarah. Focus PT3. Tingkatan 1,2,3*, Penerbitan Pelangi Sdn., Bhd.:Bangi, 2015.

3. Period of Islamic influence
4. Period of Western and Eastern Influence (Portuguese, Dutch, British, Japanese)
5. Period after Independence

Here wrong concept of history put together elements of anthropology (so called pre-history, which is not relevant at all with the definition of the Malay and Historiography) and elements of cultural and political history without proper recognition of real watershed event in the Malay history and Historiography - The Islamization of the Malay world.

The importance of the proper conceptualization of the history and historiography has been emphasized by many specialists. "A philosophy on national history might provide a proper system of periodization which in turn can constitute a framework for the organization of the historical material according to both the teaching requirements and the function of history in the national educational system. Once such a national historical narrative was formulated it would be necessary to determine the way it should be taught in the school"²¹. but the brief review of the school textbooks unfortunately shows that since 1965 this problem has not been solved yet.

Conceptual errors lead to errors in the interpretation of the facts and wrong interpretation of history as a whole, especially in the field of the history of Islam in the Malay world. Among the most popular prejudice we can mention:

1. Malay civilization began from the time of Paleolithic Age.
2. Islam came to the Malay world from India (or Persia) around 13 - 15th century.
3. Indian (Persian or Arab) traders brought and disseminated Islam in the Malay-Indonesian Archipelago.
4. The Islamisation of the Malay world is an eclectic process and so called Malay Islamic tradition is an syncretic complex, mixture of pre-Islamic Malay and Hindu/Buddha customs and ideas with some elements Islamic culture and law.
5. The significant role in the spread of Islam played by Persian Shiites and the first mazhab spread here was Shi'ism, which later on have been replaced by Sunna Shafi'i Mazhab.
6. *Wahdat al-wujud* – is a Persian conception of the philosophy, and Hamzah Fansury was a Shi'a Muslim²².
7. The toponym Malacca originated from the name of Malaka tree (from sanscrit –

21 Mohammad Ali, *Historiographical Problems*, in: Sordjatmoko (ed.) *An Introduction to Indonesian Historiography*. Cornell University Press: Ithaca, New York, 1965, p. 4.

22 See: Majid Daneshgar, "The Study of Persian Shi'ism in the Malay-Indonesian world: A Review of literature from Nineteenth Century Onwards" in *Journal of Shi'a Islamic Studies*, vol.7, n.2, Spring 2014 pp. 191 – 229. The author – the fellow of Academy of Islamic Studies, UM Kuala Lumpur.

Amalaka). According to the Hindu tradition (from Vaishnawa Khanda, “Skanda Purana”) Amalaka tree was the first tree in the Universe and the place of residence of the gods Brahma, Vishnu and Shiva.

8. The fall of Malacca was just a matter of bad management, weakness of Malay soldiers and Malay weapon, and conflict between Malay and Indian Muslims²³.

What to Do? (Some Conclusions)

Malay historical studies and Malay Islamic historiography originated from brilliant Islamic intellectual tradition and have its own unique genres of historical writing and indigenous criteria of scientific objectivity, reliability, aesthetics, didacticism etc. Contemporary historical science and Historiography represented by many serious specialists such as: Teuku Iskandar, Hashim Musa, Khoo Kay Kim, Siti Hawa Haji Saleh, Nurdin Hussin, Mohd Yusoff Hashim, Jelani Harun, Mohd Taib Othman and many others. All of them have their own contribution to the national historical studies. But majority of them focus to their own field of study and pay less attention to the theoretical aspects of historiography and philosophy of history. And many conceptual matters mentioned above did not get the proper solution yet. Among them: the overreliance on the ideas of secularism, modernism, intellectual globalization etc. on one hand, and the underestimation of the need for decolonization of national history and historiography - on the other hand.

These Problems Could Be Solved by the Following Efforts:

1. To study carefully the whole body of the Malay historiography including native historiography as well as Western historical works.
2. To evaluate properly the native and colonial historiography and acknowledge its contributions and efforts.
3. To liberate the science of history and historiography from the influence of outdated ideas routed into the colonial past. (decolonization of historical knowledge)
4. To clarify the main concept and theoretical framework of the national history (proper conceptualization of the history) based on proper Islamic worldview
5. To develop the scientific methodology of the of historical research and historiography
6. To create the proper system of historical education

23 See: Lee Sin Lian, Abdul Hakim Samuri, *Sejarah. Focus PT3. Tingkatan 1,2,3*, Penerbitan Pelangi Sdn., Bhd.:Bangi, 2015, pp. 49 – 51.

An outstanding contribution to the process of decolonization of knowledge (particularly history and historiography) belongs to Prof. Syed Muhammad Naquib al-Attas. Among fundamental reasons of the downgrade of knowledge (and historical knowledge in particular) in the Muslim world (and in the Malay world as a part of it) Prof al-Attas mentioned the lost of abab, the spread of secularism and modernism among the Muslim scholars and the decline of proper Islamic education²⁴.

In his book *Historical fact and Fiction* (2011)²⁵ he clearly described and clarified the basic theoretical issues concerning the Malay Muslim historiography and main confusion regarding the history of Islam in the Malay-Indonesian Archipelago. Professor al-Attas not only theoretically formulated the concept of proper Islamic education, but also put it into practice by establishing several educational institutions. One of them – ISTAC – a unique scientific and educational center. Later ISTAC has been destroyed by ignorant people.

The group of Prof al-Attas students and colleagues from ISTAC (Prof Wan Mohd Nor Wan Daud, Prof Zainiy Othman, Prof Alparслан and many others) continue his effort to reconstruct the system of the fundamental Islamic education based on proper Islamic worldview. History and historiography is one of the significant elements of this worldview. It has been considered by Prof al-Attas as *fardu 'ain* for intellectuals.

The implementation of the proper Islamic worldview into the contemporary Muslim society (including Malaysia) is one of the main targets of CASIS – Centre of Advanced Studies on Islam Science and Civilization: *Casis is an institute that seeks to inculcate authentic Islamic knowledge and profound understanding of other historic civilizations and the contemporary world.*

24 See: S.M. Naquib al-Attas, *Islam and Secularism*, KL: ABIM, 1978; idem, *The Concept of Education in Islam*, KL: ABIM, 1980; idem, *Prolegomena to the Metaphysics of Islam: An exposition of the Fundamental Elements of the Worldview of Islam*, ISTAC:KL, 2001.

25 Idem, *Historical fat and Fiction*, KL: UTM, 2011.

MODERN PARADIGM, MUSLIMS AND POSSIBILITIES

Erdal Baykan¹

Abstract

Human beings want to know truths. They are thinking, acting and believer creature. Science, philosophy and religion are about human beings' existence. When human beings reject specific idea or belief, they may find themselves defending other idea or belief. However, science, philosophy and religion have conflicted relation between each other. Sometimes science (thought) loses its way or religion loses its way.

In this time, scientific activity has been increased, we can mention about a problem which is that human beings feel under the pressure in modern time. In other words, the progress of science and technology show us new perspectives which threat human beings' existence.

As a results, Science, philosophy and religion should be discussed which may cause that we can ask/find new questions about human beings' existence in modern time. In this context the necessity of correlation of new scientific and intellectual instruments with universal humanistic values will be searched in this study.

Foreword

In the recent centuries, science was accepted as the most optimal means of reaching the universality through experimental/methodological modes beyond any subjectivity, singularity, and historicity under the auspices of scientism, a type of ideology. It is clear that it is not; from the pre-modern times even before to contemporary age, the development stories of sciences prove that science is an intra-historical and culture and history dependent phenomenon like any other by-products of human beings. The history of science has taught us that human beings realize its scientific activities through scientific theories. Every theory claimed to discover the truth soon turned out to be wrong and was replaced by another theory based on same claims. All of these demonstrate that science is a byproduct of humans and cannot encompass all the truth and be adequate however it is competent like all human products (Baykan, 2002a, s. 381-386).

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Another point is that the dire conflicts that were between religion and science in the Western history. Scientific and philosophical endeavors in the West were bound to cement their anti-religionist position to keep their vitality intact. The conflict was comprised of a myriad of reasons that not in the interests of us as Muslims. Nevertheless, there have been a generalization contrary to the scientific approach and the problems of Western history were carried into other cultures such as ours. Whereas even the resurgence of scientific and philosophical debates in the medieval Islamic world was given birth some minor problems, it never caused a schism as happened in the West (Aydin, 1992, s. 263-270).

I

Supreme rationality appeared after Enlightenment was accompanied with reductionism. Quite a lot subjects were defined within this frame. The given rational method remained not only at the theoretical level but also adjusted the intellectual basis and legitimation of colonialism by segregating and degrading societies and nations as primitive-modern, savage-civilized beyond phenomena and events (Baykan, 2002a, s.381-386). Moreover, the reason why the modern man lost interest in God as reality is that the modern paradigm limited the meaning of truth just with the outer world. The retreat of modern man from the sources of meta-psychical knowledge, revelation and intellect paved the way for the confinement of him into this limited truth comprehension (Nasr, 1995, s. 201).

In the long run, the application of scientific methods in humanities allowed scientists to shed an immense light on the people of all ages and climates. However, the philosophical basis of modern science was of Cartesian character; it failed to attribute related to human nature. The dilemma of soul-body that was presented as non-reducible substances was explained in hermetic mode and contradicted to the deepness of human existence also remarked in Islamic philosophy repeatedly (Nasr, 1984, s. 23). The new scientific approach not only rejected the religion and explanations of religion over the universe but also acquired positions through which it evaluates, criticizes and judges the religion (Kutluer, 1985, s. 36-37).

Another important aspect regarding our subject is the emergence of a new guide to fill the vacuum after the collapse of Church's order and hegemony. No longer did the clergy determine what to do when people are solving the problems but intellectuals. It can be claimed that these secular guides-intellectuals- played a crucial role in shaping the modern world or even transformed the world into modern shape. These guides arguing that the problems society confronted can be solved solely with mind rejected the past experiences and knowledge labeling them as non-sense, non-usable and fallacy. The thing made them that powerful is the strength of the knowledge, the modern knowledge. Intellectuals did not interpret the things sent by God just as their predecessors, clergy, but acted the God in lieu of God (Arslan, 1993, s. 38).

It was a direct transition from nature which was governed by God and his angels to nature which were capable of organizing itself; from a nature reflect the divine wills and asserting God's magnificence to a sky mechanics merely illuminating the determinism of the natural laws (Abel, 2000, s. 97).

Modern science focused on a universe which was defined in conjunction with the reason in which the intellect of the 17th-century human mind was taken for granted as the criterion of the Truth. This mentality limits the Truth with the physical world and views the relation between human and nature from a perspective of a rational mindset which investigates the conclusions of senses and sense perceptions. Conventional sciences having relied on the language of symbolism which was based on the hierarchical structure of cosmos depend upon phenomenon, noumenon, and Intellect that penetrated to real nature of objects in addition to rational mind and senses which takes the similarities between the minor universe and grand universe into consideration (Nasr, 1989, s. 27).

II

Before the *Rupture*, the human was an intermediary between natural and divine in a world that God created orderly and proportionately with an end and hierarchy. The world order presented to the mind of a human is, first of all, a symbolic system revealed by God. In the final analysis, it can be viewed reasonable in rejecting the divinity of the Church but the advancement to refuse all the spiritual inspiration of the Truth and to erase the all upper values from the earth is the *disillusionment of mind*. At this point, the act of thinking was split into parts such as conscious-subconscious, logic and sense, soul and body, mind and heart that cannot be reducible to any other's degree. The main argument of Enlightenment based on the acceptance of this separation and the development of each part independent of each other. Hence, Enlightenment was considered deviation and secular consciousness status rather than a process (Baykan, 2002b, s. 201-216).

Industrialization along with the change emerged after the Enlightenment effected the perception and practice of religion while transforming and shaping the social life. This process was very decisive in the formation of perception of modern religion. The Islamic world was compelled to put in the endeavor of ontological and epistemological change demand due to coercive methods. Thus, the terms, religion, religious and religiosity was deemed to be redefined without any theoretical separation from politics, culture and economy (Baykan, 2003, s. 280-285). Muslim people remained silent against this unnatural process. The genuine reason for this silence is the exertion to stay within the prospects of their paradigms. Though, Muslim people were open to all kinds of scientific, productive and governmental change, and the demand for change doomed to fail due to the pressure and anti-religious policies that prompt more problems (İzzetbegoviç, 2010, s. 34-35). The process was accompanied by many challenges. The reactive

religion formed against modern and aggressive policies harmed the religious man and distorted his relations with the religion paradoxically. Because the universe of religious meaning was degraded to templates of modern discourse and the language of truth was replaced with ideological defense and consolidation. This prompted the reality that religion is not a power anymore to shape the meta-psychical, cosmological, rational and sentimental world while religiosity turned out to be being mere words and an inner world devoid of spiritual experiences. Furthermore, within the modern world which is more likely to tend positivist fiction, religious thought, attitude and behaviors feel itself obliged to devise new presentations, even more, bound to reshape its form with positivist trends. In this respect, it is possible to detect a positivist tendency penetrated into the content of modern religious discourse (Baykan, 2003, s. 280–285).

Whereas, religious man is the one who sees and live the phenomenal, moral and religious dimensions altogether. The dimension of religion is pervaded into the smallest part of his personality and as genuine as other dimensions in the eyes of pious man. The aspect of religion carries the person to a point at which one feels it an indispensable part of religious life to appreciate and live just because it was called moral by some persons (Aydın, 1992, s. 318). However, in modern times, either the value space produced by modern perception method or deviation in the relation with the sources block people from people realizing the truth.

It is important to reexamine the role of religion and religious people over the problems of an *Ummah* whom most are even devoid of providing basic need properly for a decent life. The religious discourse which was failed to present an acceptable answer to earn a decent except few political aspects must be replaced with a modern reading that produces answers to modern reflections of the problems (Baykan, 2003, s. 280–285).

Though there are fixed Islamic principles that set the relations between people; there is no fixed Islamic social, political and productional organization ever. This is the first and the most important result of Islam as an embracing order. Hence, Islam is in favor the world optimally set. Anything that makes the world better cannot be considered non-Islamic. Secondly, being open to nature equates with being open to science. There must be two prerequisites for being Islamic: being humanely and well-intended. The solution must bring the highest version of congruency between religious and scientific principles. Thirdly, Islam is the only chance to constitute a compromise over the terms modern paradigm has separated, religion and science, morality and politics, individual and social, spiritual and material (İzzetbegoviç, 2010, s. 47-49).

Conclusion

Finally, we have been talking about many problems through which modern paradigm was universalized, the influence of modern science expanded more than ever; it becomes common to talk about the crush of people by changes that was brought by the

scientific discoveries. In other words, in a new world formed by scientific and technological advancements, the threats towards nature, human and its existence are on the rise in parallel to given developments. Moreover, non-Western societies are not able to find a meaningful place to themselves and their values within the paradigm forged by hegemonic rationality. All Muslims must join the scientific march and take an active part to overcome problems. The scientific and technological advancements unfamiliar to Muslims will continue to support the inhumane and unnatural approach formed by science and technology alongside posing a threat to very existence of the Muslims. From another perspective, Muslims are only to create a correlation between new scientific values as well as intellectual tendencies and universal humanitarian values.

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PHILOSOPHICAL DECOLONIZATION: ON THE INTELLECTUAL GROUND/TERRITORY REQUIRED FOR THE ELIMINATION OF COLONIZATION

Muharrem Hafiz¹

Abstract

Any sort of colonial mentality strives to subjugate the "other" and dictate its rule on it. In this respect, the logic of bipolarity, lying in the basis of the relationship between the colonizer and the colonized, is a point in question that can be understood as domination of oneself upon the other. This presentation, in which we will argue for the notion that "the colonial movement begins primarily within the mentalities", will focus on the importance and the value that societies have to appreciate to the productivity and the creativity via Plato's concept of "khora" (territory/space). In the *Timaeus* Plato presents a perspective that defies all bipolar structures including his previous theory of ideas. A third kind (territory/space) added into the logic of dichotomies displaces the structures which dictates its own rules (logos) upon the "other" in a sense. Yet, the impossibility of reaching an absolute and definite verdict about the objects appeared in the becoming world results from the uncertain and unattainable nature of territory/space (khora in Plato) enclosing the becoming as a whole. In other words, the contact between the binaries without a third kind will inevitably lead to the logic of domination in which one dictates its own law and will always get control of the other. In this presentation, 'the unattainableness of territory' will be ontologically emphasized and the possibility of philosophical decolonization will be discussed via the concepts of creativity, productivity and the awareness of the territory necessary for the elimination of the colonization.

Keywords: decolonization, philosophical decolonization, territory, Plato, *Timaeus*, khora

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Introduction

In this study, the notion of “philosophical decolonization” will be used in the context of that a nation protects its values on intellectual ground and removing the obstacles before occupying its land by “other” external forces in the light of notions such as awareness, creativity and productiveness especially on the mental base. It will be mentioned that Plato’s last theory of space/third kind (*khora*) stated between *logos* and *mitos* or reason and the senses through the *Timaeus* in order to defend that bipolarity rationale underlying the criticism is significantly effective to come to light the “colonization mentality”. The only condition to displace colonization where “one” dictates own rules to the “other” is that bipolarity is abolished and the required land to arise territory/space which is between them or something is discovered. To achieve that, it will be referred to “*khora*” suggested as third kind by Plato in the dialogue of *Timaeus*.

In this dialogue Plato refers to spatial origin that everything has occurred and has formed in its own. In the *Timaeus* Plato adds the third kind (territory/space) to dual difference between ideas and senses. We think that possibility of decolonization is “awareness of this territory” on the philosophical ground, which is the individual, communal creativity and productiveness. Therefore, we need to scrutiny the term “*khora*” which is in Plato’s *Timaeus* as a third kind.

Plato’s *Timaeus* and His “*Khora*”

Plato’s *Timaeus* starts with a third kind attached to the duality: “*One, two three*”. In this way, the third kind attached to the all dualities such as ideas-senses, being-becoming, knowledge-opinion, visible-invisible, I-other, *logos-mitos* etc. has been involved in first sentence of the dialogue. This kind (*khora*), attached to Platonic dual structure but taking someone to limits of cognition unprecedentedly, has a nature defying such as all mentalities which makes sense of life with this dictate logic in the history of philosophy. At the heart of the dialogue, Plato enounces that the prior dichotomic distinction such as being-becoming or mind-senses needs to be added a new one.

This passage in which the third kind is started to be discussed gives us some clues as to that Plato will reconsider the structure of universe as the logic of dichotomy. However we must state that the dialogue, as we mentioned above, refers to this kind as of its first sentence. In a sense, the dialogue makes us feel secret and veiled traces of this kind (space), in the prior theory of ideas propounded in the *Republic*. For instance, in beginning part where Socrates summarizes “prior conversation”, effect of “forgetting” is seen; not effect of “theory of remembrance (*anamnesis*)” which describes relation between the soul/reason (*nous*) and senses (*aisthesis*). Therefore, in relation between Socrates’ previous conversation and the present one, traces of other kind show itself, but they are in secret and veiled form. It is also meaningful that Socrates starts with a question like “where is the fourth of those who were yesterday my guests and invited me here *today*?”

(*Timaeus*, 17a). This mentions that we can trace secret and veiled marks of *khora* which is attached to distinction in the middle of the work, initially announcing that this kind, which will constitute main matter of the dialogue, is related to a space, land and ground holding contrast such as yesterday-today or invitation-acceptance.²

It is profoundly important that Plato presents us the position of this kind by means of “scientific/cosmologic” matter which is the previous one of discussion. Because, the verdict of such as “*that is ...*” about something means that someone says of another one as a constant verdict about that object. Thus, someone who passes this verdict needs to reveal this foundation or underling territory/ground. Nevertheless, as far as Plato’s concerned, the elements are not ‘this’ foundation/underlying thing, because of their structures relating to world which subjects to transformation. The passage in which Plato presents seeking stand and ground via *khora*, from this aspect, can be reviewed in terms of demanding to query the systems, ideologies or philosophers that pass fixed verdicts in fields such as philosophy, art, religion and theology etc. This presentation has been prepared to accept this invitation and demand. In other words, the problem about the fact that nations have to protect their territory/space on the intellectual surface contains connotations in the context of *khora*.

When it is considered that the reality of that philosophy is not an accomplished or ended “situation” and always necessitates an “action” and productivity, it has to be said that the logic of duality, which means that the “*one*” influences the “*other*” and dictates own rules to the “*other*”, is contrary to philosophy itself. As for this kind of bipolarity, it is established on such logic of dictation. Besides, it is seen that this kind -if we state this kind with a modern terms “*subject*”- added to dual contrast has not an object/a thing, that subject posits it against/in front of himself or has anything about which subject can give objective information. *Timaeus*’ argument, which bases on idea that everything existing has to be in existence in a space, reminds us spatial connotations of this kind. On the other hand the third kind (space) positioned between the paradigms and the senses cannot be showed as “a phenomenal object”. However every existing thing has to be in existence in a space. These two arguments together coerce us to accept a third kind which is *inevitable uncertainty in-between* constant mind objects and sense objects depending on changing. Nevertheless, this space cannot be showed. Plato’s third kind (*khora*) corresponded with notions such as matter, space, extension, soul, medium, mirror and void in history of philosophy, has a nature which contains every possibility, but does not disclose itself. This kind attached to distinction with its character requests re-assessing and positioning of Plato’s own ontology of bipolarity as well.

As far as *Timaeus* is concerned, the main problem is not dual distinction between ideas and senses or mind and phenomenon, a third one has been attached to the dis-

2 Muharrem Hafiz, *Khora: Platon’un Üçüncü Türü ve Felsefe Tarihindeki Yorumları*, DM Kitap, İstanbul, 2016, p. 10.

inction. Besides, on the one hand this kind attached to the distinction conceals and withdraws itself, on the other it has also a paradoxical structure which provides to apprehend the two kinds. Because of this necessarily uncertainty of this kind, we see that all theories as to creation of the universe and its changing/transformation have been explained with possible explanation. In other words, contrary to the logic of duality/dichotomy, it is made all contrasts be possible by being related with uncertain obligation of this kind via the third kind (*khora*). Hence, in the dialogue, Plato's all prior theories about the creation of the universe will be repositioned as possible explanations as to that is absolute and stable. Because, Plato does not think that a certain and stable scientific explanation as to the universe can be produced owing to nature structure of this kind. The procedural way that Timaeus follows is "approaching to the most reasonable and possible conclusion" (*eikotes logos: Timaeus*, 28a) owing to uncertainty of the third kind which is among dualities. Therefore, in every field such as philosophy, science, art or theology, keeping relation with this territory/space alive is inevitable so as to unearth productivity, creativity and keep them alive.

Before Plato makes Timaeus give speech as to this kind, he mentions the "arkhe" problem which is one of the most important in the history of philosophy.³ He queries whether elements such as water, air, fire and earth which are expressed as basic base by former nature philosophers seeking constant and the first principle of universe; are truly able to be a base and a ground, or not. At first, Plato examines what the thing enabling us to say "It is that" about something is. In other words, what is *this thing* providing us to make inferences like "that is it" or "x is y" by indicating sense objects? What kind of thing is it? At this juncture, we see that Plato conveys the discussion to the elemental changing. If everything depends on changing, how can that these elements, which can be positioned as a base and foundation of phenomenal world, are out of the procedure of changing? In other words, can the thing itself, enabling us to pass constant and exact judgments like "x is y" to objects by indicating them, be experienced? If it can, that thing needs to depend on changing. In this case, it cannot be *this* base or foundation.

It is profoundly important that Plato presents the argument of third kind (*khora*) over the previous "scientific/cosmologic" issue/the problem of elements defended by Thales, Anaximenes, Heraklitus and Empedocles. The verdict of "that is..." about something means that someone dictates a constant verdict about that object into the other.⁴ However this person who states the verdict has to reveal this foundation. According to Plato, elements are not that foundation, because they are related to the world of being liable to continuous change. Therefore the passage in which Plato presents seeking

3 Francis M. Cornford, *Plato's Cosmology: The Timaeus of Plato*, Hackett Publishing Company, Cambridge, 1935, p. 45; A.E. Taylor, *A Commentary on Plato's Timaeus*, Clarendon Press, Oxford, 1928, p. 88.

4 Dana R. Miller, *The Third Kind in Plato's Timaeus*, Vandenhoeck and Ruprecht, Göttingen, 2003, p. 11.

stand and ground via *khora* (space/territory) from this aspect can be reviewed in terms of demanding to question the systems, ideologies and philosophers that pass fixed verdicts in fields such as philosophy, art, religion and theology.

When it is understood as the holder and base which is necessary for something to arise, it is possible to correlate the receptacle/*khora* with Descartes' '*cogito*', Spinoza's '*Causa Sui*', Leibniz's '*monads*', Kant's '*transcendental subject*', Wittgenstein's '*logical extension*' or Einstein's '*absolute space*'. The main issue we are interested in is related to philosophers who take Plato's *Timaeus* and its third kind, and adapt these to their views. In addition, we must say that when used in the context of foundation, ground or territory, *khora* includes a lot of connotations related to basis of many systems and structures as mentioned above. Furthermore, *Timaeus* cannot be regarded as pure cosmogony/cosmology text by logic of (modern) scientific dualist awareness. Because with this aspect of view, something is either "that (*myth/religious*)" or "that (*logos/science*)": Both cannot be simultaneously the same thing. Whereas, Plato's *khora* provides us a link between two kinds (soul and senses) and provides us ground on which "one" can be seen as "other". In order to prove that total and comprehensive perspective in the *Timaeus*, Plato states a new gathering kind eliminating the logic of opposition by using the concept "receptacle" (*hypodochē*) in the first speech and the concept of "*khora*" in the second.

Timaeus makes the distinction given below at the very beginning of his speech (28a):

1. Always is *Being* and has no *Becoming*
2. Always is *Becoming* and never is *Being*

According to *Timaeus*, the first one is apprehensible by thought with the aid of reasoning, since it is ever uniformly existent; whereas the other is an object of opinion with the aid of unreasoning sensation, since it becomes and perishes and is never really existent. In this distinction while regarding the "one in itself" with a conceptual vision is a cognition belonging to being, multi-sensory realm is subject to change and motion. In continuation of the passage the conversation is stopped to be directed with another kind and the subjects handled by reason are revised and discussed again. (48e). Up to here the conversation is based on the dual-distinction between the being and becoming, but the conversation is reshaped with a new kind after here.⁵

The new beginning of the dialogue also reflects the otherness (*eteron*) which did not take place in the first distinction. In the first conversation, the distinction between being and becoming was made but the ground was not included in it. More precisely, since nothing can be comprehended between the two without the third kind in this dis-

5 John Sallis, *Chorology: On the Beginning in Plato's Timaeus*, Indiana University Press, Indiana, 1999, p. 48.

inction, the third was left hidden and covered. Therefore this beginning should not start with a dual-distinction between being and becoming. The necessity of beginning stated in the end of the passage and the realization of this beginning in a more restraint and moderate discourse different from the previous stems from the structure of the third kind. At the beginning of the dialogue; Socrates' withdraw of the yesterday's speech and at this part of the dialogue Timaeus' withdraw of the previous distinction (28a) refers to a point of view that any sort of search for the absolute truth cannot obtain it as a whole.

In the next stage Timaeus includes the third kind to the previous dual-distinction:

We must, however, in beginning our fresh account of the Universe make more distinctions than we did before; for whereas then we distinguished two Forms, we must now declare another third kind. For our former exposition those two were sufficient, one of them being assumed as a Model Form, intelligible and ever uniformly existent and the second as the model's Copy, subject to becoming and visible. A third kind we did not at that time distinguish, considering that those two were sufficient; but now the argument seems to compel us to try to reveal by words a Form that is baffling and obscure. (*Timaeus*, 48e-49a).

The passage where the third kind is put forth with different metaphors and evidences (48e-53b) is rather difficult to understand due to Plato's handling the issue with a similar complexity besides the ambiguity within the subject.⁶ Primarily, Plato develops a mythic discourse on this kind and offers related metaphors for the complexity in its nature and the difficulty with regard to comprehending. The main of these metaphors are receptacle, gold and mother. However we will focus on the word "khora" here which also bears meanings of territory, country and homeland.

***Khora*, Territory and Philosophical Decolonization in the Context of the Unattainability of the Territory**

We come across that the word "*khora*", bearing the meanings of country, homeland, land, territory, terrain, village etc. is used in different dialogues such as; *The Republic* (373d 7, 388a 2, 414d 6, 423b 6, 495c 9, 516b 6), *Parmenides* (138c 6, 249a 1, 149a 1), *Theaitetos* (153e 1, 180e 4, 181c 6), *Sofist* (254a 9) and *Philebus* (24d 2) with different content.⁷

To give a few example of them, Socrates makes the explanation below in his dialogue the *Republic* in which he starts to build the ideal city: Assuming that people will go beyond the boundaries of the city and be drawn to an infinite greed of possession

6 Keimpe Algra, *Concepts of Space in Greek Thought*, E.J. Brill, New York, 1995, s. 76; Guthrie, *A History of Greek Philosophy*, vol. 5, s. 241.

7 Anne Freire Ashbaugh, *Plato's Theory of Explanation: A Study of the Cosmological Account in the Timaeus*, State University of New York Press, New York, 1988, p. 103.

with the growing of the society and the increase of its needs over time after pointing out the intact/robust stage of the city and the society:

And the territory, I presume, that was then sufficient to feed the then population, from being adequate will become too small. Is that so or not?" "It is." "Then we shall have to cut out a cantle² of our neighbor's land if we are to have enough for pasture and ploughing, and they in turn of ours if they too abandon themselves to the unlimited acquisition of wealth, disregarding the limit set by our necessary wants (*Republic*, 373d 7).

We see that the word "*khora*" in this passage is used with a meaning of "country" or "homeland". The word "*khora*" we come across in another part of this dialogue (414d 6) is the closest use in terms of meaning to the content of the *Timaeus*. Plato, in this passage likens the "*khora*" to a mother nurturing and raising her child as in the *Timaeus*. Additionally, adoption of a method of persuasion and convincing instead of a definite and obvious use in discourse reminds the measured language of *Timaeus*. In this part of the dialogue, Socrates mentions of a noble lie that could persuade and convince both the head of the state and the citizens as follows:

I hardly know how to find the audacity or the words to speak and undertake to persuade first the rulers themselves and the soldiers and then the rest of the city, that in good sooth¹ all our training and educating of them were things that they imagined and that happened to them as it were in a dream; but that in reality at that time they were down within the earth being molded and fostered themselves while their weapons and the rest of their equipment were being fashioned. And when they were quite finished the territory (*khora*) as being their mother delivered them, and now as if their land were their mother and their nurse they ought to take thought for her and defend her against any attack and regard the other citizens as their brothers and children of the self-same territory (*Republic*, 414d-e).

Another passage in the *Republic* (423b 6) focuses on the issues of the city's land border (*khora*) to be determined in a reasonable manner. According to Socrates, the city can expand to an extent of not losing its integrity, but should it expand large enough to disrupt its unity that is a matter to be prevented. In this case the borders of the state should be determined as a restricted whole between the above-mentioned two. Furthermore there are similarities between another use of "*khora*" in the *Republic* (495c 9) and the discourse of *Timaeus*. In this passage, it is emphasized that the philosopher should not isolate himself from the society and the city and not leave his house/land (*khora*) alone and uncared where order is disrupted.

In the *Timaeus* (19a 5), Socrates reminds his statement about the necessity that the guardians and the rulers mentioned in the previous dialogue to be sent to the space (*khora*) they are worthy of, while concluding the summary of the dialogue (the *Repub-*

lic) made the previous day. This recall by Socrates in the *Timaeus* corresponds to the third use of *khora* (414d-415c) in *the Republic* as pointed out above. However as it can be remembered, at the very beginning of the dialogue while expressing the qualifications of the ideal state Socrates could not remember all and forgot many parts of the dialogue of the previous day (like the “theory of ideas”) summarized it incomplete. Whereas here, Socrates’ statement from previous speech about the necessity that “the philosopher should make a claim to this land (*khora*) where the images arise” in a way ensuring the transition between the mortal and the immortal is not forgotten. *Timaeus* reminds his reader that the real disaster will take place with the forgetting of this transition in the story of Atlantis just after this passage. So to say, Plato at this point makes a striking determination. Theories change and get forgotten, however the presence of the transition between the opposites (ferry/bridge) (*khora*) should be always noted.⁸

The Place of *Khora* in the *Timaeus*

In the next stage of the *Timaeus* includes the third kind in the distinction as in the previous partitioning (receptacle: 48e 3-49a 6) in which the third kind is included in the metaphysical distinction. However inclusion here, as we will see shortly, is performed in accordance with a different purpose than before. As the passage where the third kind is included as receptacle continues through a metaphorical discourse over gold, mother, foster-mother, matrix, impress, smell etc. but this passage where the third kind is included as *khora* is supported with a reasoning (*logos*). Therefore, Plato has not developed an only and unchangeable discourse about receptacle/*khora* (space/territory) in terms of contact with the objects of reason and becoming. Should this kind to be regarded as a border between the two, he has tried to put forward the discourse about the internal basis of this border “receptacle” via *mitos* and the discourse about the external basis of this border “*khora*” via *logos*. So now we witness the re-distinction of these three kinds with a different style of discourse:

This being so, we must agree that one kind is the self-identical form (*eidōs*), ungenerated and indestructible, neither receiving into itself any other from any quarter nor itself passing anywhither into another, invisible and in all ways imperceptible by sense, it being the object which it is the province of reason to contemplate; and a second kind is that which is named after the former and similar thereto, an object perceptible by sense, generated, ever carried about, becoming in a place and out of it again perishing, apprehensible by opinion with the aid of sensation (*aisthēsis*); and a third kind is ever-existing place, which admits not of destruction, and provides place (*topos*) for all things that have birth, itself being apprehensible by a kind of bastard reasoning (*logismos nothos*) by the aid of non-sensation, barely

8 Hafiz, *Khora ve Felsefe*, p. 291.

an object of belief; for when we regard this we dimly dream and affirm that it is somehow necessary that all that exists should exist in some spot (*edra*) and occupying some space (*khora*), and that that which is neither on earth nor anywhere in the heaven is nothing (52a 1-b 8).

This passage, indicating that everything should be in a space however this space itself cannot be shown by senses, is probably the most difficult to understand, complex and enigmatic section of the dialogue. This kind here is explored through place/space different from the passage where the receptacle is included in the distinction (48e).

We can show these three kinds in a schema as follows:

<u>Kind I</u>	<u>Kind II</u>	<u>Kind III</u>
always is	always comes to be	receptacle/ <i>khora</i>
never comes to be	never is	receives coming to-be
apprehended by reason	apprehended by sensation	difficult and obscure
uncaused	caused	wandering cause
paradigm	The image of paradigm	that in which coming to-be ⁹

Finally, the passage in which it is stated that *khora* can only be perceived as an object of faith with a mixed reasoning (*logismo notho*), should be understood as undecidability about it. In other words *khora* can only be comprehended with a dream-like awareness. This reflects the understanding that the truth as a whole cannot be comprehended as an object or human cannot see himself as a being, put across the truth, speculating it because along with *khora*. However human is *within* the truth with his whole being ever after. When viewed from this perspective, dream or imagination (*phantasia*) corresponds to a state of purgatory (*araf* in Turkish which also means the middle-point) between death and immortality. Timaeus reveals the relationship between the dream and the imagination at the end of the *khora*-passage as follows:

So because of all these and other kindred notions, we are unable also on waking up to distinguish clearly the unsleeping and truly subsisting substance, owing to our dreamy condition, or to state the truth—how that it belongs to a copy—seeing that it has not for its own even that substance for which it came into being, but fleets ever as a phantom of something else—to come into existence *in* some other thing, clinging to existence as best it may, on pain of being nothing at all; whereas to the aid of the really existent there comes the accurately true argument, that so

9 Miller, *The Third Kind in Plato's Timaeus*, p. 47.

long as one thing is one thing, and another something different, neither of the two will ever come to exist in the other so that the same thing becomes simultaneously both one and two (52b 9-d 4).

The state of purgatory between the soul/reason and the senses or knowledge and opinion, can be understood as the mediator role of *khora* remaining the same in one aspect and dependent on the other. This kind, comprehended through a deceptive reasoning since its legitimacy cannot be detected in a complete and precise way, in fact, cannot be determined in the relationship between the father and the child with reference to neither it is one and the same as a whole nor multiple as a whole. Then “as long as ‘one’ remains as one thing and the ‘other’ remains as another since one cannot emerge at the other, at the same time neither can it be one object nor two” (*Timaeus*, 52d) the necessity of a space between the two should be accepted in terms: Our relation with this form and its self and the comprehension of the world of becoming. In other words, the relationship of *one* (self, being, reason, knowledge, the first kind etc.) with the other (other, becoming, senses, opinion, the second kind etc.) requires a third kind which we observed in the passages that it is tried to be based over the idea of space, territory or ground. Besides how dreams see something as itself, *khora*, making the duality of being possible through an image, reflects in an ambiguous manner but compulsory form that the being is cognizable in one way and not in another. Therefore the two kinds are repositioned through the third one and exclusionary structure of the bipolar (*dya-de*) logic is negated.

Conclusion

In this presentation, we analyzed the concept of “philosophical decolonization” through the concept of “*khora*” in the *Timaeus* of Plato. What we claim is that without a third kind the relationship between the polar binaries is inevitable to result in a logic of domination (*logos*). In other words “colonization” that is a constant domination of one on the other and dictation of its own rule. However states and nations should stand up for and protect their philosophical territory as their concrete and real lands and borders. They also should reveal new ideas and approaches on scientific/artistic/ theological (religious) subjects with the power of the imagination. Such an attitude will be the biggest obstacle in front of the colonization by other nations. In this sense, philosophical decolonization can be evaluated in terms of the endless mobility of the philosophical thought throughout the history and search for new principles after grounding in order to ground that too. We believe that the logic of domination in which one dictates its own law on the other with a logic of duality can be avoided with a quest requiring continuous breaks and through the undeterminable and undecidable nature of this *in-between* kind/territory or ground. In conclusion, the only ultimate condition in order to end or prevent the colonization descended on the nations is to designate the philosophical decolonization (productivity and creativity) as the only principle by owning the territory

inherent (immanent) in genetic and traditional codes of the society itself.

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THE PSYCHOLOGICAL CRISIS AND THE ROOT CAUSE DESTRUCTIVE TO LEADERSHIP: A CASE STUDY OF MODERN SECULAR-HUMANISTIC WORLDVIEW AND ITS CONSEQUENCES ON LEADERSHIP BEHAVIOR

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Introduction

The duty of leadership is to construct human life on the basis of Divine Will which should be actualized by man in according to certain pattern revealed to him by God. It also should be in consonance with the way God governs and establishes cosmological order of the universe. This is the verdict of the al-Qur'an when Allah says,

He answered: "O my people! What do you think? If (it be true that) I am taking my stand on a clear evidence from my sustainer, who has vouchsafed me goodly sustenance (as a gift) from Himself (how could I speak to you otherwise than I do? And yet I have no desire to do, out of opposition to you, what I am asking you to do. I desire no more than to send things to rights in so far as it lies within my power: but the achievement of my aim depends on God alone. In him have I placed my trust and unto Him do I always turn.¹

This sort of conformance is a manifestation of man's obedience to God and the fulfilment of his role as vicegerent of God on earth. It implies the existence of harmony between the effort of man as a moral agent and the extraneous factor through Divine grace. The extent to which man is successful in achieving this is the criterion of *falah*.

Therefore, the primary philosophical question about ethics in leadership can be stated as revolving around the essential element of what is known as justice and injustice, good or bad, right or wrong, true or false. The answer ultimately rests upon the recognition of what constitutes a right and true action in leadership. This is the case because man is capable of wickedness by following the urge of the lower self. It should be made subordinated to the urge of the higher self until each of the two conflicting factors becomes balance and can bring about justice in the self.

Accordingly, the notion of ethics relating to leadership behaviour is very important to be properly understood because it has the potential to serve as the unifying framework for understanding ethical framework and practice in public and private organizational

¹ Al-Qur'an, *Hud* (11):88

contexts. These considerations must receive more attention because the true conceptualization and institutionalization of ethics is necessary for any leadership as a basis for true and proper judgment and for inculcating and maintaining the right climate in any organization. How the organizational leader goes about planning, organizing, and controlling the behaviour of individuals and groups in his organization reflect the system of ethics he possesses. His ethical behaviour pervasive from the time organizational missions, goals, and objectives are selected to the time progress and performances toward those ends are evaluated. These views should not be regarded as frivolous and placed at the fringe of leadership field. Unfortunately, leadership of most modern organizations is quite preoccupied with questions of effectiveness and efficiency which could essentially overwhelm the proper considerations of ethics.

In Islam, there is no separation between ethics and truth because the basis for reformulating a broad framework of the notion of ethics is the worldview of Islam which reflects the principle of *al-Tawhid* together with the principle of *'aqidah*, *'amal* that follow that principle, the *'ibadah* system, and the principle of *iman* and its *rukun* that have been perfected from the very beginning. The worldview of Islam also reflects a real and true body of knowledge. Through the worldview, we are made to recognize and acknowledge undeniable truth and reality that cannot be obliterated because of its permanency; excluding all possibilities of falsehood. Moral dynamism in leadership can't be achieved until all the systems that deemed to fit the worldview of Islam can be harmonized based upon the experience of gaining and realizing the reality and truth.

Leadership practice cannot be construed as good in an absolute sense through rational justification or by keeping religion out of ethics but rather it is based on Divine Revelation. Reason by itself is insufficient to deduce the ethical principles. Even the concept of the median between two opposite extremes which is at times is referred to as the 'Golden Mean' and forming the basis for the virtuous conduct in Islam, must be guided by the Revelation, aided by reason and experience as the case may be.

Psychological and Ethical Crisis

For Muslim leaders of any field, the proper comprehension of ethics requires recognition and acknowledgement of reality and truth through the unified system of the worldview of Islam, which integrates reason and experience with other higher orders in the transcendental levels of human consciousness². In the present day, some individu-

2 The elements of Islamic metaphysics are clearly being elaborated by Syed Muhammad Naquib al-Attas in his work, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995) pp. 1 – 39. According to Wan Mohd Nor Wan Daud, it is by accepting the possibility and the validity of this higher level of experience or intuition that many other kinds of knowledge are vouchsafed such as the knowledge of revelation, of

als have failed in conceptualizing and institutionalizing right values as the basis for ethical judgment and in inculcating and maintaining ethical climate in an organization. Its interpretation is constructed merely to suit and satisfy the ever-changing interests and considerations serving the pragmatic ends of current political, economic, and technological development. With their minds preoccupied with the secular-pragmatic system inherited from Western colonialism, their cynical response is that religion is not practical enough to be concretized in the form of a socio-economic-political model. Their tendency is to evaluate almost everything from the aspect of economic profitability as a measure of excellence.

Some of the emerging issues and psychological crisis among present leadership intensified with the rise of globalization accelerated by rapid advancement in communication technology.³ On one hand, globalization is the triggering event that drives higher performance with fewer resources and more innovative leadership approaches. On the other hand, it may have negative effects on our organization as it brings uncertainty and an increased risk of unethical and corrupted practices. In the latter case, many efforts need to be dispensed to understand the nature of these practices and to produce effective solution to the problem. As Lionel Jospin, the French Prime Minister stated that:

Globalization forces have released new energy across the planet. A leadership must have to react to these changes by showing solidarity, by co-coordinating their efforts and building an economic, political and social framework that binds them into common will to regulate those forces. If a leadership of certain organization don't get a grip on those forces, and at the same time, just allow them to be unleashed wildly, they will threaten and jeopardize our understanding of civilization or our values.⁴

These, in turn, represent the most significant extension of self-interest, imbued with Western-secular worldview centred primarily upon the primacy of materialistic and humanistic tendencies. In such a notion, the values being institutionalized apparently are unstable due to its evolutionary and changing nature, having always to response to numerous ideological, material, and fortuitous events. It arose and infused in

prophethood, of the human soul or self, and the spiritual beings such as the angels and Satan, as well as the creative processes of human intellect. See his article, "An Outline of the Educational Philosophy and Methodology of al-Attas", in *Journal of Islamic Research*, vol. 7, no. 1 (Winter 1993 – 94), pp. 35 – 72.

3 For further elaboration on this issue, see for example A. K. Sen, "Rational Fools: A Critique of the Behavioural Foundations of Economic Theory", *Philosophy and Public Affairs*, vol. 6 (1977), p. 317 – 344.

4 Quoted by Amer al-Roubie in his article, "The Global Age: An Application to Societal Change in Muslim Societies", in *Al-Shajarah*, vol. 3, no. 1 (1998), pp. 85 – 118. Refer to *The New Straits Times*, June 7, 1997.

our minds when the elements of desire and evil start to take control; alienating them from religious tradition, thus promoting superiority based on socio-economic status. Consequently, as Syed Muhammad Naquib al-Attas asserts:

Absolute values are denied and relative values affirmed; nothing can be certain, except the certainty that nothing can be certain.⁵

Morality and ethics cannot be meaningfully practiced and sustained in leadership when the ethical system underpinning it is divorced from religion. In reality, the highest level of ethical leadership cannot be achieved merely by legal means because many irresponsible acts are not in a form of violation of laws. In fact some unethical leadership practices committed are legally justifiable.⁶ Cases of frauds, corruption, bribery, embezzlement of public funds, and abuses of power and authority are so rampant despite the very well-articulated codes of administrative ethics. As admitted by Stephen R. Covey:

I believe that there are parts to human nature that cannot be reached by either legislation or education, but require the power of God to deal with. I believe that as human beings, we cannot perfect ourselves. To the degree to which we align ourselves with correct principles, divine endowments will be released within our nature in enabling us to fulfil the measure of our creation.⁷

This psychological crisis ingrained in our life when we allowed ourselves to be subjugated to the influences of sensate culture. The sensate culture bases its principle upon the testimony of the senses and logical inferences of the mental faculty in determining what is true and what is false. This principle being articulated and concretized in contemporary sciences which limit knowledge to only phenomena and sensational elements which is not enough to ensure someone to act beneficially and ethically. As a consequent, any leadership practice turned to the destruction of human values. This seems to give rise to “risk society” when people becoming more neurotic in a process of acquiring more knowledge⁸, even they feel more uncertain, ambiguous, unfulfilled, and having a problem of inversion or confusion of priorities because the assumptions

5 See Syed Muhammad Naquib al-Attas, “The Dewesternization of Knowledge”, in Jennifer M. Webb (ed.), *Powerful Ideas: Perspective on the Good Society* (Victoria: The Cranlana Programme, 2002), p. 231 – 240.

6 Wan Mohd Nor Wan Daud, “Accountability Enhancement: Some Religious and Educational Considerations”, in *Good Governance: Issues and Challenges* (Kuala Lumpur: National Institute of Public Administration (INTAN), 2000), p. 70. See also Ralph B. Kimbrough, *Ethics: A Course of Study for Educational Leaders* (Arlington: The American Association of School Administrators, 1985), p. 46.

7 Stephen R. Covey, *Principle-Centred Leadership* (London: Simon & Shuster, 1992), p.87.

8 Adapted with modification from *Wisdom and Management in the Knowledge Economy* by David Rooney, Bernard McKenna, and Peter Liesch (New York, London: Routledge, 2010), p. 3.

about the objective reality of man and the universe in the present knowledge structure are wrong.

In the modern epistemic structure, truth is just a matter of point of view, and all ethical and legal precepts are mere conventional, relative, and subject to continuous changes. The effect of ethical relativism is that it will banishes certainty, stability and truth which then manifest a moral, ontological, and epistemological malaise, for example, an environmental degradation, human destructive as the result of military intelligence, and a constant state of flux and crisis through corrupted business activities.

Through this structure, we are made to preoccupied on existent of an external world and cares mainly about the sensory values of wealth, health, bodily comfort, sensual pleasures, material success, technological inventions, and lust for power and fame which is utilitarian and hedonistic in its nature, a complete detachment from reality and truth. At the end, our responses to the current problems would be atomistic, disjointed, and lacking in ethical coherence.

For Muslim, it becomes necessary for them to ground and strengthen their religious and spiritual orientation of ethics among them in order to develop an unwavering standpoint with regard to Islam in order not to make them suffering a moral decadence which brings to a consequent of breach of religious trust. This kind of orientation should not be pursued due to political-socio-economic pressures but by a sincere sense of religious duty. The development of a strong ethical foundation among leaders will become considerably more difficult if the notion of ethics is being reduced merely to the physical and secular aspects. By sidelining religion from our ethical system, there will be confusion in the interpretation of certain fundamental values and norms. It would lead to numerous spiritual, moral, ethical, and socio-economic crises in the society that can be summarized into three kinds of crises:⁹

1. Crisis of religious understanding as a consequent of confusion of knowledge;
2. Crisis of orientation as a result of the loss of *adab*;
3. Crisis of authority brought about by the false leadership arises in all aspects of social and spiritual life.

The Real Attributes of Leadership

One of the most important duties for leaders in any organization is to inculcate and enhance good values so each of them could be a committed individual who is al-

9 For more elaboration on confusion and error in knowledge, the loss of *adab*, and false leadership, see Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum Muslimin* (Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam (ISTAC), 2001), para. 53, pp. 136 – 140; idem, *Islam and Secularism* (Kuala Lumpur: Islamic Youth Movement of Malaysia (ABIM), 1978), p. 100.

ways concerned with the welfare of their subordinates, and at the same time, prepare to transcend their narrow personal interests. They must be the virtuous and capable of withstanding the appetites of instincts. This is due to the reality that superiority could be attained only by acquiring virtues and good deeds. Their authority over others could be effectively exercised only so long as their own rational soul, first, succeeds in dominating their animal soul. Moral power generally will overcome all other powers, eventually.

A leader could be referred to as a shepherd, and leaders are invested by God with responsibility to watch over their flock, and they will be accountable to God for their own actions and for their behaviors towards their subordinates. They are like the central point of a circumference which describes a harmonious, perfect, and flawless line so long as its centre is fixed and immovable. In that case, they inevitably become the focal point of all attention because the prosperity or the decadence of an organization is proportional to their capacities or defects respectively.

However, by looking at the interminable moral and ethical dilemmas confronting present organizational leadership which are sometimes very perplexing and have given rise to the corrupt practices, leaders have to be made aware about the notion of pseudo-values embedded in their mind through a systematic conceptual scheme of modern management theories. Such a notion could bring certain behavioral patterns which are more apt to push them to gratify their appetites and satisfy their basest instincts. This is the result, as Syed Muhammad Naquib al-Attas has said, of the confusion and error in knowledge. The effect of this is the loss of adab which produces injustice in all aspects of religion, intellectual, and social lives. This give rise to unqualified and false leaders in all fields.

The people in the field of management and leadership behaviour must put their effort to verify the real and true nature of values within the framework of the worldview of Religion which encompasses both the spiritual and physical aspects of man. This verification could only be possible by challenging the notion of values in the modern secular management science.

At the same time, we also have to think about how to establish leadership qualities outlined as follows:

- a. Excellence in belief and morals, and untainted by major sin;
- b. Broad horizons of thought and refined thinking;
- c. Acquisition of proper knowledge and exercise of wise judgment;
- d. High level of awareness of ethical and professional matters, while at the same time, having the courage to act accordingly;
- e. Refusal to countenance fraud in any form;
- f. Never despair or pay attention to any obstacles and any personal predicaments but instead continue making strategic plans for the advancement of their cause

- to put the organization in order;
- g. Control of material interests or personal desires and inclinations;
 - h. Supportive to any suitable action and decision taken by proper authority in lower levels instead of undermining it; and
 - i. Expounding the truth and exposing any misdeed.

Secular-Humanistic Thought as the Root Vice to Leadership

In contemporary sciences, discussions regarding the notion of ethics and leadership are heavily influenced by the epistemological framework of secular-humanistic worldview. The ideology of religious pluralism, the rejection of absolute values, the denial of any religious superiority, the rejection of a particular category of men as guardians and interpreters of cosmic order, are inbuilt in secular-humanistic worldview. This being the case, the nature of ethics is rationalistic, pluralistic, pragmatic, utilitarian, liberal and evolutionary, relative, purely natural and segregated; arising from the instincts or from the simple sensible perceptions and experiences. Various dimensions of secular-humanistic worldview have dominated contemporary civilization at large and display temperamental resistance to ecclesiastical and political authority. Its movement represents an extensive change in art, literature and thought¹⁰. In describing how secular-humanistic worldview has reached its pinnacle and begun to reign supreme in the West, Syed Muhammad Naquib al-Attas observes:

From the 17th to the 19th centuries the European Enlightenment was related to, and indeed was a continuation of the Renaissance. This period was characterized by its zeal for the materialization and secularization of the ideal man in an ideal society. Naturalist philosophers wrote on natural law, natural religion, and stressed humanity, freedom, liberty, justice. Their ideas were turned to reality in America and served as the basic philosophy of Independence. If renaissance means 'to be born', then enlightenment refers to Western man's 'coming of age' from the state of infancy in which his reason had to depend on the aid of others, but which is now realized as matured and fully fledged to lead on its own.¹¹

The most fundamental element in secular-humanistic worldview is pragmatism, i.e. the humanist concept of man's freedom, rational autonomy and ability to vary and better the world; the recognition that ethics as well as knowledge is not necessarily all-encompassing, perfect and absolute. It is the recognition of the possibility, even inevitability, of evolutionary progress in all realms of human thought and action. Pragma-

10 Edward P. Chayney and F.C.S. Schiller, "Humanism", *The Encyclopedia of Social Sciences* (New York: The McMillan Company, 1932), vol. 7, pp. 537-43.

11 Syed Muhammad Naquib al-Attas, *Islam and Secularism*, p. 34.

tism as a dimension of humanism rejects all Divine guidance and any other metaphysical elements. Its concern is merely with *dunya* aspect rather than *akhirat* aspect, a sort of existentialism, which affirms that there is no other universe than the human universe. It declares that every truth and every action implies a human setting and human subjectivity,¹² a sort of declaration to free the mind and thought from the restrictions of ecclesiastical authority.

This is the view developed by the thinkers who deified human beings and based everything on the reasoning power. Duty to man has replaced duty to God. They have succeeded in reducing the meaning of reality to the external and sensible experience of man and thus, removed the concept of reality as a category pertaining to God. As al-Attas keenly observed:

The fundamental truths of religion are regarded, in such a scheme of things, as mere theories, or discarded altogether as futile illusions.¹³

Regardless of belief or disbelief in the existence of a Supreme Being or God, all humanists believe (or imply in practice) that such a Being does not intervene in history - far away, and uninterested in human affairs.¹⁴ To understand nature and the various physical and metaphysical phenomena and also in conducting this life, man is his own guide. He can and should exercise freedom in nature. Humanism asserts that man is free to project his life in this world in an autonomous way and he has the capacity to form his world, to vary and to improve it.¹⁵ Revelation is not a major source of ethical principles, not a basis for the formation of social, economic, politics and education, not as a guide for man to understand nature. Its anthropocentric view is "man is the measure of all things". Being the ontological ultimate, makes man the central object of interest.¹⁶ For Jean-Paul Sartre, the existentialist-humanist, man becomes an absolute for man.¹⁷

The concept of man as a self-centred creature not responsible to any authority beyond himself and having infinite power over the natural environment result in the aggression of man against himself and the world of nature on a scale which now threatens his own existence. Any orientation imbued by ethics interpreted through this humanistic framework conceives man as a complete master of his own self; possessing unlimited energy and power to do what he wills, used to quench his insatiable passions to the extent that it can reach a state of disequilibrium. In order to fulfil his increasing desires, he forgets the basic spiritual

12 See Abbagnano, *Humanism*, The Encyclopedia of Philosophy (reprint edition 1972), vol. 4, pp. 66-72.

13 Syed Muhammad Naquib al-Attas, *Islam and Secularism*, p. 130.

14 Chayney, *Humanism*, p. 538.

15 See Abbagnano, *Humanism*.

16 Chayney, *Humanism*, p. 540, 542

17 Webster's *Dictionary of Quotable Definitions*, 2nd. Edition, 1988, p. 267

principle of good and evil and his ultimate purpose of life. In this context, he does not have any other purpose except to live and flourish in a largely competitive relationship with everything else, including his fellowmen. He excludes the human soul in any discussion and in planning for any human development and progress. Religion is then given a utilitarian function. Hence, what remains to be discussed are the aspects of human development which are merely based on scientific, economic, and political considerations.¹⁸

Political, economic and social interests are no longer dominated by metaphysical and theological concerns. Naturalism as an element of humanism recognizes only the value of pleasure, i.e., this-worldly happiness. For Lorenzo Valla (1407-1457), “pleasure is the sole good for man” and “the sole end of human activities”. Along with the recognition of the value of pleasure, the achievement of happiness on this earth is a most important goal. Emphasis on the “civil functions” of religion de-emphasizes otherworldly concerns. Humanism rejects the idea that life in this world is merely a preparation for the life to come.¹⁹

Although the secular notion of ethics is directed towards the wellbeing of organization, it does not have direct relevance to the religious virtue, hence, devoid of spiritual significance as it pertains to only naturalistic and rational terms. Human values as understood in the modern sense are not sufficient to serve as the basis for the unity of humanity. To speak of the human values without consideration of the necessity of religious faith as the basis of action is in reality, ignoring the importance of individual’s complete harmonization with the will of God at the personal and communal levels. This attitude is essentially reduce man to mere animal and renders human development meaningless.

Accordingly, most studies on ethics limit their contents to just phenomena which are peculiar to a particular period and may change in another period. The source of rules for decency is the human community itself - the individuals who determine the degree and form of adherence to traditional norms may change and reform standards from time to time, not adhering to any fixed religious decree. The main reason behind the lack of certainty in their contents is the existence of doubt and inner tension within the worldview of the Western civilization with numerous conflicting philosophies, theories, doctrines, and seriously brought confusion to human life. Al-Attas cautions:

The enquiring spirit of Western culture and civilization originated with disenchantment towards religion as that civilization understands it. Religion in the sense we mean, as *din*, has never really taken root in Western civilization due to its excessive and misguided love of the world and secular life and of man and preoc-

18 Wan Mohd. Nor Wan Daud, *Some Basic Issues of Development in Malaysia, in Malaysian Development Experience: Changes and Challenges* (Kuala Lumpur: National Institute of Public Administration (INTAN), 1994), p. 857.

19 Chayney, *Humanism*, p. 540.

cupation with man's secular destiny. Its inquiring spirit is basically generated in a state of doubt and inner tension; the inner tension is the result of the clash of conflicting elements and opposing values in the sustained dualism, while the doubts maintain the state of inner tension. The state of inner tension in turn produces the insatiable desire to seek and to embark on a perpetual journey of discoveries.²⁰

Driven by curiosity and an innate desire to interpret ethics empirically and rationally, based on sensible facts and experiences, modern secular Western man suffered a deformation instead of reformation of basic values, especially, in the way he understands his roles in this world. This culminates in existential and psychological crisis. Focusing merely towards fulfilling selfish desires spurred by economic and personal interests, is a manifestation of total lack of wisdom. As they concentrate their efforts in perfecting the physical body and the needs of an organization, they become oblivious to the human spiritual development. Al-Attas notes concerning the ultimate value of man:

It is man's value as real man, as the dweller in his self's city, as citizen in his own microcosmic kingdom, as spirit, that is stressed, rather than his value as a physical entity measured in terms of the pragmatic or utilitarian sense of his usefulness to state and society and the world.²¹

As a consequence, the quality of life is meticulously measured through economic criteria as man's intrinsic values are defined by his ability to acquire material goods and preserve his physical environment. Despite the popular belief that only science and technology could ensure survival of human race, the world environment is deteriorating at a rate that is seriously threatening the world population. Many people, particularly in Asia and Africa, are underfed or starving in spite of the overwhelming quantity of food produced. The global leadership ability to resolve human conflicts – in comparison to their potential for destruction – is wanting. Most likely the rise of a new kind of economy, never before known, threatening to humanity, demanding rapid changes in work, life style, and habits, hurls large number of people. Accordingly, Wan Mohd Nor asserts that:

The materialization of consciousness that prevails must be stopped immediately and the emphasis on materialism should be placed in its proper and just perspective.²²

20 Syed Muhammad Naquib al-Attas, *Islam and Secularism*, p. 129.

21 Ibid, p. 141.

22 Wan Mohd Nor Wan Daud, *Some Basic Issues of Development In Malaysia*, p. 880. For an example of this phenomenon, consult his article, "Budaya Kerja Bersepadu", in *Kecemerlangan Pentadbiran: Dasar dan Amalan dalam Islam*, compiled by Shafie Mohd Salleh and Mohd. Afandi Hassan (Kuala Lumpur: Institut Tadbiran Awam Negara (INTAN), 1990), pp. 125 – 133.

Therefore, we must have the determination to go against these modern humanistic, liberal-rationalist-pluralistic tendencies. Upon further examination, in Islamic tradition, there are vast collections of major works done by the Muslim authoritative scholars that exhorts and makes believers duty-bound to defy humanism on all fronts and in every respect. Any form of thought and action deviating from the true Islamic teaching are considered delusions, errors and misguidance.

In failing to curb this current dominant of Western concept of ethics would result in the obstruction and destruction of the real and final goal of man.²³ It is imperative that we understand that this kind of notion is invented and developed by the philosophers and the philosopher-scientists of the West to fit their own notion of progress, development and civilization. Notions of ethics are in fact notions of knowledge of what are ultimately right or praiseworthy. They are not neutral in nature. As al-Attas asserts:

It seems to me important to emphasize that knowledge is not neutral, and can indeed be infused with a nature and content which masquerades as knowledge. Yet it is in fact, taken as a whole, not true knowledge, but its interpretation through the prism, as it were, the worldview, the intellectual vision and psychological perception of the civilization that now plays the key role in its formulation and dissemination. What is formulated and disseminated is knowledge infused with the character and personality of that civilization – knowledge presented and conveyed as knowledge in that guise so subtly fused together with the real so that the others take it unawares *in toto* to be the real knowledge *per se*.²⁴

Reflection and Some Suggestions

We could simply say that modern perception of ethics will have its negative implications in the way man leads his organization because the notions of ethics is reduced to mere material considerations relating to its interests and utilities in life. This notion, which based on secular-humanistic worldview, has shaped modern Western society and has significantly influenced the rest of the world. It consists of a number of entrenched ideas and values, among them, the view that man is a machine, life in society is a competitive struggle for existence, and economic growth is closely related to the belief in unlimited material progress. Therefore, we could observe that modern leadership outlook is shaped by a sense of competition, expansion, and domination. Moreover, in the

23 For a fruitful critical analysis of these basic issues that deserve consideration from the Muslim leadership, see Wan Mohd Nor Wan Daud, *Some Basic Issues of Development In Malaysia; idem, Pembangunan di Malaysia: Ke Arah Satu Pemahaman Baru yang Lebih Sempurna* (Kuala Lumpur: ISTAC, 2001); also Amer al-Roubaie, *The Global Age: An Application to Societal Change in Muslim Societies*.

24 Syed Muhammad Naquib al-Attas, *Islam and Secularism*, p. 127 – 8.

modern conception of ethics, reason is not just being separated from revelation, but the latter is being rejected as a means of knowledge. Therefore, it fails to give true knowledge of things and provide man with true direction and real purpose of life. From the previous discussion also, we can understand that the notion of modern ethics and leadership expresses the liberation of the individual human being from religious considerations as well as embeds values of desires and inclinations. Ethics are devoid of absolute and permanent spiritual elements as they are based solely on individual preferences. Man is deemed free to develop his will in accordance with his own desires, regardless of the moral and spiritual impacts and consequences. His aims and objective is to maximize personal satisfaction and to attain his perception of happiness. This is the view shared by John Locke, one of the most important thinkers propagating this thought:

Things are good or evil only in relation to pleasure or pain.....Happiness, in its full extent, is the utmost pleasure we are capable of.....The necessity of pursuing true happiness is the foundation of all liberty.²⁵

Although much amendments and refinement have been done, these ethics still retain and reflect their secular worldview. Consequently, the systems of ethics derived from this western secular outlook bring about tyrannical materialistic spirit and tendency resulting from the influence of the empirical mentality that has prevailed ever since the Industrial Revolution. Its prevalence was due firstly, to the intellectual spirit of doubt and confusion caused by the endless change and contradictions among the many school of thoughts. Secondly, due to the spirit of rebellion and anger against the church that stifled thoughts and subdued intellect hence inducing wrongdoings.²⁶

Undoubtedly, modern considerations on ethics lack religious basis that could nurture good leadership in its full reality and potentials. Such limited consideration which views leadership only from the materialistic perspective forces man to experience tragic struggle and misery in all forms. Let us imagine what would be the fate of an organization when its leaders are purely materialistic in their orientation? What kind of organization can we expect if mentality of the majority of organizational leaders lack the notion of religious ethics? The present state of affairs such as manipulation, exploitation and injustice will persist - perpetuating and preserving the fertile ground for various exploitive methods of acquiring wealth and power. Therefore, in one of the public opinion polls, it is individual fulfilment now ranks higher than that of the family. "Competitive individualism" is growing at the expense of "family solidarity".²⁷ Family structures are

25 John Locke, *Essay Concerning Human Understanding* (Chicago: Encyclopedia Britannica, 1952), bk. 2, chap. 20, p. 176.

26 See Syed Muhammad Naquib al-Attas, *Islam and Secularism*.

27 Bob Tyrell and Charlotte Cornish, "Beggars Your Neighbor", *Financial Times*, November 17, 1993, p. 14.

disintegrating worldwide.²⁸

These scenes are so common in an organization where ethical systems admit no ends except those that bring pleasure to one's own desire. In this kind of organization, mutual respect, real compassion, the spirit of brotherhood, as well as positive tendencies is not widespread. As in the European Dark Ages and as in now, there is no comprehensive and clear vision of how one can achieve a better and happy life.²⁹ This is a period when humans retrogressed politically, socially, and economically far below what they had attained. As the historian William Manchester observes:

After the extant fragments have been fitted together, the portrait which emerges is a *mélange* of incessant warfare, corruption, lawlessness, obsession with strange myths, and almost impenetrable mindlessness.³⁰

Therefore, for the Muslim especially, this issue must be studied in a manner that is inspired by the worldview of Islam which transforms the notion of ethics and leadership by putting man's propensities for pleasure in its proper place. With such a transformation, real leadership goals and standards would develop, and real meaning of excellence could be attained. In the ethical system of Islam, the individual is not considered as a mechanical tool in the social system. Rather, it gives to each – the individual and organization – their rights accordingly. Through this system, a person is able to evaluate all his actions based on the truth of Revelation. He will know that not everything dictated by personal interest is permissible. Therefore, the righteous leader is the one who, in his various capacities, moves by the guidance of Revelation, hence achieve the glorified success (*al-falah*) and real happiness (*al-sa'adah*).

The system of ethics in Islam reflects a realistic explanation of life. The understanding of life in its actuality will be the platform that prepares the way for the life in the next world in which man could experience happiness proportional to his efforts in this worldly life in attaining God's pleasure. According to religious notion of life, the nature of an organization is a reflection of an individual who become the constituent element of an organization. As such, the Islamic system of ethics establish a close link between personal motives and the path leading to the good in organizational practice in such a way as to make individuals believe that their personal interests and the real general interests of an organization are interrelated. This can be understood as a system of general truth which have the effect of transforming character when there are sincerely held and vividly apprehended.

28 Tamar Lewin, "Families in Upheaval Worldwide" in International Herald Tribune, May 31, 1995, p.1.

29 Susan Strange, "The Defective State", Daedalus, Spring 1995, p. 56.

30 William Manchester, *A World Lit Only by Fire: The Medieval Mind and the Renaissance* (Boston: Little, Brown, 1992), p. 3.

However, this form of transformation cannot be held with a secular view of life which views people as naturally not attentive to anything other than their present involvement in this world. This is contrary to the realistic explanation of life which Islam offers which broadens the horizon of a human being. It bestows on him more profound view of his motivations, interests and benefits. As Allah says in the Qur'an:

He who does right, it is for his right, and he who does wrong, it is against his soul.³¹

Allah also says:

That is because no thirst, hardship or hunger afflicts them on the path of God. They do not take any step that harms the disbelievers. And they do not gain anything from the enemy; but by virtue of that, a good deed is recorded for them. God does not lose the wages of the good. They do not spend anything, be that small or large, nor they do cross any valley; but it is recorded for them that that God will repay them the best of what they had done.³²

For the purpose of reconciling personal values with organizational values, Islam offers a specific moral education concerned with the spiritual nourishment of human beings and their emotional growth and moral sentiments. As mentioned earlier, there are in human nature capacities and dispositions for various inclinations. Some of these inclinations are of the material type, such as the desire for food, drink, sleep, and sex. Other such inclinations are of the spiritual type. These sprout and grow as a result of education, training, and commitment.

It is common for most people, if left to them, to be dominated by the material inclinations, while the spiritual inclinations and dispositions that are latent in the soul remain concealed. Only through a proper system of education and training, a number of noble emotions and sentiments can then develop, and man can begin to appreciate moral values that religion teaches him to respect, to defy of death for their sake, and to forsake their personal interests or benefits that stand in way of these moral values. This does not in any way implied that man's animal and carnal passion must be eliminated completely from the human nature. Rather, striving to acquire such values that bring complete fulfilment to the self. In that case, any professional training programme or any pre-service and in-service ethical courses must being based upon religious foundation in order to discipline the mind and the soul of a potential leader. The content and method of such courses should:

1. Rightly correspond with their increasingly important and critical positions in the organization;

31 Al-Qur'an, *al-Fussilat* (41): 46.

32 Al-Qur'an, *al-Tawbah*, 9:120 -21.

2. Include right methods of knowing and acting, and how to apply religious principles in a wise and moderate manner;
3. Involve contemplation, personal self-reflection, moral and spiritual exercises; as well as
4. Case studies of a historical, contemporary, and hypothetical nature.

It would really be a great tragedy for the individuals, the organisations and the nation if the training for manpower is merely limited to the managerial and technical orientations. For this regard, nurturing, maintaining and upgrading knowledge culture is indispensable, not only at the leadership level, but also at the level of each individual administrator so that they can behave and act according to the requirements of the right scheme of knowledge. Perhaps, this notion of rightness in both knowledge and action can guard them against all types of errors, not succumbing to the dictates of their lusts, and eliminating or avoiding any instances of improper conduct. This is what we could refer to as the 'heart of the good governance' which takes into account the attainment of the praiseworthy results, and abstains from what is blameworthy. Thus, organizational leadership not merely becomes ethically excellent but at the same time can maintain its professional standards of performance. The marks of professionalism are: ready to perform; and, proud to do an outstanding job, along with a sense of vocation, enthusiasm, and the special inspiration, all of which are generated from within. These are the attributes of qualified professionals, having the knowledge of things as they really are, know exactly what they should do or what they are doing, know their subjects thoroughly, and know that what they essentially have to have is trustworthiness.

Such elements must be properly integrated into the framework of an organization otherwise, leadership behaviour and corporate culture could not be totally positive. It must be done and based on a true understanding of the nature of man and this world and hereafter because ethics and morality issues are individually rooted, and therefore personalized. The ultimate aim is to attain real happiness in the next world. Certainly, only good leaders could provide the necessary environment and facilities as a means to achieve such an aim. According to Wan Mohd Nor:

It is for this reason that all literature on ethics, politics, and government written by great Muslim scholars and thinkers of the past begin with the conception of man and his soul.³³

At the same time, they must also took into consideration the emergence of inter-connecting influences which may spill over and affecting ideas, decision-making and value systems of any organization. A good result in the programme to resist against cor-

33 Wan Mohd Nor Wan Daud, "Some Basic Issues of Development in Malaysia", in *Malaysian Development Experience: Changes and Challenges* (Kuala Lumpur: National Institute of Public Administration (INTAN), 1994), p. 863.

rupted practices could be achieved if they understand how to overcome these influences which can be basically be broken down into three areas: the environment, the administration, and the public.

The environment includes the social system, the general public, the political system, the economic system, the legal system and the international system. They in fact constitute the foundation of the national integrity system. In this regard, the leadership have to take into account the asymmetries at the legal, administrative, cultural, economic and political level which inherently increase the risk of corruptive behaviour, for example the politicization of the administration, the negative example of corrupt politicians and the discretionary distribution of power in hands of certain individuals in the organization.

The administrative influences are derived from structures and processes, rules and regulations, working environment, and concepts and measures of ongoing administrative reform.

Finally, the public also could impose significant influences on the ethical standards of the organization through their cultural tendency and political ideology. In this regard, the good managerial conduct and the proper approach of organizational leadership are particularly important in order to accommodate these elements without jeopardizing the religious principles of ethics and morality. This could be done if a leader is able to attain a clear understanding of the processes of social change and looks at problems from all angles – psychological, spiritual, moral, social, and economic.

It can be summarized that the true system of ethics emphasizes the importance of giving a true explanation of the eternal life, not to make someone lose his interest in the present life, not for him to succumb to wrongdoing and opt for what is unjust, but to regulate himself by the proper moral criterion. At the same time, it also emphasizes the importance of moral education and training which produces within the human soul various emotions and sentiments that ensure the operation of the moral criteria by inspiration from our inner self. Thus, the spiritual comprehension of life and the moral education and training of the soul are the two important factors that address the crux of the psychological crisis.

A major point of this system is an individual is not considered the central principle in legislating and governing, whereas an organization is not the only entity to which someone must pay attention, and for whose sake it enacts its laws. Any system of ethics that goes along with the individual and his personal inclinations solely will expose an organization to the most intense dangers in the form of suppression, discrimination, or exploitation of others. At the same time, it must not confine itself to the purpose of protecting the interest of organization at large at the expense of the humanity. Therefore, the system of ethics in any organization must be comprehensive and unified by advocating the principles of leadership on the broadest scale based on religion which taken into consideration the physical well-being and spiritual happiness of man indi-

vidually and collectively. The principle of this spiritual-moral understanding shows the proper solution to the basic problem that underlies most of the leadership evils which manifested in the various forms of misconducts.

Conclusively, for the Muslim leaders, it is imperative for them to internalize the worldview of Islam because it provides the best opportunity for self-realization and for creating the proper realm of ethics. It is on this basis that they can have a profound structure of thought in order to analyse the basic needs of their organization in consonance with the spirit of Islam. They thus would be able to adopt the integral approach which look at man and his environment from all possible angles – biological, psychological, moral, sociological, metaphysical, and economic – and then evaluate the role of religion in creating morally autonomous individual and in establishing moral dynamism in the organization.

LEGAL PERSONS *VIS-À-VIS* AL-ATTAS'S CONCEPT OF ISLAMIC UNIVERSITY AS REFLECTION OF PERFECT MAN

Muhammad Ikhwan Azlan¹ & Mohd. Hilmi Ramli²

Abstract

In 1977, Professor Syed Muhammad Naquib al-Attas, defined for the first time the idea of Islamic University. The Islamic University, instead of reflecting the state, reflects the perfect man. This idea of an Islamic University is his solution to the most profound problem facing the Muslim Community, what he termed as the problem of knowledge, which he defines as not simply a problem of ignorance but the confusion and error in knowledge that stems from the loss of *adab*.

The Islamic University as a reflection of the perfect man (*al-Insān al-Kamīl*) provides us with profound insight into the nature of organisations in Islam in general. Modern organisations are largely manifested in the form of corporations, or legal persons, whose legality and existence is derived from the nation-state. It is known that legal persons do not reflect any concrete body. They are set afloat to roam free to take any form limited only by the nation-state's legal structure that forms the basis of their laws and subject to

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change. By highlighting the person as man, not just any man but the perfect man, whose ultimate source of emulation being the Prophet himself peace be upon him, serves not only as the real ethical grounding of such organisations, but also its ontological underpinning.

This study incorporates also al-Attas's thought on the concept of man (*in-sān*), knowledge (*'ilm*), education (*ta'dib*) and Islamic University; and the empirical testimonial of his refined contribution of the institutional building, from the IBKKM until the establishment of ISTAC. His thoughts serve as an insight into what Islamic University is and what it could be, which is a reconciliation between the intellectual-spiritual framework and the concept of legal person.

1. Introduction

In Islām the role of higher education learning plays a pivotal role in producing a man of *adab*. This assertion is not new; as a matter of fact it has been comprehended and manifested in the history of Muslim education at the individual as well as the institutional level, particularly as exemplified by the Prophet—who is the epitome of the higher education. However, because of the secularization,³ alien key concepts and terms, through language, permeated in the mind of the Muslims, the education in Islām has lost its meaning and purpose. Education has been reduced to physical training and merely for the worldly purposes.

When the assertion is made on the importance strategic of higher education,⁴ it does not intend to mean that the other levels of education, lower than the university, or maybe outside of the universities are irrelevant, on the contrary it is crucially important in the process of dissemination and education from the top level to the lower and public level. The learning and seeking for knowledge has been a fundamental requirement for the Muslims regardless of man or woman as prescribed in the al-Qur'ān and the Tradition of the Prophet. There are two fundamental principles in discussing about the concept of university in Islām; the legal and philosophical foundation.

Firstly the legal dimension concerns with the question of legal identity upon which the university in Islām is built. Unlike in the West, the university in the Medieval was built based on the concept of corporation; a group of people who form an entity distinct from the individuals. This later progresses and evolves into the corporatism of the university. Secondly, the spiritual, ethical and philosophical dimension, which has

3 See Syed Muhammad Naquib al-Attas in *Islām and Secularism* (KL: ISTAC, 1993)

4 See Syed Muhammad Naquib al-Attas, *Concept of Education in Islām* (KL: ISTAC, 1991); Wan Mohd Nor Wan Daud, "Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization and Decolonization", 44th UTM Inaugural Professorial Lecture, 26 June 2013, UTM, KL.

been expounded for the first time in the modern Islamic education by al-Attas concerns the concept of university, which reflects a perfect man (*al-insān al-kāmil*). These two aspects have not been discussed in a coherent framework previously.

2. A Brief History of Higher Education in Islām and the West

The university of today is not wholly new, but it has come a long way from the *madrasah* or academia for that matter created for an earlier age. Preliminary studies have showed that the genesis of Islamic university in the history was based on a small circle (*ḥalaqah*) in a mosque, and it evolved into a school (*madrasah*) which attached to a mosque and then a university (*jāmi'ah*). In the modern usage, the term *jāmi'a* to denote university is used for Islamic university. *Jāmi'a*, the root word is *jama'a* which means to bring together, to unite, which is equivalent to the meaning of the Latin word *universitas* in Western tradition.

At the beginning of the 20th century the term and the modern concept of Islamic university is a counter reaction of the emergence of modern Western university. The term *jāmi'a* for example, officially restricted to denote the modern university, was established on Western models.⁵ By that criterion, for example, the United Arab Republic in its Law no. 184 of 1958 does not list al-Azhar university as among the universities because al-Azhar does not full fill the requirements of a modern university as they perceived.⁶

The establishment of a university in Islamic countries was based also on nationalism. In Egypt for example, a group of intellectuals lead by Kāsim Amīn, who is known as liberal and admirer of Western ideas and philosophies, had propounded the al-jāmi'a al-miṣriyyā (the University of Egypt), which later known as to propagate the spirit of nationalism of Egyptian.⁷ Other Islamic universities in many Muslims countries were initially established based on the pure intention and purpose of Islamizing the modern knowledge. Unfortunately these universities because they are not profoundly based the real and genuine idea of Islamic university, came to resemble the way Western universities are operating—from the conceptual framework to the management—based on the secular worldview.

The contribution of the Arabs to education as a whole can be seen at the fact that the professors, are *not cogs in a wheel* nor were *nonentity in the social system*.⁸ Indeed, they had personality and standing different from the modern education system, which glorify buildings, equipment, textbooks, pedagogy, and the syllabus.

5 “Djāmi‘a”, *Encyclopedia of Islam*, New Edition, B. Lewis, Ch. Pellat and J. Schacht, xxx Vols., (Leiden: E. J. Brill, 1983), II:423.

6 Ibid.

7 Ibid.

8 Khalil A. Totah, *The Contribution of the Arabs to Education* (New York City: Columbia University, 1926), p. 98.

In the West the medieval term was used to denote the concept of university was *studium generale*. The *studium* indicating a school where there were organized facilities for study; *generale* referring neither to general or universal nature of the subjects taught nor the number of students involved, but to the ability of the school to gather a number of students.

The Newman's *Idea of University* has already showed the element of secularism by his statement that the university should be divorced from the research enterprise.⁹ As for him, if the object of knowledge were scientific and philosophical discovery, it must be taught outside of the university; or to research institutes that unaffiliated with universities. Newman is a Catholic, and later was made a cardinal. He advocated the establishment of a Roman Catholic university in Ireland, which later evolved into University College, Dublin, Ireland.

The secularization of Western universities has been deeply described by Halsey and Trow;¹⁰

The European universities were, in the Middle Ages, an organic part of religious rather than economic life and the subsequent growth of economic functions for them with the rise of industrialism is part of a broader process of secularization of learning which can be traced at least as far as far back as the fourteen century. In the fifteenth century the European universities-some seventy in all- 'constituted an intellectual commonwealth embodying the same ideal' and they were based on a common religion, language and culture.

He added further;

The schismatic effects of the Reformation and the rise of nationalisms undermined the foundations of university life in the following centuries, but when the universities began to respond to the scientific revolution and its effects in industry and government during the nineteenth century, a new period of expansion and prestige opened for them which led to the diversified modern secular systems of higher education.

The secularization of higher learning takes place by virtue of the incorporation of sciences into research and teaching. The idea of university in the West has gone further by claiming its existence is changing all the time; and it evolves as animals and plants. Eric Ashby has argued using this biological analogy that "Among communities of organisms, and among communities of universities, there are episodes of innovation and

9 See Jonathan R. Cole, *The Great American University* (New York: PublicAffairs, 2009), 17

10 A.H. Halsey & M. A. Trow

hybridization when new forms appear”.¹¹ This indicates that the relationship between the lecturer and the students is fragile and primarily based on the concept of utilitarianism. The impetus of this ideology is hugely indebted to Wilhelm von Humboldt, a German philosopher, who had inspired the whole world of learning in Europe.¹² Humboldt founded a university in Berlin dedicated to a fresh concept of humanism.

3. The Concept of Legal Person and University

3.1 The Concept of Legal Person and Its Origin

Legal person¹³ *vis-à-vis* natural person refers to a non-human entity that is treated as a person for limited legal purposes. The emergence of legal person, founded in the West, is a modern phenomena due to the establishment of modern state in the sixteenth century, and the state is the legitimate authority to give birth of a legal person. Historically no comparable concept and entity was developed.

Legal person is a legal capacity attributed to a non-human regarding a legal responsibility for limited legal purposes. The concept has been discussed and developed much earlier in the Western discourse as demonstrated in the history. The one aspect of legal person is a *corporation*¹⁴, which is defined as an association of people in a company constituted as an artificial ‘legal person’ quite separate and distinct from the people who may form its membership.¹⁵ It is distinguished by a number of characteristics that make it a more flexible instrument for large-scale economic activity, particularly for the purpose of raising large sums of capital investment.¹⁶

Chief among the features are:¹⁷ (i) limited liability, meaning the capital suppliers are not subject to losses greater than the amount of their investment; (ii) transferability of shares, whereby rights in the enterprise may be transferred readily from one investor

11 Eric Ashby, *Adapting Universities to a Technological Society* (San Francisco, Washington and London: Jossey-Bass, 1974), p. 1

12 Ibid.

13 It is also known as *artificial person or juristic person*. Refer K.J. Aiyar, *Judicial Dictionary* [A Complete Law Lexicon], 12th Edition, (Allahabad, India: The Law Book Company (P) Ltd, 1998), s.v. “legal person”; A Concise Dictionary of Law, 2nd Edition, (Petaling Jaya: Penerbit Fajar Bakti & Oxford University Press, 1991), s.v. “juristic person”; Black’s Law Dictionary, 6th Edition, (St. Paul Minn: West Publishing Co., 1990), s.v. “artificial person”

14 For the sake of discussion, the term “corporation” will be interchangeably used as “company”. The biological influence has been inserted in the concept of corporation, which it has been claimed as one of the species of legal person. See Aiyar, *Judicial*, 742

15 Hano Johannsen and Page G. Terry, *International Dictionary of Management* (Kogan Page, UK, 1990), 4th. Edition, p. 72

16 See “Corporation”, *The New Encyclopedia Britannica*, (Chicago, 1985) Vol. 3, 15th Edition, pp. 646-647

17 Ibid.,

to another without reconstituting the organization under law; (iii) juridical personality, meaning the corporation itself as a fictive “person” has legal standing and may thus sue and be sued, may take contracts, and may hold property in a common name; and (iv) indefinite duration, whereby the life of the corporation may extend beyond the participation of any incorporators.

Western scholars have argued on the revolutionary influence of the legal person. Henry Wade Rogers, a law professor, has said that an honor of recognition should be credited to the Roman civilization due to their latest achievement of mankind on the invention of the corporation as an instrument of government and of trade.¹⁸ Toby Huff, a historian of the philosophy of science has claimed not only it has impacted the business landscape, furthermore it has been the heart of revolution in the field of sciences that is now experienced in the West its super advancement and innovation in an infinite journey.¹⁹ He also claimed that through this legal entity the science enterprise in the West has tremendously developed and the reason the science enterprise in the Muslim world is undeveloped is due to the non-existent of the concept of corporation.

3.2 Legal Person as a Mathematical Construct

Since the end of the nineteenth century, progress in mathematics has increasingly taken a character of deep abstraction and logical rigor. While this has its roots in Euclid’s book of *Elements*,²⁰ which presented geometry as an axiomatic system, the full-awareness of things mathematical are to be represented as such came much later. In the early 20th century, formalism, a school in the philosophy of mathematics founded by David Hilbert, claimed that all mathematics are nothing more than a formal system, which is a more refined version of an axiomatic systems. This view has been challenged. But its influence went far beyond the mathematical circles into other sciences as well as the disciplines formerly known as the humanities.

What has all these got to do with legal persons? As discussed above, legal persons are not real persons of flesh and blood. They are constructs. They exist only in so far as the laws which acknowledge their existence are enforced. These laws are based on certain principles that underpin the basic structure of a modern nation-state, which often is its constitution. In essence, the constitution is a set of principles by which all other laws in the state are derived. It defines the basic components or bodies or institutions

18 Henry Wade Rogers, *Corporation*, Yale Law Journal, March 1902, Vol. XI, No. 5. It is an Inaugural Address delivered November 1, 1901, by him as a Professor of Corporations and Equity in the Law School of Yale University. The speech is in conjunction with the Yale University bicentennial.

19 Toby. E. Huff, *The Rise of Early Modern Science*, (Cambridge University Press, Cambridge, 2003), pp. 133-146.

20 Euclid, *Elements* ().

within the nation-state and its fundamental functions and privileges. They came into being by what is termed as the *social contract*, a mutual agreement between the citizen and the state to mark the line by which the “state of nature ends”. All other institutions or bodies that are formed within this state must have a legal basis. In other words, they must be ‘defined’ within the constraints of the legal system it belongs to. This is akin to the way an abstract mathematical object is defined within the axiomatic or formal system in which it belongs.

Philip J. Davis, one of the authors of the celebrated work *The Mathematical Experience*²¹ argued for a more “public” philosophy of mathematics to replace the traditional “private” philosophies which tend to highlight their platonist aspect where there is an ideal mathematician producing all the mathematical results. In his 1988 article, *Applied Mathematics as Social Contract*, he argued that mathematization is a social convention by which the mathematicians agreed upon a certain type of systematization or organization to achieve an agreed upon, consciously or otherwise, goal. Mathematization, he says, is

“the work of man, constructed according to human will, even if operating under a guidance which may be termed divine or logical or experimental according to one’s philosophic predilection.”²²

In other words, mathematics seen through this perspective ceases to be an absolute objective truth, but something that is constructed to achieve a certain end. The construction would be dependent on what end one is trying to achieve. Michael Polanyi in discussing objectivity defines it as “agreed subjectivity,” which means that objectivity is still a product of the mind. It is not something that came from outside the mind, although information obtained from outside do influence one’s aims and goals, thus one’s objectivity.

The same can be said of legal persons. Legal persons are not real persons existing outwardly. It originates from a certain legal structure that has been agreed upon that results in the acknowledgement of the existence of the entity so named. Just as abstract mathematical objects later on influences how one perceives reality manifesting itself as scientific theories, legal persons manifest itself in the form of corporate organizations that is acknowledged to exist as if it is a person. As a person, it could buy, sell, own, loan, being loaned, bought, sold, grow, and it could also go bankrupt and sued, all happening within the set legal framework akin to the formal or axiomatic system in mathematics. Just as the manipulation of scientific theories produce technologies and the use of

21 The book he co-authored with Professor Reuben Hersh is considered one of the classics of modern mathematics.

22 Philip J. Davis, “Applied Mathematics as Social Contract,” *Mathematics Magazine* 61:3 (1988), 142.

technologies influence scientific theorizing, the manipulation of legal persons produce the socioeconomic political movements that in turn influence the way people live and perceive their life and livelihood which could influence back the agreed legal structure or superstructure.

Thus, it could be seen here the close resemblance between legal persons and mathematical objects. Mathematical objects, in relation to reality, act as a model, a representation of reality, a map or a reflection of reality, the reality usually being the physical phenomena when this refers to scientific theories. The legal person, then, is a representation or a reflection of a real person as far as the word 'person' refers to real person.

3.3 The Origins of Modern University as a Legal Person

The emergence of a modern state and the Acts in the Constitution of the modern states has legalized the establishment of modern university. States are now the sole authority to approve the establishment of universities, which in the past the education and institutional learning centre did not require an approval from the state to be established. The modern states have redefined the philosophy of education and learning institutions as well as the purpose of it.

The implication of it can be observed from the purpose of the universities which are established by the states they are primarily designed its courses to prepare a man that be able to contribute the knowledge and skill to the country, no longer to the development of spiritual and ethical of man. Modern technical and professional courses that somehow prepared the states for war were offered.²³

The secular spirit of no abiding vital centre and no permanent underlying principle establishing its final purpose, as observed by al-Attas, has been the everlasting dilemma for the Western universities. The quagmire is expressed on their concern about the idea and scope of a university—who should receive a university education, what form of should that education take, what balance should be struck between specialism and generalism, between a liberal and vocational education, between teaching and research—which raised many fundamental and perennial issues.²⁴

The education and learning institution during the time of Nizām al-Mulk became institutionalized and was becoming a state function, supported and controlled by it.²⁵ However the nature of the education and learning institutions of Nizām al-Mulk were

23 Djāmi'a, II:425-427

24 See F.S.L Lyins, "The Idea of University: Newman to Robbins", *Universities, Society, and the Future*, ed. Nicholas Phiilpson (Edinburgh: Edinburgh University Press, 1983). This book is originally a conference among the notable professors, scholars in the West held in 1983 in conjunction with the 400th anniversary of the University of Edinburgh.

25 Khalil A. Totah, *The Contribution of the Arabs to Education* (New York City: Columbia University, 1926), p. 21.

not based on the idea of legal person as understood today.

The corporate existence has been recognized in the history of Western universities since the 14th century.²⁶ Its origin can also be traced based on the works of Cobban and Rashdall. Cobban argued the word “university” has nothing to do with the commonly understood universality of learning, and it is only by accident because of the Latin term universities that it gained its nomenclature.²⁷ The term *universitas* then later was used widely as a general concept in the 12th, 13th and 14th centuries to denote any kind of aggregate or body of persons with common interests and independent legal status.²⁸ Rashdall has further argued that the collection of medieval documents did reveal the fact that the word “university” means a merely a number, a plurality, an aggregate of persons.²⁹

When a letter was addressed to the body of persons, the *universitas vestra* was used simply means “the whole of you”. In technical sense it means a legal corporation or juristic person.³⁰ From here it can be deduced that the term university in the West that derived its origin from the Latin *universitas* is a social construction that possessed a juristic personality; and the concept of it has nothing to do with the learning and teaching of a universal knowledge as popularly ascribed.

According to Rashdall, the term *universitas* has been through social changes during the 12th century, the word was applied to corporations either of masters or of students and the word was extended to be applied to other corporations like the guilds and the municipalities of towns.³¹ It is then argued by Rashdall that term was generally used in the Middle Ages distinctly of the scholastic body whether of teachers or scholars, not referring to the place in which the body where it was established.

From here it can be established that the legal aspect of university in Islām and the West were different in their establishment, where Islām was based on the progress of *halaqah*, *madrasah* and *jami'ah* that all these were centralized to the individual and religious attainment; while in the West the university was based on the idea of corporation. Later, the Islamic university has echoed the legal concept of university in light of the emergence of modern Islamic countries by establishing it under the concept of legal person as provided by the constitution of the states. However also, it indicates the declining of spiritual, ethical and philosophical of Islamic university primarily because

26 Universities”, The Encyclopedia Britannica, 13th Edition, xx Vols., (London & New York: The Encyclopedia Britannica Company, 1926), 27: 748 cff.

27 See A.B Cobban, *The Medieval Universities: Their Development and Organization* (London: Methuen, 1975), p. 22.

28 Ibid

29 Hastings Rashdall, *The Universities of Europe in the Middle Ages*, ed. F. M. Powicke and A. B. Emden (Oxford: Oxford University Press, 1936; 1893), p.3.

30 Ibid.,

31 Ibid., 5.

of the secularization permeated in the education that see education is a physical and worldly affairs only, no longer an individual and spiritual attainment.

3.4 Mathematization as a Tool that Facilitates Secularization as a Philosophical Program

Secularization as a philosophical program was first articulated by Professor al-Attas in his celebrated work, *Islām and Secularism* to describe a systematic and open process of relativization in the form of secular relativism. In such process,

“man himself is ever engaged actively in the process, so that in each generation man sets forth a philosophical program projecting a worldview officially adopted by the state even if that worldview should be in the form of secular relativism.”³²

Secularization itself, which is defined as,

“the deliverance of man “first from religious and then from metaphysical control over his reason and his language,”³³

whose component includes,

“the disenchantment of nature, the desacralization of politics, and the deconsecration of values,”³⁴

leading to an attitude towards values that

“demands an awareness on the part of secular man of the relativity of his own views and beliefs.”³⁵

Because of this,

“he must live with the realization that the rules and ethical codes of conduct which guide his own life will change with the times...”³⁶

This relativity of views and beliefs does not stop to matters relating to ethics and morality, for what one holds as good would eventually influence what one holds as true. What used to be firmly established either by religious authority or some set of doctrines or well thought out principles are continually being unraveled and challenged. In the

32 S. M. N. al-Attas, *Islām and Secularism* (Kuala Lumpur: ISTAC, 1993), 47.

33 Ibid., 17.

34 Ibid., 18. See also Harvey Cox *The Secular City* and Max Weber ...

35 Ibid.

36 Ibid., 18-19.

case of Middle Age Europe, what historically belongs to the domain of the church is later to be subjected to relentless scrutiny by lesser subjects. But what could have replaced the old authoritative structure? Who could have replaced the authorities of old such as Aristotle, Ptolemy, and the church when it comes to knowledge and truth of man and his world?

This is where the “scientific revolution” sets in motion. When Galileo stated in no uncertain terms that mathematics is the language by which the universe speaks, he was initiating a civilizational movement that profoundly change the course of history in Europe, no the entire world. Mathematics is the set of basic *a priori* principles or propositions derived from such principles that became the standard barer of clarity and certitude. Mathematical principles for a time became the set of doctrines in which necessity, clarity and permanence is attributed to. From Descartes, Leibniz, Newton to Kant, mathematical nomenclature became staple in philosophical discourses, until the eventual crisis erupted from within mathematics itself, the question lurking in the shadows of logical rigor, the question of the foundations of mathematics. As non-euclidean geometry was discovered, or as we realize later, invented, and as Gödel’s Incompleteness Theorems surfaced, mathematics as fixed and permanent principles was also unraveled. Since the scientific revolution in the 17th century, a relentless process of mathematization takes place. Since then it has played the role of a very potent agent of secularization, leveling all truth claims that came its way into a level playing field of its formal structures, until eventually even mathematics itself is subjected to its own scrutiny and we found that by itself alone it could not be completely substantiated.

In the mathematization of natural sciences, the four Aristotelian causes, i.e. formal, material, efficient, and final causes, are reduced to only formal cause. The qualitative aspect of phenomena is reduced to its quantitative aspect, thus rendering natural phenomena becoming no more than mathematical relations between one mathematical model to another. To a mind too accustomed to such thought processes with the conviction that such body of knowledge represents the most reliable if not the only reliable knowledge, nature is disenchanted from any spiritual meanings.

In the mathematization of the human sciences, being influenced by the success of the natural sciences being mathematized, renders social phenomena being studied as a systematic mathematical construction and statistical analysis based on data obtained from quantified aspects of a human being and living.³⁷ Compared to the natural sciences the secularization effect in the mathematization of the human sciences is more powerful. Judgments in some of the more pertinent disciplines such as economics and sociology are used to inform policy makers in making judgments in the formulation and enforcements of policies and laws, for instance. Social engineering not only becomes possible, it becomes a characteristic in exercising political will. Nation states become

37 See Nicholas Rescher, *The Limits of Science*

possible and enforceable of which basis is the social contract. This social contract became concretized in the form of legal documents, often referred to as the constitution, that preset and define axiomatically the fundamental principles that form the state, often based on predominant narrative that is accepted as reflecting the socio-historical realities. Conglomeration of people, agencies, institutions, and other entities are defined in relation to the state and each other with their respective rights and responsibilities. Sets of legal procedures and bureaucracies gradually developed and established. Technological progress facilitates this process further. As mechanical systems gradually evolved into digital and computerized systems the reign of quantity became strengthened, not to say that the mechanical paradigm is not quantitative already. Digital systems in the form of computers are mathematical machines serving as potent tools for human endeavors but at the same time turned to define and influence the endeavors back. All these are very much in resemblance of an axiomatic system, a mathematical formalism that pervades the sciences since the late 19th century.

An axiomatic system is a system of deductions from well-defined first principles via clear and fixed logical structure. The first principles or the axioms are self-evident truths. However, questions about the foundations of mathematics as axiomatic systems have rendered even the axioms became arbitrary so long as the logical consistency of the system is maintained. Thus, an axiomatic system is a constructed system that is formulated to a certain fixed goal. Different goals give rise to different axiomatic systems to be constructed. When this axiomatic system is translated into the idea of a nation state, the same questions are asked. What is the basis for the fundamental principles that form the social contract or the constitution? Are they self-evident? Some may deem certain ethical principles of justice and freedom as self-evident, but a lot of the convictions of old have been unraveled in the unfolding of modern history. Historical relativism leads to ethical relativism. Despite one's personal convictions, a functioning liberal democratic state would entertain the possibility of change even in the fundamental principles that form the basis of the state if it is done legitimately through laws and procedures that are in currency. In and of itself, the state may not be seen as the preserver of values and principles, but if such values and principles are deemed important and fundamental to human being, the people should be the ones to lobby their fellow citizens to stand up in conviction of its maintenance. So is political will follow such pattern. If the system is built upon principles and deductive methodologies that are not permanent, then meaning which is the recognition of the place of a thing within the system becomes impossible and ever shifting. Humanity itself, or rather some select people, will have to decide and define for others whatever value patterns could fit one's interests and goals. This is how deconsecration of values and desacralization of politics take place.

What we are interested to explore here is the fact that legal person is part of such system; in fact it is a very important part. The unstable ground for the foundation of ethics permeates even the institutional aspect of modern life and they are by definition a legal person. What could be the basis of ethics for such artificial being? To explain this,

we shall turn our attention to al-Attas's conception of Islamic University and explain its relevance to the issue at hand.

4. Al-Attas's Conception of Islamic University

4.1 Education as *Ta'dīb*

In the First World Conference in Muslim Education held in Makkah in 1977, Professor al-Attas outlined for the first time the Islamic concept of education that is rooted in the Islamic intellectual and religious tradition. He then elaborated further this idea in the Second World Conference held in Islamabad in 1980 which later published as a book entitled "The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education." In this book, an outline of an Islamic university is also included, which similar formulations can be found in a much earlier in his inaugural professorial lecture delivered in Malay entitled *Islam dalam Sejarah dan Kebudayaan Melayu* or "Islam in Malay History and Culture."

Since then until this day, Professor al-Attas has consistently propogate and defend the Arabic word *Ta'dīb* (from the root word *adab*) to mean "education" in contrary to the more widely used word *Tarbiyyah*. His persistence is not mere polemical in nature, but reflects his unwavering consistency in presenting and embodying an overall conceptual framework that reflects the worldview of Islam in its totality. This itself is *adab*, that is putting things in its rightful places rendering all things in the condition of justice and harmony. It implies knowledge of the proper places of things, which is *hikmah*. The essential crisis of the Muslims then and still today is, to him, the loss of this *adab*, which is the loss of discipline of the mind, body and soul, that enables man to put things in its rightful places.

In explaining his conception of Islamic education as *Ta'dīb*, he demonstrates a scientific research program rooted in the methodologies of *Tafsīr* and *Ta'wīl* that is a direct consequence of the scientific nature of the Arabic language as a language that reflects ontology and thus reality. The loss of *adab* mentioned earlier also entails the loss of scientific discipline as such. Since science is a definition of reality, i.e. statements and propositions in the most precise and systematic manner that is able to encapsulate and convey meaning in utmost precision reflecting all aspects of reality, the practice and inculcation of this scientific attitude and discipline can happen in the place where *Ta'dīb* happens. Part of this endeavor includes the process of defining and clarifying the rightful meanings of the key terms that represents the fundamental elements constituting the worldview of Islam as established in a dynamically stable manner in the Islamic intellectual and religious tradition. These key terms include the concept of religion (*dīn*), the concept of man (*insān*), the concept of knowledge ('ilm and ma'rifah), the concept of wisdom (*hikmah*), the concept of justice ('*adl*), the concept of right action ('*amal* as

adab), and the concept of university (*kulliyah-jāmi'ah*).³⁸

In what follows, we shall focus on only three of these, i.e. the concept of man, knowledge, and the university, and our discussion will only be limited to those pertaining to the relation between Islamic university and legal person.

4.2 Man (*Insān*) and Knowledge (*Ilm* and *Ma'rifah*)

Discussions pertaining to the nature of man and knowledge can be found extensively in the all of Professor al-Attas's works particularly in *Islām and the Philosophy of Science, The Nature of Man and the Psychology of the Human Soul* inter alia which are part of his compendium *Prolegomena to the Metaphysics of Islām*; as well as in his most recent work *On Justice and the Nature of Man*. In *Islam and the Philosophy of Science*, he mentioned that

knowledge is limitless because the objects of knowledge are without limit. But there is a limit of truth in every object of knowledge, so that the pursuit of true knowledge is not an endless search. Were its quest to be without end, then it would be impossible to attain to knowledge in the span of time to which there is a beginning and an end, and it would render knowledge itself to be meaningless. Knowledge of the truth about the world of empirical things can indeed be achieved and increased through inquiry made by generations of mankind. But true knowledge has an immediate bearing on the individual man as it pertains to his identity and destiny, and he cannot afford to suspend his judgment concerning its truth as it is not meant to be something that can be discovered eventually by future generations.³⁹

The above succinctly captures in summary the essential relation between man and knowledge with respect to man's pursuit of it. While acknowledging the validity of many of the modern sciences in uncovering ever more aspects of physical reality many of which enables him to achieve great technological feat, his quest for the knowledge of his self and identity remain the major of not the only driving force of quest. Failure in this would entail moral and existential crises, even tragedy.

The way modern universities seem to deal with this is to categorize knowledge broadly into two separate compartments: one that is objective in nature such as the natural and social sciences; the other is subjective in nature like those that belongs to the humanities such as literature, philosophy, religious studies and the like. Despite elaborate criticisms and philosophical conundrums, logical positivism remains the dominant framework for the objective knowledge and relativism seem to pervade the subjective.

38 S. M. N. al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1999), viii.

39 S. M. N. al-Attas, *Islām and the Philosophy of Science* (Kuala Lumpur: ISTAC, 1989), 29.

4.3 Islamic University as a Reflection of the Perfect Man (*Insān Kāmil*)

Knowing that man's pursuit of knowledge is in essence his quest for his identity, which is a returning to a condition of knowledge of reality itself, which is the purpose of religion, then the Islamic university being the place where *Ta'dib* happens is an organic unity of people in an organizational structure, each knowing his or her place, moving in liaison towards achieving this very goal.

In reality, the goal is not only already set, but it is already achieved. It is achieved by the Perfect or Universal Man, which ultimately culminates in the Holy Prophet himself, upon whom be peace.

5. Islamic University as a Legal Person

We have discussed in the previous sections about the mathematical nature of legal persons; that it is akin to a mathematical construct based on a well-defined axiomatic system; that the fundamental elements or axioms within the system is established via documented contract which is legally binding and enforceable; that it being legally binding is dependent on its conformity with a bigger system of rules of which its basis is the social contract that defines the nation-state where the said legal entity "exists" or "granted existence in a legal sense."

We have discussed also how these legal entities despite being called legal persons do not reflect any real person. They are simply structures that could evolve into any form they deem appropriate. In their changing forms they could grow to monstrous proportions to the extent that they become too big to fail. In doing so they have the capacity to hold huge amount of resources with enables them to engage projects and responsibilities of similar proportions.

We mentioned also that in the course of Muslim history, no such entity ever existed. The historian of science, Toby E. Huff, concluded that they failure of the Islamic civilization to produce a "scientific revolution" and hence modern science is precisely because of the lack of this concept of legal persons. All responsibilities, from the point of view of Islamic jurisprudence, fall back on persons or groups of persons, with names and faces. George Saliba responded by pointing out the fact that the scientific revolution not only did not happen in the Islamic civilization, but also Chinese civilization, Indian civilization, and other civilizations that were more or less at par when it comes to scientific achievements with Europe during the late Middle Ages. What happened, according to Saliba, was that Europe went against their religio-ethical principles by legalizing monopoly rights through legal entities. This was the basis for the establishment of many companies that reigned monopoly over trade within Europe itself and more importantly between Europe and the rest of the world, which led to the colonization era. The rest is history.

We inherit today a world that is shaped and colored by those historical movements. Legal entities are very much taken for granted today as a norm or a standard way of establishing an organization of sort that is legally recognized. Being encapsulated within the Western civilization hegemony, even Muslim institutions follow suit. To state the most obvious example that claims to be characteristically Islamic: the Islamic banks. Although Islamic jurisprudence does not recognize legal persons, a legal person called the Islamic bank is established anyway, so does numerous other forms of organizational structures bearing the name Islamic, leaving modern Muslims in a schizophrenic state to put it mildly.

Here we have two options, if we are to cure ourselves from this schizophrenia: 1) To recognize the profound artificiality in the idea of legal persons and how it has led to breach in ethical and religious truths to a preposterous measure and revert back only to the entities recognized in Islamic jurisprudence; 2) To propose a concept of legal person that could have a place in Islamic jurisprudence.

We are here interested in exploring option 2, which brings us to Professor al-Attas's idea of Islamic University. We have outlined his formulation of the Islamic university in the previous section. The outline is by no means complete. Readers requiring extensive elaboration may refer directly to his original works and extended works by Professor Wan Mohd Nor Wan Daud that we have mentioned. Here we would like to focus on the idea that the Islamic university as a Reflection of the Perfect Man.

As far as we know, Professor al-Attas has never claimed that his conception of Islamic university could be a basis for the concept of legal person. His explication of that idea as reflected in his written works as well as his practice as reported in written form by Professor Wan focused on the fact that knowledge is something internal, that it is an attribute of the soul, which is the reality of man. Therefore, the university being an institution that conceptualizes, inculcates, and disseminates knowledge should reflect man instead of the state. Furthermore, it is man who is behind the running of the institution, it is man who defines, formulates, and implements its rules and regulations, execute its education and research programs and agendas. When such institution is made to reflect the state, which predominantly concerns itself with external affairs of this world, then knowledge is reduced to only what is manifest externally such as facts and techniques. Such reduction of knowledge leads to further extremities such as obsession with over-specialization, compartmentalization, and fragmentation of knowledge, where education is further reduced to only pedagogy void of real content. Therefore, the connection between the concept of knowledge and the concept of man has to be reestablished. This reestablishment does not only happen at the conceptual level, but at the real personal and institutional level as well, and this could happen at the Islamic university.

We have discussed in Section 3 above that legal person as a mathematical construct does not possess a clear ontological status. Its existence is based solely on con-

vention enforced by a social contract, which is also the basis of the state. The absence of such entities in the Islamic intellectual tradition indicates that for something to be given a status that enables it to hold responsibilities and behave as if it is a human being, its reality must be established. This establishment could not happen through mere convention. Its existence must be established based on other existences. In other words, it must have a clear ontological status in relation to other realities. Both conventional universities and nation-states have this problem. But the Islamic university is something else altogether. Here is why:

Islamic University as outlined above has a clear ontological status. This ontological status is not merely convention for when it is made to reflect perfect or universal man or *Insān Kāmil* this man exists. His existence, which culminates in the Holy Prophet himself, upon whom be peace, pervades countless souls among his followers throughout the ages in a dynamic yet stable manner, through which real content of knowledge is understood and verified. When such content is made clear, places of things became clear. This would be the basis of structures, rules, and regulations that is necessary in any form of organization. Ethical standards and practice will result from there, again not merely based on convention, but a positive recognition and acknowledgement of true and rightful places of things in a system and order of things. Such institution, as far as it remains true to its origins could not evolve into being a monster or a megamachine.⁴⁰ Such entity, perhaps, could be formulated in a way that could be legally recognized in Islamic Jurisprudence. If this could happen, it would be the first legal person that is legally recognized and possess an ontological status.

Since knowledge is a key and universal distinguishing character of man, the Islamic university reflects the perfect man in the most universal manner. But shades of such reflection could be attained by other forms of institutions and organizations that focus their roles in other specific aspects of man's existence and life in this world such as economy and politics. Since all of them have knowledge at its foundation, they must form themselves as a reflection of the Islamic university. Eventually, the state itself must also reflect the Islamic university.

6. Conclusion

Undoubtedly there are many more dimensions waiting to be explored further, especially in the formulation of legal person within Islamic jurisprudence if it is possible to do so. What we have achieved here is merely an outline of some aspects of Professor al-Attas's conception of Islamic university, which in our estimation could be extended in such a way that it relates to the idea of legal person. If such relation is accepted and

40 See Lewis Mumford, *The Myth of the Machine* (New York: Harcourt, Brace, Jovanovich, 1970). See also Jacques Ellul, *The Technological Society* (New York: Alfred A. Knopf, 1964).

established, fundamental changes in the idea of legal person itself ensues. Such change will and could not only take place at the conceptual level, but always coupled with practice as there are aspects that are practical in nature requiring practical wisdom in experimenting it in real world.

INDIGENOUS TRANSFORMATIVE LEARNING AND DECOLONIZATION IN SOUTH ASIA

Bijoy Barua¹ and Dip Kapoor²

Abstract

Indigenous transformative learning and decolonization is premised on the reproduction of indigenous knowledge (IK) emphasizing cultural and economic pluralism, shared social values and local solidarity in a mono-cultural era of neoliberal (capitalist) globalization and development in South Asia and beyond. IK derives from multiple sources of knowledge, including historical memory and eco-spiritual epistemologies and is neither static nor frozen in time or place; rather, it is holistic and socially dynamic while simultaneously being rooted in a sense of place as territory. This paper provides a brief sketch of how People's Participatory Action Research (PAR) in South Asian Adivasi and Forest dwelling communities is engaged in processes of transformative learning and organizing work for local self-determination and autonomy as per National/Constitutional and International Conventions and guarantees pertaining to Indigenous Peoples.

Key Words: Indigenous Peoples, Indigenous Knowledge (IK), Transformative Learning, Decolonization, Participatory Action Research (PAR).

Introduction

Contrary to dominant eurocentric³ epistemological assertions, indigenous transformative learning (ITL) and decolonization in South Asia neither claims nor insists on a nostalgic return to a pre-colonial era. Such modernist myths and knowledge making about indigenes are manufactured in the service of a colonial capitalist modernity

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- 1 Professor, Sociology of Education and Development Studies, Department of Social Relations, East West University, Dhaka, Bangladesh
 - 2 Professor, International Education and Development, Department of Educational Policy Studies, University of Alberta, Edmonton, Canada
 - 3 Western philosophy and Cartesian logic tends to control nature and indigenous/cultural knowledge of others through the process of didactic approach and objective method.

(Fanon, 1963; Guha, 1998; Mignolo, 2000; Quijano, 2000) and related efforts to obscure the decolonizing socio-political aspirations of indigenous peoples for self-determination and social justice in accordance with local histories and socio-cultural, political-economic and ecological designs (Barua 2007, 2010; Kapoor 2007; Kapoor & Shizha, 2010; Prashad, 2014; Rajagopal, 2003). Transformative learning and decolonization is premised on the central significance and continuous augmentation of indigenous knowledge (IK) emphasizing cultural and economic pluralism, shared social and productive values and local solidarity in an intentional mono-cultural era of neoliberal (capitalist) globalization and development in South Asia (Kapoor, Barua & Dato, 2012), if not globally (Escobar, 2011; Mignolo, 2000). IK derives from multiple sources of knowledge, including historical memory and eco-spiritual epistemologies and is socially dynamic while simultaneously being rooted in a sense of place as territory (Barua, 2010; Kapoor, 2007).

This paper is based on local narratives and participatory action research (PAR) (Kapoor & Jordon, 2009) with Indigenous peoples in India and Bangladesh including related literature. Specifically, the research engages the socio-cultural and ecological knowledge of Indigenous peoples in adult learning settings and gestures to the role of organic educators in processes of transformative learning and decolonizing praxis in South Asia.

Indigenous Knowledge, People's Participatory Research (PAR), and Decolonization

Indigenous knowledge has been prevalent in Asian societies through the ages. It is neither stereotyped nor static. Indigenous knowledge is exercised and developed through communal activity and interaction (William & Muchena, 1991) community for self-reliance in a specific environment and culture (Barua and Wilson, 2005). Warenn (1991) characterizes "indigenous knowledge as unique to a given culture or society...It is the basis for local level decision making in agriculture, health care, food preparation, education" (p. 1) and so on. IK is inclusive in its approach and epistemological foundation gained from the natural environment. In other words, it derives from multiple contexts and "it is the direct product of experience of nature and its relationship with their social world" (Dei, 1995, p.150). IK has evolved from years of collective learning experience through the process of trial and error for sustainable living in complex and diverse contexts (Barua, 2004). It has been retained over many centuries within a specific geographical location or culture of the community (Debrah, 1994; Deshler, 1996; William & Muchans, 1991). Dei, Hall, and Rosenberg (2000) conceptualize "indigenous knowledge as a body of knowledge associated with the long-term occupancy of a certain place" (p. 6) which is "refined through a processes of experiential learning over the years in order to address a specific natural context and environment for sustainable growth" (Barua, 2004, p. 103). It is a collective learning process that tends to emphasize decolonization

of learners for social transformation without imposition and domestication. According to Kapoor and Shiza (2010), “IK is seen in relation to and within indigenous onto-epistemic conceptions of the good life” (p. 4).

In contra-distinction, Euro-American developmentalist-knowledge is guided by the notion of rationality and positivism which treats “indigenous knowledge as inefficient, inferior and as an obstacle to development” (Agrawal, 1995, p.413) given the hyper-productive commitments of such western conceptions of “progress and development” predicated on the limitless exploitation (colonization) of nature, land and labor. Reliant on such self-referential claims to knowledge superiority and material advancement, it is unsurprising that euro-centric epistemology is continually positioned as a global epistemology over-riding local histories and indigenous knowledge, i.e., is perennially engaged in a process of epistemic colonization or what Walter Mignolo references as “local histories/global designs” (2000). Subsequently and unsurprisingly, such imperial knowledge systems are often irrelevant if not inaccessible to local rural communities in the South Asian context (Barua, 2004). In keeping with the same knowledge politics, Eurocentric knowledge production processes assume that adult/rural learners are “adopters or rejecters of (western) technologies but not originators” (Scoones and Thomson, 1994, p. 18). Table 1 suggests a comparison, for heuristic purposes (keeping in mind the problematic colonial implications and functions of such binaries), of IK and Eurocentric/Western knowledge.

Table 1: A Comparison of Indigenous Knowledge and Eurocentric Knowledge

Area of Comparison	Indigenous Knowledge	Eurocentric/Western Knowledge
Relationship	Marginalized	Dominant
Mode of Thinking and Learning	Experiential (Trial and Error)	Didactic/Reductionist
Data Generation	Organic/Inclusive	Rapid/Non-inclusive
Communication	Subjective, narrative, Oral and Story Telling	Objective, Positivism, Abstract and Written
Explanation	Spiritual-empirical Inquiry	Scientific-experimental Inquiry
Classification	Ecocentric and Life Sustaining/Prioritizing	Egocentric and Exploitative/control over for Human Consumption and Eurocentric Progress

Source: (Modified from Barua, 2004; Wolfe et al, 1992)

These two forms of knowledge and knowledge production emphasize different methods and processes to explore and investigate the world due to differences in epistemic starting points (Barua, 2004). Nevertheless, IK is highly varied and location-specific and it is contextual and eco-centric. It confronts/denounces commoditization of knowledge, science and the consumer paradigm.

More importantly, IK creates possibilities for learners to construct knowledge through a process of “people’s participatory action research [PAR]” (Kapoor, 2009, p. 30) which encourages critical dialogue for social transformation and action (Barua, 2009; Freire, 1998) addressing the constant threat and reality of colonization by Eurocentric knowledge and associated conceptions of development. Moreover, IK “anticipates the protagonism of indigenous peoples as their principal critical educators” (Maurial, 1999, p.72). Such processes irrefutably create a space of collective learning and social action for actors in order to develop contextual ecological knowledge for sustainable living. This learning “discerns as indivisible solidarity between the world [local territory, community, and nature] and the people [indigenous people] and does not recognize this as dichotomy—a thinking which perceives reality as process, as transformation” (Freire.1994, p.73).

People’s PAR (Kapoor, 2009, pp.29-44) relies on people’s/local knowledge, action, and critical reflection as opposed to colonial imposition, distortion, and domestication (Barua, 2007). More significantly, People’s PAR initiates, encourages and creates a process of anti-colonial critical analysis and social action for greater indigenous (and rural subaltern) autonomy/self determination in contexts of “colonial capitalist development dispossession” (Kapoor, 2011; 2013, p.29). Struggles for greater autonomy/self-determination underscore indigenous/tribal people’s rights (as per UN Conventions and State/Constitutional acknowledgement of same in South Asia) to affirm cultural identity and indigeneity through social and political solidarity on their historical claims to lands and territories (Barua, 2010).

Some Brief Examples of IK and Critical Learning in People’s PAR Engagements

Experience with people’s participatory action research over a decade with *Advasi*⁴(Kondhs) in rural Orissa and the hill people (Marma) of the Chittagong Hill Tracts suggests that knowledge is co-constructed in relation to the natural environment given the attendant and extensive forest-based histories. In terms of Indian sub-continental cultural formations, the process of knowledge generation is located in and from the forest, rivers and lakes or local ecology as expressed by engaged intellectuals from the subcontinent:

4 Original dwellers

...Indian civilization has been distinctive in locating its sources of regeneration, material and intellectual, in the forest not the city. India's best ideas have come where (humans were) in communion with trees, rivers and lakes, away from the crowds. The peace of the forest has helped the intellectual evolution of [humans]. The culture has arisen from the forest has been influenced by the diverse processes of renewal of life, which are always at play in the forest, varying from species to species, from season to season, in sight and sound and smell. The unifying principle of life in diversity of democratic pluralism, thus became the principle of Indian civilization. Not being caged in brick, wood and iron, Indian (sub-continental) thinkers were surrounded by and linked to the life of the forest. The living forest was for them their shelter, their source of knowledge. Nature was not dead and inert in this knowledge system. The experience of life in the forest made it adequately clear that living nature was the source of light and air, of food and water. (Rabindranath Tagore quoted in Shiva, 1989, pp. 55-56)

However, the British-Indian Forest Act of 1855 began to initiate a process of detribalization of land and forests through encroachments and reservations for raw materials, cash crops and profit (Kapoor, 2007). This colonial restriction dispossessed and displaced the Advasi and forest communities from ecological settings and sustainable living in South Asia. In the post-independence period, the Forest Act has been modified and enacted to expand industrialization and the market economy at the expense of forests and shelter (Barua, 2005; Kapoor, 2007) while aggrandizing urban business elites or absentee land lords. In response to such incursions, according to a Kondh Leader from Orissa, India, quote:

...our livelihood should be protected and our traditional occupations and relationship to the land and forest be protected in the form of community control over land and forests in our areas and this in our understanding of our constitutional rights too... One this is understood, we can cooperate and when necessary, work with the government to take care of the land and forests. If they can help the shaharis (modern/urban peoples) destroy the forests, they can and should help us to protect it and listen to our story too (Kapoor, PARnotes, 2007)

Similarly, a Kondh woman is critical of destruction of forests and land:

We are real protectors of the forest (amejangalosurokhyakaribalokho) because we are the ones that have always depended on the forests for our well being. For us all plants and animals are equally valuable whether it is pia sal, kalami and mahul. Our forests are our history and our culture (amorjangalo, amoroitih as ate avom a thiamorosanskriti)(Kapoor, PAR notes, 2007)

Similarly, a Hill man of Chittagong Hill Tracts (CHT) speaks to this point and its'

implications for local knowledge production and utilization:

Our local knowledge with regard to forest and herbal medicines are ignored. Local varieties of trees are disappearing. We have no access to land and forest. Eucalyptus plantations and commercial rubber schemes overtook the large portions of forest and the arable land in the hills (Field interview, Barua, 2015).

As does a Hill woman who said:

Our phari knowledge on herbal medicines or plants is useful. We use it for treatment. However, such herbal plants taken away by the commercial mega projects. Nature provided us plenty of resources. Our wild vegetables and Van (forest) is our life and bread. When we destroy our forest, we destroy our natural balance (Field interview, Barua, 2015)

Post-independent India (and Bangladesh) “has witnessed the continued victimization of Adivasis” (Kapoor, 2007, p. 18) and forest communities through a process of colonial imposition and market domination for capital accumulation and profit (Harvey, 2005). Decidedly, Advasi and forest communities continue to be subjected to an externally imposed eurocentric knowledge production process and political and economic penetration in South Asia and subsequently continue to engage in organized social action to affirm their place and ways in the context of nation states increasingly wedded to global capital and its’ Eurocentric political-economic (colonial capitalism) and knowledge/cultural imperatives in the name of an alleged development for all (Kapoor, 2011; 2013).

Concluding Summary

This paper has provided a brief introduction to the concepts of IK, transformative learning and People’s PAR for decolonization, while drawing distinctions between these local cultural and material ways and imposed eurocentric knowledge and political-economic incursions in to Adivasi and Hill Tract spaces in India and Bangladesh respectively. Indigenous Transformative Learning through IK production in local contexts addresses decolonization through a process of People’s PAR and continuous collective critical learning, organizing and social action (see Kapoor, 2011; 2013 for Adivasi trans-local activism in India) for the place of forest-based social groups (and subalterns) in the Scheduled Areas remains engaged in a prolonged politics of sovereignty and/or inclusion with the State in Bangladesh and India.

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THE COLONIZED MIND: A PRELIMINARY LOOK INTO THE HISTORICAL FOUNDATIONS OF THE EDUCATIONAL CRISIS IN THE MUSLIM WORLD

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In the Muslim world, the establishment of various school systems were developed on the basis of an Islamic worldview. The oneness of God (*tawhid*), prophethood (*nubuwwa*), and the afterlife (*akhira*) would help shape and enforce the educational institutes established in traditional Muslim societies. Starting from the 18th century with the rise of European colonialism, the educational system in the Muslim world underwent a radical transformation process. The event of European colonialism introduced into the Muslim world educational theories and institutes that were grounded within a secular paradigm.

As the Muslim world became exposed to these new understandings of pedagogy and schooling, older understandings of education became displaced in many parts of the Muslim world. A problem arose, however, with the fact that these new school systems were established on epistemologies and worldviews that were foreign to an Islamic worldview, which in turn created an educational crisis in the Muslim world that exists to this day.

By examining the philosophical foundations of secular schooling in the West; the philosophical foundations of schooling in the Muslim World and the impact of colonialism on the educational system in the Muslim world it will be argued that any meaningful educational reform in the Muslim world cannot take place until educational institutes are developed through an understanding of knowledge that is grounded on an Islamic worldview.

Section 1: Philosophical Foundations of Education in the West

Education in Ancient Greece: Liberal vs. Illiberal Education

When one looks at the theories and developments related to schooling in the West one can find strong links going back to Ancient Greece. Such a linkage can be seen even in the etymology of certain concepts central to educational discourse in Western civilization. The term 'school' for instance, is said to have originated from the Greek word *scholé*, meaning leisure or recreation, referring to the pastime of engaging in intellectual

discourse of the Greek aristocracy & well-off.¹ Another example is origin of the term 'academy' which was the name of a famous school in Ancient Greece, and derived its name a came from akademus, who was a figure in Greek mythology.²

During the Hellenistic era, from around the 4th century to the 1st century BCE, there existed in Greek society the *enkyklios paideia*, translated as "general education" which was an educational program that consisted of the 7 liberal arts; arithmetic, geometry, astronomy, harmonics, dialectic (logic), rhetoric and grammar.³ The liberal arts were designed for an elite few with the purpose of intellectual development and searching for higher philosophical truths, which stood in contrast to 'illiberal' education which was meant for the masses to train them to perform menial work and labour and had no connection to higher intellectual development or the pursuit of truth.⁴ The creation of two ways of schooling; liberal and illiberal, in Greek society was based on the assumption that human society could be divided into the intellectual elites and the masses. The elites were intellectually gifted and were to be trained to be guardians of society, hence needed a special type of education, while the masses just needed enough education to train them on how to work and be good citizens. An important figure who held such a view of differentiating education between different sectors of society in Ancient Greece was Plato, who would become one of the most influential philosophers in Western Civilization.

Plato's Educational Theory

Plato was born in 5th century BCE in Athens, Greece and was a student of the famous philosopher Socrates.⁵ After his teacher was executed by the state in 399 BCE, Plato would leave Athens and travel the Mediterranean for around 10 years, after which he would return to his hometown and establish the famous school known as the Academy, which would become an intellectual centre for close to a millennium.⁶

Plato lived during a time when there was conflict between Athens and that of the military state of Sparta.⁷ He lived in an environment where every freeborn citizen was required to take part in military service and swear an oath of loyalty to the state for

1 Dr. Mahar Abdul Haq, *Educational Philosophy of the Holy Quran* (New Delhi: Adam Publishers and Distributors, 2002), 210 & James Bowen and Peter R. Hobson, *Theories of Education: Studies of Significant Innovation in Western Educational Thought*. (Sydney: John Wiley and Sons Australasia Pty Ltd, 1974), 5, 23

2 Bowen and Hobson *Theories of Education*, 22

3 Ibid., 120

4 Ibid., 3

5 Ibid., 21

6 Ibid., 21-22

7 Abdul Haq, *Educational Philosophy of the Holy Quran*, 414-415

citizenship,⁸ and his conception of education was directly tied to the idea that one of the primary functions of education was socio-political; which was to create loyal and capable citizens in order to develop a strong state.

For Plato, human beings were not all born with the same potential and intellectual capacity. He would use the analogy of men that were born of different worth some being composed of gold, others of silver, others of iron, and others of bronze.⁹ The different composition that men were born into determined their place in society; some were born to be guardians of society, others soldiers and other lived just to satisfy their base desires and needed to be controlled for the betterment of society.¹⁰ With this understanding Plato had justified the stance that different types of education were to be given to different types of people.

He believed that it was the prerogative of the ruler or state to sift people according to intellectual capacity, so that people of highest intellectual capacity would be watched and nurtured from early on in their lives to become future leaders and guardians of the state while others (i.e. people composed of iron and bronze), where to be given enough education that ensured they lived with comfort and content inside the existing social order.¹¹

Along with arguing for state-controlled education and a school system that facilitated the creation of a social hierarchy, Plato believed that the family as an institution was detrimental to the education of children and therefore argued for children to be taken away from their parents at an early age in order to be educated properly by the state.¹² The children who were born with the highest intellectual capacity, who were fit to be guardians of the state in the future, needed to be guarded against outside corrupting influence, even if that be of their family. Plato would state in his Republic: "*We must watch them closely from their earliest years...*"¹³

Plato's ideas of state-controlled education; education being a means to produce loyal citizens; education serving as a means of facilitating a natural social hierarchy; education as a means of true intellectual development being reserved for only an elite few; and the belief that children should be cut off from the rest of the world to receive proper education; were all shared by his famous student Aristotle.¹⁴

While Plato may have laid the foundation for a theoretical framework in which an educational system could be established, many of his ideas on education never actualized into reality on a mass societal level in the West until the Renaissance and Enlight-

8 Bowen and Hobson *Theories of Education*, 21

9 Ibid., 26

10 Abdul Haq, *Educational Philosophy of the Holy Quran*, 214-215

11 Bowen and Hobson *Theories of Education*, 28,40

12 Ibid., 48, 81

13 Ibid., 39

14 Ibid., 14,87-89,111

enment eras, many centuries later.

Secularization, Foundations of Modern Schools

Between the 11th and 14th century, institutes of learning in Europe were controlled and heavily influenced by the Church. Monasteries and cathedral schools became central educational institutes, in fact the word university originates from the Latin *universitates*, which was the term for cathedral school.¹⁵ Also during this period, the developments going on in the Muslim World, in places such as Al-Andalus/Muslim Spain had a direct impact on educational institutes in Europe.¹⁶ While initially schools in Europe had a strong connection with the Church and were influenced by Christian teachings eventually the connection between schools, monasteries and Christianity would begin to weaken as the role of the Church began to change in Europe with the beginning of the Renaissance era.

With the coming of the Renaissance in Europe between the 14th to 17th century, came the birth of Humanism. Humanism laid the foundation for the notion that man was the ultimate reference point to reality and that rationalism and empiricism¹⁷ should be elevated while limitations needed to be placed on theology and metaphysics. Humanistic thought laid the seeds for secularism during the Renaissance period, which in its early development focused on limiting the role of the Church. The revolt against the Roman Catholic religious hierarchy during Protestant Reformation of the 16th century is said to have played an important role in initiating the process of limiting the role of the Church.¹⁸

While early formulations of secularist thought were not explicitly anti-religious, the idea of limiting the sphere of religious thought and elevating rationalism and empiricism above theology and metaphysics gave birth to an epistemological approach to knowledge that would allow for the secularization of knowledge and thought. By assuming that certain aspects of life and society could be analyzed and established through human thought without any reference to an authority higher than man's intellect, such

15 Ibid., 121

16 Muhammad Abu Hassan, "The Role of Arab Islamic Civilization in the Rise of European Universities," ed. Hussein Abdul-Fattah and Fathi Malkawi, in *The Education Conference Book: Planning, Implementation, Recommendations, and Abstracts of Presented Papers: A Conference on "Towards the Construction of a Contemporary Islamic Educational Theory"* (Amman: Islamic Studies and Research Association., 1990), 88-90 & Bowen and Hobson *Theories of Education*, 121

17 Abdul Haq, *Educational Philosophy of the Holy Quran*, 414-415

18 Louay M. Safi, "Overcoming the Religious-Secular Divide: *Islam's Contribution to Civilization*," in *Muslim Contributions to World Civilization*, ed. Syed A Ahsani., Ahmed Basheer, and Dilnawaz A. Siddiqui (United Kingdom: International Institute of Islamic Thought, Association of Muslim Social Scientists., 2005), 9-10

as Divine authority, the idea of creating a sphere of knowledge that was secular came into existence where religion was viewed as not only irrelevant but even detrimental to intellectual development.

Following the Renaissance era in the 18th century came the age of European 'Enlightenment'. The Enlightenment era took the Renaissance concepts of secularism and expanded them at times to their logical extreme, so that certain Enlightenment thinkers not only wished to restrict the role of religion in society but viewed religion as a negative force in the world that needed to be eliminated for the betterment of humanity.

Scientism, rationalism and empiricism were to be championed above and replace religion, theology and metaphysics. Human beings, the world and the universe were to be analyzed within the framework of materialistic philosophies, that saw nothing sacred in the cosmos and did not believe or give relevance to a reality beyond the material world. Within this framework the rationale behind the acquisition of knowledge was not to connect to some transcendental truth or sacred reality rather it was to increase man's ability to dominate, conquer and exploit everything that can come within his reach.¹⁹ The apex of knowledge was no longer connected to religious truth or a Divine reality rather knowledge was valued to the extent that it allowed human beings to control and dominate nature and curtail the influence of religion on the minds of people and society.²⁰ The connection between knowledge and domination of the world was not restricted to animals and natural resources but for Europe at the time meant also the domination of entire societies and cultures. Scientific and technological development in the West was directly linked with the project of colonizing the globe.²¹ Entire fields of studies were developed during the Enlightenment period with the purpose of controlling and colonizing the non-Western world.²²

The desire to dominate and conquer the world and strip away the influence of religion gravitated on a very important dogma that gained importance in the Western world as it became more secularized, which was the notion of "progress". As Europe became more secularized the Christian doctrine of spiritual salvation as the key to God's

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- 19 Abdelwahab M. ElMessiri, "The Gate of Ijtihad: An Introduction to the Study of Epistemological Bias," in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 30-32
 - 20 Hamed Ibrahim El-Mously, "Reflections on Technology and Development: A Cultural Perspective," in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 259
 - 21 Gina Thésée, "A Tool of Massive Erosion: Scientific Knowledge in the *Neo-Colonial Enterprise*," in *Anti-Colonialism and Education: The Politics of Resistance*, ed. George J. Sefa Dei and Arlo Kempf (Rotterdam/Taipei: Sense Publishers, 2006), p.28
 - 22 Nasr M Arif, "Theories of Political Development: A Case of Biased Discourse in the Political Sciences" in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. El-Messiri (Herndon: International Institute of Islamic Thought., 2006), 107 & Thésée, "A Tool of Massive Erosion", 33

Heavenly Kingdom transformed into the secular notion of material progress as the key to man's material salvation²³ not in some otherworldly realm but in this world and in this life, in 'the here' and in 'the now', the literal meaning of Latin term *saeculum*, from which the word secular originates.²⁴ The notion of "progress" became key to the movement of Western civilization in history. Just as the notion of spiritual salvation was an unquestionable truth for many prior to the Renaissance & Enlightenment eras, the notion of "progress" as a movement towards material salvation in this life became an unquestionable creed within the secularized West.²⁵

The ideological birth of "progress" was the result of an epistemological transformation that began during the Renaissance and continued up to the Enlightenment era, which sought secular alternatives to Christian theology and paralleling the birth of ideological secular concepts was the secularizations of Christian institutions. Institutions such as universities and colleges, that were formerly Christian institutions, were secularized and became grounded in rationalism, materialism and empiricism.²⁶ Knowledge produced from these higher institutes of learning, such as science, educational theory, psychology, sociology, anthropology and several other fields would be characterized by rationalism, positivism, reductionism, materialism and empiricism²⁷ and was not bound by Christian theology, metaphysics or even ethics.

The purpose of education being a means of connecting man with the Divine and with higher planes of existence was replaced with education becoming solely a means of material progress. Education and schooling were no longer to be held under the metaphysical and ethical constraints of a Christian worldview and the main impetus for the establishment of educational institutes was the creation of a perfect society. In this regard, schooling was not concerned with transforming the human spirit to attain realization of some higher metaphysical reality, rather the Plato's vision of using an education system primarily to produce loyal citizens to the state and achieve material progress became the new driving force for educational development.

23 Seyyed Hossein Nasr, *The Need for a Sacred Science* (Richmond: Curzon Press, 2005), 74

24 Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1993), 16

25 ElMessiri, "The Gate of Ijtihad" & Adel Hussein, "Bias in Western Schools of Social Thought: Our Heritage as the Starting Point for Development" in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 38, 41, 79

26 Ramón Grosfoguel, "The Structure of Knowledge in Westernized Universities: Epistemic Racism/Sexism and the Four Genocides/Epistemicides of the Long 16th Century," *Human Architecture: Journal of the Sociology of Self-Knowledge*, no. 1 (2013), 87 & Hamza Yusuf Hanson, "Lambs to the Slaughter," in *Beyond Schooling: Building communities where learning really matters.*, by Hamza Yusuf Hanson, John Taylor Gatto, and Dorothy Sayers (Canada: Ihya Papers, 2001), 17

27 Zahra Al Zeera, *Wholeness and Holiness in Education: An Islamic Perspective*. (Herndon: International Institute of Islamic Thought., 2001) .91

The Re-Emergence of Plato: Education, the Loyal Citizen and the State

With the diminishing influence of Christianity, Enlightenment thinkers would often turn to alternative sources of wisdom to help form new modes of knowledge. The pre-Christian philosophies of ancient Greece played an important role in the writings of Enlightenment thinkers and their understanding of the world. One can look at the writings of Friedrich Nietzsche, for instance, and see his admiration of ancient Greek society coupled with a strong distaste for Christianity. Nietzsche believed that Christian theology preserved the weak and went against a natural hierarchy of existence, where subjugation of certain races by others completely fit within the natural order of things.²⁸ Nietzsche's understanding of a natural hierarchy of humanity although not identical had parallels to Plato's understanding of a man being composed of different composition and fitting into a natural social hierarchy.

Nietzsche was just one among many thinkers of the time that drew inspiration from ancient Greece & Plato. Plato's teachings would gain particular importance for the idea of making schooling a means of creating of a perfect society and this idea would find its way in the writing and teachings of many Enlightenment thinkers.

Plato's outline of the primary function of school being to develop a strong state by producing capable and loyal citizens would play a central role in the writings of major educational theorists in the West from the period of Enlightenment onwards. One can see the primacy given to using schools as a means of social development and mould individuals into ideal citizens in the writings of Jean-Jacques Rousseau, the influential philosopher of the French Revolution; Anton Makarenko, considered the father of Soviet education; John Stuart Mill, influential British philosopher, B.F. Skinner, the famous behavioural scientist; John Dewey, an influential American educational theorist, as well many others.²⁹

With the secularization of the West, Plato's state-centric model for schooling became the dominant *raison-d'être* of educational reform and parallel to this educational reform was the rise of nation-states. As the new vision of schooling became accepted among intellectuals in the West, the nation-states emerged and modern schooling gained an ever expansive role, utilized by governments to consolidate power over their polities. It is significant to note in this regard the first state to enforce compulsory schooling on a mass level was also the first state to develop a modern military, (which would influence Napoleon's military career)³⁰ this state being Prussia, which legislated

28 Safi, "Overcoming the Religious-Secular Divide", 11

29 Bowen and Hobson, *Theories of Education*, 129,130,171,219,265,267,269,270 & & , John Talyor Gatto, "Prologue" & Hamza Yusuf Hanson, "Lambs to the Slaughter," in *Beyond Schooling: Building communities where learning really matters.*, by Hamza Yusuf Hanson, John Taylor Gatto, and Dorothy Sayers (Canada: Ihya Papers, 2001), 4,5, 18

30 Timothy Mitchell, *Colonising Egypt* (Berkeley: University of California Press, 1991), 38

schooling to be compulsory on its population in 1763.³¹ Prussia set forth a global trend of nation-states emerging and utilizing compulsory school to consolidate state power over its population. Following Prussia's lead Denmark in 1814 legislated compulsory schooling, Austria in 1864, Britain in 1880, France in 1882³² and the list would go on until the project of compulsory school became a global phenomenon.

The connection between the military, modernity and schooling was not an arbitrary one and schools came to be used as a means to homogenize entire populations and subdue cultures and communities that resisted integration into the nation-state. The rise of modern schooling had a direct connection with the desire of creating a perfect society and the attempt of governments to gain mastery over their populations.³³ Plato's vision of an education system that would be used as a means to make the masses of populations into obedient citizens began to be reflected in government policies in the Western world with the rise of nation-states.

If one takes for example the case of 19th century France, one will find reports of primary school inspectors in France speaking of education as a civilizing and modernizing tool for the rural French population who were not well integrated into the French nation-state culture.³⁴ It is interesting to note in this regard that the need to create one unified French identity became an impetus for the exponential increase in schools in rural France in the 19th century.³⁵

Furthermore, Plato's idea that it was the prerogative of the state to educate people and to even override the influence of family became manifested in laws requiring compulsory schooling that were enacted in many countries. Schools were being used as a means of state-building and public schooling would be forced on children by the state even against the will of the family.

Plato's view that children can be categorized and sifted at a young age in order to prepare them to fit into their respective place in a social hierarchy, would first be taken up in Cambridge in England in the 17th century through the grading system³⁶ and would later turn into the educational method of constantly grading and ranking children throughout their childhood. The obsession with grading has become a standard way of educating children worldwide in a claim that it can help determine their future

31 Angela W. Little, *EFA Politics, Policies and Progress*. CREATE Pathways to Access. ., (n.p.: Research Monograph, n.d. 13), 60

32 Ibid, 60

33 Peter M. Wright, "Intellectual History of Euro-American Jurisprudence and the Islamic Alternative" in *Muslim Contributions to World Civilization*, ed. Syed A. Ahsani, Ahmed Basheer, and Dilnawaz A. Siddiqui (United Kingdom: International Institute of Islamic Thought, Association of Muslim Social Scientists., 2005), 44,45

34 Eugen Weber, *Peasants Into Frenchmen: The Modernization of Rural France 1870-1914* (Stanford: Stanford University Press, 1976), 5

35 Ibid., 307

36 Hanson, "Lambs to the Slaughter", 22

career tracks.³⁷

By removing its vision away from the celestial and turning towards the terrestrial, the West became obsessed with the idea of material progress and creating the perfect state, which would be a paradise on earth. The idea of mass secular schooling would begin to be formulated and taken up by governments as a means to help achieve the perfect state. To create the perfect state one needed to first create the good citizen and notion of the good citizen was distinct from a good human being in Christianity, that determined the goodness in relation to theological principles.

The Muslim philosopher and intellectual Naquib Al-Attas had noted that the secular foundations of Western civilization made the goal for pursuing knowledge to create a 'good citizen' ³⁸, which can be seen with the development of educational thought in the West since the Enlightenment period influenced by ancient Greek thought. In Islamic civilization, however, the goal of pursuing knowledge was connected with producing a 'good human being'.³⁹ As Al-Attas has noted a good citizen is different from a good human⁴⁰, for in a morally bankrupt or unjust society a good citizen would be somebody who could uphold the existing social order of injustice whereas a good human being would stand against the grain of any social order and society that goes against his/her moral commitment. That being noted the transformation of the school system in the West during the Enlightenment era, helped establish the secular order of modernity in the West and this particular order would be enforced on other cultures and civilizations through colonialism.⁴¹ A new secularized understanding of pedagogy become exported to other cultures and societies⁴² and had a disastrous effect on other systems of knowledge and pre-colonial educational systems, such as educational systems in the Muslim world.

Section 2: The Philosophical foundations of schooling in the Muslim World

***Iqra!* The Divine Commandment and Knowledge**

To speak about the beginning of education in Islam, historians of Islamic history will often begin with the first revelations of the Qur'an revealed to the Prophet Muham-

37 HBowen and Hobson, *Theories of Education*, 29-30

38 Al-Attas, *Islam and Secularism*, 84

39 Ibid., 84

40 Ibid., 84

41 Bradley J. Cook, ed., *Classical Foundations of Islamic Educational Thought* (Utah: Brigham University Press., 2010), xxiii

42 Bowen and Hobson, *Theories of Education*, 11

mad (PBUH)⁴³. The first word to be revealed in the Qur'an was the commandment Iqra!, meaning 'Read!' From the next few ayaat (verses) it can be extrapolated that Islam from its inception gave importance to searching for knowledge through the divine injunction to read (96:1); to elevating literacy, by referring to the pen (al-qalam) as being a tool to teach humans (96:4); to examining the observable world by making reference to man's origination from an 'alaq (96:2)⁴⁴; and finally connecting acquisition of knowledge with gaining cognisance of God (96:1-5)⁴⁵.

Throughout the Qur'an the call to acquiring knowledge is a recurrent theme. In fact the word for knowledge in the Qur'an; 'ilm and its derivatives occurs more than 800 times in the Qur'an⁴⁶ and after Allah is said to be second-most repeated word in the Qur'an.⁴⁷ True knowledge from a Qur'anic perspective is not just information and data that can be functionalized for people, society and institutions, rather true knowledge is that which transforms human beings and connects them with the source and purpose of their existence and brings them into harmony with the cosmos. In an Islamic framework the pursuit of knowledge cannot be divorced from divinely legislated ethics⁴⁸ and the metaphysical realities, which underpin human existence. True knowledge must always lead one back to God.

In regards to the pursuit of knowledge through institutional forms three terms came to be used for education in the Arabic language and in Muslim civilization:

1. *Ta'lim*, the root of which means: to know, be aware, to perceive, to learn
2. *Tarbiyya*, the root of which means: to increase, to grow, to rear
3. *Taadib*, the root which means: to be cultured, refined, well-mannered⁴⁹

From these concepts one can derive the notions of awareness, growth and refinement as part of the aims of the educational process in the Islamic worldview. These aims of education were not seen to be reserved for an intellectual elite as was the case of the liberal arts in Ancient Greece, rather it was the right of every human being. The

43 Peace Be Upon Him

44 *alaq* literally means to cling, has been interpreted as referring to embryo, or a stage in the development of the foetus see *The Qur'an: A New Translation*, trans. M. A. S. Abdel Haleem (New York: Oxford University Press., 2010), 428

45 Take for instance that the commandment in the first aya is not just 'Read!' but to Read in the name of God, the commandment to read is repeated in aya 3 and this time followed immediately with a description of God

46 Al-Attas, Islam and Secularism, 78 & Cook, *Classical Foundations of Islamic Educational Thought*, x & Muhammad Abdel Haleem and Elsaid M Badawi, Arabic-English Dictionary of Qur'anic Usage (Leiden & Boston: Brill, 2008), 635

47 Al Zeera, *Wholeness and Holiness in Education*, 63

48 Abu Hamid Al-Ghazali, *Kitab Al-'Ilm: The Book of Knowledge*, Book 1 of the *Ihya 'Ulum Al-Din: The Revival of the Religious Sciences*, trans. Kenneth Honerkamp (Louisville: Fons Vitae, 2015) p.xxx

49 Cook, *Classical Foundations of Islamic Educational Thought*, xxvi

10th century Muslim intellectual Al-Qabisi is perhaps one of the earliest figures in world history to speak of education as a right that every child should have irrespective of their social status.⁵⁰

Flourishing of Education Institutes in the Muslim World

While the theoretical framework of education in Plato's writings took several centuries to actualize on a mass level in the West, the framework of education existing within the Qur'an became a basis for the establishment of educational institutes in the Muslim world from the very beginning of the community.

During the life of the Prophet Muhammad (PBUH), the first generation of Muslims would be encouraged to learn and seek knowledge. The emphasis on acquiring knowledge was to such an extent that during the first major battle of the Muslim community, the Battle of Badr, after the Makkans were defeated, the Prophet (PBUH) laid a condition upon some of the Makkani prisoners of war that they could gain their freedom if they were able to teach 10 children to read and write.⁵¹ For the first Muslim community, teaching and learning would occur first in private houses of Muslims, such as the house of ibn al-Arqam, and then later gravitate towards the *masajid* (plural of *masjid*).⁵² While the *masajid* marked the beginning stages of educational development in the Muslim world, eventually more complex institutions of learning would emerge in the Muslim world.⁵³ With the passage of time through the system of pious religious endowment or *waqf*, the madrasa would be born which helped pave the way for mass institutionalized learning throughout the Muslim world.⁵⁴ Under Nizam al-Mulk, the Vizier of the Seljuk Empire in the 11th century (CE), the *madrasa* system would flourish⁵⁵ and would be further expanded with the coming of the Ottomans centuries later.⁵⁶

50 Ibid, xiii

51 Kuldip Kaur, *Madrasa Education In India: A Study of Its Past and Present* (Chandigarh: Centre for Research in Rural and Industrial Development (CCRID), 1990), 6 & Safiur-Rahman al-Mubarakpuri, *The Sealed Nectar: Ar-Raheequl-Makthum*. (Riyadh: Darussalam, 2002), 276

52 Shawkat Omari, "Towards an Islamic Vision of Parallel Education Institutions." ed. Hussein Abdul-Fattah and Fathi Malkawi, in *The Education Conference Book: Planning, Implementation, Recommendations, and Abstracts of Presented Papers: A Conference on "Towards the Construction of a Contemporary Islamic Educational Theory"* (Amman: Islamic Studies and Research Association., 1990), 176-177 & Sajid Muhammad Qasmi, *Madrasa Education Framework* (Dehli: MANAK Publications Pvt. Ltd, 2005), 12-15

53 George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981). p.10

54 Ibid., 27-28

55 Ibid., 31

56 Feyyat Gokce, "Minority and Foreign Schools on the Ottoman Education System," *e-international journal of educational research* 1, no. 1 (2010), 42 & Ekmeleddin Ihsanoglu, *History of the Ottoman State, Society & Civilization* (Istanbul: Research Centre for Islamic History, Art

Schools became prevalent in many parts of the Muslim world and would be accessible to various levels of society. Records show that during the period of Mamluk rule, there were schools in Cairo and Damascus for educating women and in the 13th century education was even provided for elderly, divorced and widowed women.⁵⁷ At the time of Muslim rule in Spain, in Cordoba alone there are reported to have been 17 universities and 70 public libraries with hundreds of thousands of books.⁵⁸ During the 14th and 15th centuries CE there are reports that in Delhi alone there were close to a thousand *madaaris* (plural of *madrasa*) and education was accessible to all classes of society including slaves.⁵⁹ Many non-Muslims in India during the Mughal period would enroll themselves in madaaris and *makaatib* (plural of *maktab*, a type of primary school for children).⁶⁰ One colonial official would report in 1857 about the region of Punjab of his amazement by the amount of Hindus that were attending Muslim-run schools in the region.⁶¹ During the 18th century European tourists visiting places such as Cairo would record their amazement at the huge percentage of the population that were literate.⁶² Reports from French researchers in Algeria during the beginning of the French occupation of Algeria in the 19th century noted that the population of literate people in Algeria was higher than that of France.⁶³ These are just some examples of the vast network of schools that were prevalent in many parts of the Muslim world, however the question arises what exactly was being taught in these schools?

Al-Ma'qul & Al-Manqul- The Rational and The Transmitted

When discussing the curriculum of what was being taught and studied in the madaaris and other schools in the Muslim world it is important to note that unlike the division between religion and the secular that would eventually mark the Western world, traditional Muslim societies did not need to divide knowledge between religious and secular. In Muslim civilization religion was viewed as encompassing a holistic view of reality in which reason and rational thought were integrated with sacred knowledge.

and Culture IRCICA, 2002), 2., 371

57 Cook, *Classical Foundations of Islamic Educational Thought*, 244

58 Ahmed Basheer "Contributions of Muslim Physicians and Other Scholars: 700-1600AC" in *Muslim Contributions to World Civilization*, ed. Syed A.Ahsani, Ahmed Basheer, and Dilnawaz A. Siddiqui (United Kingdom: International Institute of Islamic Thought, Association of Muslim Social Scientists., 2005), 73

59 Kaur, *Madrassa Education In India*, 21

60 Kaur, *Madrassa Education In India*, 92 & Langohr, Vickie (2005) "Colonial Education Systems and the Spread of Local Religious Movements: The Cases of British Egypt and Punjab." *Comparative Studies in Society and History* 47, no. 1 p.169

61 Vickie Langohr, "Colonial Education Systems and the Spread of Local Religious Movements", *Comparative Studies in Society and History* 47, no. 1 (2005), 168,169

62 Ihsanoglu, *History of the Ottoman State, Society & Civilization Vol.2*. p.247

63 Ibid., 247-248

The curriculum of *madaaris* and other schools in the Muslim world were generally divided between the *ulum al-ma'qul* (the rational sciences) and *ulum al-manqul* (the transmitted sciences).⁶⁴ Many subjects that would in modern times be classified as secular, such as math, medicine, and others, in traditional Muslim societies such subjects would generally fall under the *ulum al-ma'qul*.⁶⁵ It is important to note that although many of the *ulum al-ma'qul*, such as math, medicine, etc., would in contemporary times be classified as secular sciences, these subjects were taught in the Muslim world within an Islamic paradigm. Muslim society never saw a need to divorce subjects from religion therefore the *ulum al-ma'qul* were considered a sub-branch of religious learning and Muslim thinkers regarded scientific research as a means of obtaining religious truths⁶⁶ and contemplating on God's creation, unlike Western civilization in which the conflict between religion and science saw a necessity of bringing forth a secular domain for knowledge.

While speaking of the study of medicine, astronomy, or other sciences as grounded in an Islamic paradigm might seem strange to some it is important to note no subject can be taught outside of a paradigm and a worldview. While many disciplines studied and taught in the West and secular universities often claim universality, deep analysis would find them grounded in a various array of paradigms and worldviews, whether it be as positivism, reductionism, relativism, historicism, etc.

Just glimpsing at the lives and works of prominent thinkers that lived during the period where Muslim civilization flourished, one can find many instances that demonstrate how Muslim societies were established on an integrative approach to knowledge that combined religion, reason, science, ethics, and metaphysics.

Ibn Sina, the famous Muslim polymath who lived in the 10th and 11th century, divided theoretical philosophy in relation to matter and motion into 3 types of science: natural, mathematical, and theological/metaphysical.⁶⁷ He did not see these sciences as divided between a secular and religious divide rather saw them as divisions within a larger framework of knowledge. It is noteworthy that while Ibn Sina believed that theology/metaphysics was the highest of sciences and natural sciences was the lowest⁶⁸ this did not hinder his approach to science, with his work on medicine *Qanun fi al-Tib* becoming a standard textbook on medicine in Europe for several centuries.⁶⁹

64 Cook, *Classical Foundations of Islamic Educational Thought*, XX & Francis Robinson, "Ottomans-Safavids-Mughals: Shared Knowledge and Connective Systems.," *Journal of Islamic Studies* 8, no. 2 (1997), 152

65 Cook, *Classical Foundations of Islamic Educational Thought*, XX & Kaur, *Madrasa Education In India: A Study of Its Past and Present*, 170

66 Cook, *Classical Foundations of Islamic Educational Thought*, XX

67 Al Zeera, *Wholeness and Holiness in Education*, 69

68 Ibid. 69

69 Ahmed "Contributions of Muslim Physicians and Other Scholars", 80

The famous theologian Al-Ghazali who lived just a generation after Ibn Sina praised the study of medicine and math and claimed that it was a communal obligation for some people within a community to study these sciences. For Al-Ghazali any field of study that was necessary for developing communities such as medicine, math, agricultural and others were considered theologically a communal religious obligation and at least some members of a community needed to be skilled in such sciences.⁷⁰

The 14th century historian and sociologist Ibn Khaldun in his *Al-Muqaddimah* wrote about the various sciences that were being studied in the Muslim world during his time and noted amongst the sciences that were studied amongst the *ulum al-ma'qul* were: logic, physics, geometry, arithmetic, astronomy, medicine, algebra, optics and others. ⁷¹He would note there existed a high regard for math in some Muslim communities and children would be taught the subject at an early age.⁷² It is also noteworthy that while Ibn Khaldun outlines the various science that were being studied in the Muslim world, he also observed that throughout Muslim civilization the Qur'an played a central role in the education of children.⁷³ Ibn Khaldun's outline of the various subjects being taught in the Muslim world along with recording the centrality of the Qu'ran in the education system shows that Muslim civilization unlike the Western world saw no contradiction between religious faith and science, reason and revelation and had developed a civilization that integrated knowledge into a unified system that could not be bifurcated within a secular and religious divide.

The integrative approach to reason, science and revelation that was dominant in Muslim Civilization facilitated the creation of educational institutes that advanced knowledge and science. It has been noted that between the 9th and 12th century there were more philosophical, medical, historical, astronomical and geographic works written in Arabic than any other language.⁷⁴ Under the Abbasid rule scientific research was often patronized by the government⁷⁵ and the *Baytul Hikma* (House of Wisdom) was a famous observatory, research and learning center.⁷⁶ During the Seljuk period one can find hospitals and astronomical observatories adjacent to *madaaris*.⁷⁷ Under the Ottomans *madaaris* dedicated to the study of medicine were set up such as the *Suleymaniye Medical Madrasa* set up by Suleiman the Magnificent (1494-1566).⁷⁸ Under the Mughal ruler Akbar it was decreed that every boy should learn arithmetic, agriculture, geometry,

70 Abu Hamid Al-Ghazali, *Kitab Al-'Ilm*, 38

71 Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (Princeton: Princeton University Press, 2005), 370-390

72 Ibid., 376

73 Ibid., 422-424

74 Ahmed, "Contributions of Muslim Physicians and Other Scholars", 87

75 Ibid., 76

76 Kaur, *Madrasa Education In India*, 7

77 Ihsanoglu, *History of the Ottoman State, Society & Civilization Vol.2.*, 373

78 Ibid., 391, 405

astronomy, medicine, logic along with other subjects.⁷⁹ The Dars-e-Nizami, a curriculum devised by the 18th century scholar Mullah Nizamuddin Sahlavi, which hundreds of madaaris associate with in contemporary times, originally had engineering, astronomy and medicine in its curriculum.⁸⁰

Section 3: The impact of Colonialism on the Educational System in the Muslim World

The flourishing of Muslim civilization did not occur in isolation to the rest of the world, rather interactions between various cultures helped shape Muslim civilization and in turn Muslim civilization also impacted the broader world. The impact was felt even in Europe and much cultural and intellectual exchange had occurred prior to colonialism. It has already been mentioned earlier the development of universities in medieval Europe was influenced by the events occurring in the Muslim world, particularly through Muslim Spain. The medical schools established in Europe in places such as Montpellier, Padua & Pisa were found on the pattern of Muslim medical schools in Cordoba.⁸¹ The research and writings of many Muslim scientists would be translated and studied in Europe for many centuries. The 8th century works on chemistry of Jabir ibn Hayyan⁸²; the writings on medicine of Ibn Sina⁸³; the 10th century writings on surgery by Al-Zahrawi⁸⁴; the 13th century work on pharmacology of Al-Baytar⁸⁵ are just among some examples of works of Muslim scientists that were translated and became influential in Europe for several centuries. The colonial experience however changed the environment of mutual exchange into one of dominance and imposition, with the colonial forces being a cause for major shifts in the educational systems in the Muslim World.

Colonialism & Epistemicide

In the late 15th century, Al-Andalus/Muslim Spain would be in its final stages of conquest by the Catholic Monarchy⁸⁶ and accompanied with physical genocide of the population of Al-Andalus was intellectual genocide, or what Grosfoguel has referred

79 Kaur, *Madrassa Education In India.*, 34

80 Ibid. p.52 & Hamid Mahmood, *The Dars-E-Nizami and the Transnational Madaris in Britain* (Queen Mary: University of London., 2012), 9,10,78 & Qasmi, *Madrassa Education Framework.*, 49, 55-57

81 Ahmed, "Contributions of Muslim Physicians and Other "Scholars", 77

82 Ibid., 81

83 Ibid.,80

84 Ibid., 80

85 Ibid., 82

86 Grosfoguel "The Structure of Knowledge in Westernized Universities", 78

to as epistemicide⁸⁷. Along with murdering and suppressing an entire population of Muslims and Jews, mass burning of libraries was undertaken.⁸⁸ Ibn Khaldun, who lived during the period where Christians were slowly taking over Muslim Spain noticed the decline of scientific study in the country. He attributed this decline as the result of the Christian conquest of the area.⁸⁹

As the intellectual tradition of Muslim civilization was being destroyed and the intellectual tradition of Western Europe, which at the time was in the process of moving towards secularization, would eventually become a global homogenizing force, imposing itself on cultures and societies throughout the world in the name of progress and modernity. The secular epistemology that lay at the heart of the Enlightenment era became a driving forces for the destruction of knowledge systems of other cultures and societies, so that parallel to political imperialism was intellectual colonization. Science as it was being secularized and developed in the Western world during the Enlightenment era was projected as universal and the only valid way of analyzing the world. The Western scientist became as integral to the colonial project as the military official.⁹⁰ The claim that the Western world had developed a knowledge system superior to all other knowledge systems in the world was given as the reason for the great political conquests and subjugation of the rest of the world by the West.⁹¹ While knowledge production and science coming from other cultures and societies were being mythologized science coming from the West was being paraded as universal, hence science became a means of intellectual colonization.⁹² In the Muslim world, intellectual colonization led to the replacement of the integrative and holistic approach to knowledge with a secularized knowledge system that was fragmented, reductionist and materialistic.

Under the veil of progress the West justified not only conquest of other societies but the reductionist and materialistic science that the Western world began to impose on the world became a means for the exploitation of nature and destruction of entire ecosystems.⁹³ The famous intellectual and poet Muhammad Iqbal succinctly described the disastrous nature of science that was being produced by the West and exported to the rest of the world in analogy of the natural sciences:

87 Ibid., 79

88 Ibid., 79

89 Ibn Khaldun, *The Muqaddimah*, 341

90 Thésée “A Tool of Massive Erosion”, 29

91 ElMessiri “The Gate of Ijtihad”, 17 & Hamed Ibrahim “Reflections on Technology and Development: A Cultural Perspective” in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 259

92 Rafik Habib, “Modernizing vs. Westernizing the Social Sciences: The Case of Psychology” in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 130 & Thésée “A Tool of Massive Erosion”, 33

93 Al Zeera, *Wholeness and Holiness in Education: An Islamic Perspective.*, 86

“like so many vultures falling on the dead body of Nature, and each running away with a piece of its flesh. Nature as the subject of science is a highly artificial affair; and this artificiality is the result of that a selective process to which science must subject her in the interests of precision.”⁹⁴

Such an understanding of science and secular knowledge were imported into the Muslim world through the creation of a new education systems in the Muslim world that were secular. This system was implanted in the Muslim world by colonial officials and also adopted by Muslim statesmen, who desired to use education as a tool for state building, as was being done in Europe.

Colonial Educational Policies

In 1835 Thomas Babington Macauley, an educationist of British rule, prepared a syllabus for educational institutes all over India, which had ‘modern sciences’ and English. The colonial government would support Macauley’s curriculum and work to undermine the curriculum being taught in schools that were established in pre-colonial India.⁹⁵ The curriculum was taught until a famous uprising in 1857,⁹⁶ after which new policies were in place to put education under complete control of the colonial regime.

In Egypt, during the three years of occupation under Napoleon, plans were made to build a primary school for Egyptians to teach them elements of the arts and sciences in French in order to prepare them to enter into a French-run school of medicine.⁹⁷ There were also plans to establish a military training school for Mamluk elites to create a modern military⁹⁸ that would act as proxies for French rule in Egypt.

In the Ottoman Empire, a growing number of countries from Europe would begin to establish schools in the empire through the system of capitulations as the empire was decreasing in power.⁹⁹

This process of new school systems being introduced would occur throughout the Muslim world and would have significant outcomes. The first significant outcome of these new schools being established was that the notion of secular education, and schooling as a tool for state building was now being introduced into the Muslim world. Secondly, the introduction of schools set up by the colonial regime began a process

94 Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Sang-E-Meel Publications., 2010), 44

95 Qasmi, *Madrassa Education Framework.*, 69-70

96 Ibid., 69-70

97 James Dunne-Heyworth, *An Introduction to The History of Education in Modern Egypt* (London: Frank Cass & Comany Ltd, 1969), 98

98 Ibid., 100

99 Gokce “Minority and Foreign Schools on the Ottoman Education System.”, p.48

of slowly undermining the autonomy and influence of schools run and established by Muslims prior to the colonial period as well as pre-colonial knowledge systems developed by Muslims. Finally, these schools were often intended to co-opt indigenous elite and train them as colonial functionaries, hence a creation and transformation of new elite sectors in the Muslim society that were sympathetic to the colonial project was taking place. In this respect, where the colonial officials stopped in their intellectual colonization, reformers, often coming from the indigenous elite, would pick up on the project of modernization.

Reformers, The Military and Modernization

The project of modernizing the education system in the Ottoman Empire began as early as Sultan Mahmud I in 1734, who would establish the first modern military schools.¹⁰⁰ More schools would follow in years to come mostly linked with the desire to produce a modern military, which would later culminate in the establishment of secular schools under the tanzimat reformation beginning in the mid-19th century.¹⁰¹ Major changes in education of the Ottoman Empire came in full force when Sultan Selim III initiated the program of the *Nizam-i Cedid* in 1789.¹⁰² The blind imitation of the West that characterized many of these educational reforms was criticized by thinkers such as Jamal al-Din Al-Afghani.¹⁰³

In Egypt, written documents of the *ulema* from Al-Azhar, such as al-Jabarti and Hassan al-Attar showed a fascination with the military and intellectual achievements of the French when they were ruling Egypt.¹⁰⁴ It was in this respect on the basis of establishing a strong military that Muhammad Ali would establish a parallel system of government-controlled schooling to exist alongside Egypt's *maktab* and *madrasa* system.¹⁰⁵ To help with the creation of a new educational system Muhammad Ali would

100 Kemal Cicek, *The Great Ottoman-Turkish Civilisation* (Ankara: Yeni Turkiye, 2000), 657

101 Vernon O. Egger, *A History of the Muslim World Since 1260; The Making of a Global Community*. (Upper Saddle: Pearson: Prentice Hall, 2008), 309, 339

102 Ihsanoglu, *History of the Ottoman State, Society & Civilization* Vol.2., 424

103 Adel Hussein "Bias in Western Schools of Social Thought: Our Heritage as the Starting Point for Development" in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought., 2006), 95

104 Abdur-Rahman Al-Jabarti, *Napoleon in Egypt: Al-Jabarti's Chronicle of the First Seven Months of the French Occupation of Egypt, 1798*, trans. Schmucl Moreh (Princeton: M. Weiner Pub., 1993), 36,38,185,186,195,198

105 Jeffrey C. Burke, "Education," in *The Islamic World*, ed. Andrew Rippin (London & New York: Routledge Taylor & Franchis Group, 2008), 313 & Bayad Dodge, *Al-Azhar: A Millennium of Muslim Learning* (Washington: The American International Printing Company, 1961), 114 & Mona Russell, "Competing, Overlapping, and Contradictory Agendas: Egyptian Education Under British Occupation, 1882-1922," *Africa and the Middle East, Comparative Studies of South Asia XXI*, no. 1-2 (2001), 50

send students to Europe, primarily to France¹⁰⁶ and in 1844 the Egyptian Military School would be established in France for the students he sent to study military science. After Muhammad Ali, Ali Mubarak another famous reformer of Egypt would also work to transform and modernize the education system in Egypt after travelling to France and studying the education system there.¹⁰⁷ Mubarak would criticize older schools such as Al-Azhar, Egypt's longest standing institute of higher learning by stating: "*They take no cognizance of history and geography and philosophy*",¹⁰⁸ referring to new modes of knowledge developed out of interactions with the education system and educational theories coming from France. Another important figure and contemporary of Mubarak was Rifa' Al-Tahtawi, who had also spent time in France and would state that he wanted in every village that there should be a government teacher to teach the villagers "*the principles of government*,"¹⁰⁹ to teach them *hub al-watan* (love for the state)¹¹⁰. Al-Tahtawi's notion of education being directly linked to state building shows how influential the Western model of education became implanted in certain elite sectors of the Muslim society, his idea of functionalizing schools to consolidate national identity bears striking similarity to policies adopted by the French to its own rural population at the time.¹¹¹

In the Indian subcontinent, there was the establishment of Muhammadan Anglo-Oriental College (MAO) (later known as Aligarh University) in the mid 19th century by Sayyid Ahmad Khan, who used Cambridge University as a model for his school.¹¹² Ahmed Khan had been greatly impressed with the system of higher education set up by the British in their home country. He would once state to a colleague in regards to Britain: "*If you came here...you would see how education is carried on and how children are taught, how knowledge is acquired and a community attains honor*".¹¹³ As far as MAO College's curriculum is concerned, it replaced the subsection of the *ma'qul* that dealt with topics such as philosophy, astronomy and medicine that were studied in pre-colonial

106 Dunne-Heyworth, *An Introduction to The History of Education in Modern Egypt.*, 105 & Ghulam N. Saqib, *Modernization of Muslim Education in Egypt, Pakistan, and Turkey: A Comparative Study.* (Lahore: Islamic Book Service., 1983), 84

107 Mitchell, *Colonising Egypt*, 64 & Paula Sanders, *Creating Medieval Cairo: Empire, Religion, and Architectural Preservation in 19th Century Egypt* (Cairo: American University of Cairo Press, 2008), 33 Michael J. Reimer, "Contradiction and Consciousness in 'Ali Mubarak's Description of Al-Azhar," *International Journal of Middle East Studies* 29, no. 1 (1997), 62

108 Michael J. Reimer, "Contradiction and Consciousness in 'Ali Mubarak's Description of Al-Azhar," *International Journal of Middle East Studies* 29, no. 1 (1997), 62

109 Mitchell, *Colonising Egypt*, 109

110 John W. Livingston, "Western Science and Educational Reform in the Thought of Shaykh Rifa' Al-Tahtawi," *International Journal of Middle East Studies* 28, no. 4 (1996), 552

111 Weber, *Peasants Into Frenchmen*, 307

112 Egger, *A History of the Muslim World since 1260*, 342

113 David Lelyveld, "Disenchantment at Aligarh: Islam and the Realm of the Secular in Late Nineteenth Century India," *Die Welt des Islams* 22, no. 1 (1982), 86 & Syed Mahmood, *A History of English Education in India (1781-1893)* (Calcutta: Baptist Mission Press, 1895), 86, 87

madaaris, by their European counterparts.¹¹⁴ This move was relevant in that it triggered a new stage of Muslim educational institutes in India adopting discourses of knowledge that were developed in Europe replacing pre-colonial discourses of knowledge. Such a move was predicated on the belief that sciences as they were developed in Europe were more advanced than the understanding of science that existed in the Muslim world and other societies.

Parallel to Ahmed Khan's educational reform, In 1866 a group of Indian ulema established the *Darul Uloom Deoband*.¹¹⁵ The curriculum of the *Darul Uloom Deoband* was largely influenced by a reformed version of the *Dars-i-Nizami* curriculum.¹¹⁶

As mentioned earlier the *Dars-i-Nizami* curriculum dates back to the 18th century scholar, Mullah Nizamuddin Sahlavi.¹¹⁷ The contents of *Dars-i-Nizami* were quite expansive and the original intention of Nizamuddin was to develop a curriculum that incorporated both the *ulum al-manqul* and *ulum al-ma'qul*; engineering, astronomy, and medicine were part of the original curriculum.¹¹⁸ The Deobandi reform of the *Dars-i-Nizami* curriculum removed major parts of the *ma'qul* subjects which were initially found in earlier versions of the curriculum¹¹⁹ and narrowed the focus primarily to the *ulum al-manqul*. The justification for this was by some of the founders of the Deobandi movement was that those who wanted a 'modern' education could go to schools and colleges outside the *madrassa* system.¹²⁰ This attitude demonstrated how Muslims began to give up on their own tradition of medicine, astronomy and other *ulum al-ma'qul* giving way to the secularized version of these subjects coming from their colonial masters. The superiority of western knowledge and science was no longer simply a claim of the colonialists but became internalized within the minds of the colonized population.¹²¹

One can see from the examples cited above of the Ottoman Empire, Egypt and Indian subcontinent how colonialism greatly affected the education system in the Muslim

114 Lelyveld, "Disenchantment at Aligarh", 86 & Mahmood *A History of English Education in India (1781-1893)*, 89

115 Kaur, *Madrassa Education In India*, : 55 & Mahmood *The Dars-e-Nizami and the Transnational Madaris in Britain*. 11 & Barbara Metcalf, "The Madrasa at Deoband: A Model for Religious Education in Modern India," *Modern Asian Studies* 12, no. 1 (1978)m 111 & Qasmi *Madrassa Education Framework*., 38,41

116 International Crisis Group (ICG)., *Pakistan: Madrasas, Extremism and the Military*., (Islamabad/Brussels: International Crisis Group., 2002), 5 & Kaur, *Madrassa Education In India*, 121 & Qasmi, *Madrassa Education Framework*., 67-68

117 Muhammad Farooq, "Objectification' of Islam: A Study of Pakistani Madrassah Texts," *Pakistan Journal of History and Culture* 31, no. 1 (2010)., p.36

118 Ibid. p.36 & Kaur, *Kuldip Madrasa Education In India*, 52 & Mahmood *The Dars-e-Nizami and the Transnational Madaris in Britain*, 9, 10, 78 & Qasmi, *Madrassa Education Framework*., 49, 55-57

119 International Crisis Group (ICG). *Pakistan* , 6 & Metcalf, "The Madrasa at Deoband", 117-118

120 Qasmi, *Madrassa Education Framework*, 44

121 Thésée "A Tool of Massive Erosion", 34

world. There was first direct imposition by the colonial regimes of secular schools that were foreign to Muslim culture and that undermined the pre-colonial education system. Then Muslim reformers would continue the process of establishing schools that were based on a western secular paradigm. The new schools also helped introduce into the Muslim world conceptions of science and discourses of knowledge that were developed in a secularizing Europe, which would eventually undermine and replace scientific discourses and knowledge systems that had developed within Muslim society through an Islamic framework. In the post-colonial period, educational reform would continue in the direction of imitation of Western secular schools both in terms of structure and content, which would ultimately lead to a failure in these educational institutes meeting the needs of Muslim societies.

Conclusion: An Exploration into the Theoretical Foundations for Educational Reform in the Muslim World

Ibn Khaldun, writing centuries before the rise of Western hegemony on the world, observed that it is in the nature of conquest that the conquered imitate those who conquer them. This occurs because the conquered are either impressed by the conqueror or erroneously attribute their subservience of the conqueror to the perfection of the conqueror not analyzing the nature of their defeat.¹²² This diagnosis of conquered people precisely fits the defeatist attitude that has existed in the Muslim world since their loss of political power to European colonial forces and continues on with the blind imitation of the Western world, which has marked much development in the Muslim world in the post-colonial era.

The rationale behind the blind acceptance of school systems coming from the West by reformers and governments was a fascination with the economic and political power of the West and it was hoped that importing Western secular schools would lead to economic growth and political strength of nation-states. Not only this did fail to occur but it would be no exaggeration to state that the secular education system imported in the Muslim world has led to the disintegration of local communities, loss of culture and destruction of traditional knowledge systems.¹²³ The fallacy of importing western secular education system into the Muslim world has been noted by Al Zeera:

“The dilemma of Islamic societies lies partly in the fact that they imported secular education systems and planted them in the heart of Islamic traditional societies. To me is like planting a palm tree in Alaska and expecting it to grow naturally and give fruit as well. The mismatch between the religious foundation of Islamic societies and the secular building of the Western education system is a major cause of the problems

122 Ibn Khaldun, *The Muqaddimah*, 116

123 El-Mously, “Reflections on Technology and Development”, 250-251

*encountered by our universities.*¹²⁴

The mismatch between a western secular education system and Muslim societies often resulted in producing an educated class that were culturally alienated from their society and intellectual heritage and in the worst case were harbingers of neo-colonial policies that sought the legitimate their societies by imitating the Western world¹²⁵ and making the West the standard for everything the was real, beautiful and acceptable.¹²⁶ The extent of this intellectual colonization even reached to the point where Islam itself was given legitimacy only if it could be justified through methodologies of research that were based on a secular epistemology and at the cultural and political level Islam could only have validity if it could be seen to fit within a norms of a paradigm that was deemed acceptable by the Western world.¹²⁷ The secular education system not only undermined the holistic and integrative understanding of knowledge coming from Islamic worldview but at best placed religion as a separate subject to be thought within a school curriculum isolating its relationship to economics, politics, science, culture and other fields. In an Islamic paradigm religion is deemed as encompassing all forms of knowledge, being integrated to every subject and every aspect of the educational process. ¹²⁸Iqbal described such an understanding of religion from an Islamic worldview: “*Religion is a not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man.*”¹²⁹ Furthermore, the notion that the world can be divided between the secular and religious, sacred and profane that has marked the Western world for centuries and has characterized their education system and production of knowledge is antithetical to Islam. Iqbal alludes to this point poetically: “*There is no such thing as a profane world. All this immensity of matter constitutes a scope for self-realization of spirit.*”³⁰

Unless serious steps are taken to address the educational crisis in the Muslim world and conscious efforts are taken to counter the secularization of knowledge which has been an homogenizing force in the world then the Muslim world will remain a shadow of itself with no real substance. ¹³¹ The blind imitation of the Western world has pre-

124 Al Zeera *Wholeness and Holiness in Education*, 139-140

125 Abdul Hamid A. Sulayman, *Revitalizing Higher Education in the Muslim World* (Herndon: International Institute of Islamic Thought, 2007), 10 & Al Zeera *Wholeness and Holiness in Education*, 55

126 Al Zeera, *Wholeness and Holiness in Education*, 134-135

127 Wan Mohd Nor Wan Daud, *Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization and Decolonization* (Kuala Lumpur: Penerbit UTM Press., 2013), 7 & ElMessiri “The Gate of Ijtihad” 19, 20, 50,51

128 Abdul Haq, *Educational Philosophy of the Holy Quran*, 183

129 Iqbal, *The Reconstruction of Religious Thought in Islam*, 10

130 Ibid., 136

131 Abdelwahab M. Elmessiri, “Introduction” in *Epistemological BIAS in the Physical & Social Sciences*, ed. Abdelwahab M. ElMessiri (Herndon: International Institute of Islamic Thought.,

vented the Muslim world from developing their own models of science and knowledge systems that reflect Muslim cultural identity¹³², serves the needs of their societies and is true to an Islamic worldview. The project of state building through the use of a secular school system is foreign to Islamic teachings since a true and just society cannot be created without reference to God, prophetic teachings and understanding the dimension of the next life (*al-akhirah*). The fallacy of a secular understanding of knowledge comes from the fact that the human “self” can never be that sole means of measuring the reality.¹³³ The first verses revealed of the Qur’an highlighted the fact that the source of all true knowledge comes from God, hence knowledge acquisition that is not connected back to God will ultimately lead to loss and misguidance for human beings.

In this respect, the re-Islamization of knowledge is not simply the process of glorifying the heritage of great Muslim thinkers that lived many centuries ago rather it is the development of an Islamic epistemology that creates a unity of knowledge¹³⁴, where all branches of learning connect back to the fundamental reality of the Oneness of God (*tawhid*). Wan Mohd Nor Wan Daud best defined the Islamization knowledge as: “... *fundamentally a process of returning to the metaphysical worldview, epistemic framework, and ethical and legal principles of Islam.*”¹³⁵

The secularization of the knowledge, society and individuals has created immense problems in the world in many dimensions; environmental, political, social, psychological etc. A successful project of the Islamization of knowledge would address problems facing our world today and would bring back a much needed holistic approach to knowledge integrating spiritual realities and metaphysical truths to fields of knowledge that have been stripped of their spiritual significance. Iqbal’s statement in this regard in the early 20th century best signifies the project of Islamization knowledge although he lived before the term came to be used:

“Humanity needs three things today—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis.”¹³⁶

During the latter part of the 20th century much discussion has occurred about developing educational systems that would be conducive to the needs of Muslim society and developed within a genuine Islamic framework. Intellectuals such as Naquib Al-Attas, Seyyed Hossein Nasr and Ismail al-Faruqi have written about the need for a process of re-Islamization of knowledge and educational systems. In 1977 the first international

2006), p.xix

132 Habib, “Modernizing vs. Westernizing the Social Sciences”, 127

133 El-Mously, “Reflections on Technology and Development”, 258

134 Al Zeera, *Wholeness and Holiness in Education*, xxv

135 Daud, *Islamization of Contemporary Knowledge*, 18

136 Iqbal, *The Reconstruction of Religious Thought in Islam*, 156

conference was held in Makkah to discuss the issues and problems surrounding education in the Muslim world, followed by several conferences on the topic in other parts of the Muslim world.¹³⁷ While much discussion has been made and quite a few Islamic universities have been established since then, such as the International Islamic University of Malaysia, much work still needs to be done to establish leading educational institutes that will bring relevant change to the Muslim world. Not only in the Muslim world but globally the impact of centuries of knowledge produced within the context of colonization will take many generations to analyze and understand.¹³⁸

Education in the West slowly developed in a manner in which its main *raison-d'être* became material progress, devoid of any spiritual purpose. Muslims who wish to be involved in educational reform must remember that material progress cannot be sought after by sacrificing over vision of the next life and relationship with God. The Qur'an explicitly condemns those who have apparent knowledge of this world but are blind to their own reason of existence and the reality of the next life: "*They only know the outer surface of this present life and are heedless of the life to come.*" (30:7)¹³⁹

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138 Thésée "A Tool of Massive Erosion", 35

139 *The Qur'an: A New Translation*, trans. M. A. S. Abdel Haleem (New York: Oxford University Press., 2010)., 257

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SUSTAINABILITY LITERACY: SOME CHALLENGES IN EDUCATION IN DEVELOPING COUNTRIES¹

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Abstract

Socio-ecological crisis in developing countries at large demonstrates the great irony of modern education and its knowledge system. This article is a critical analysis of mainstream Western education. With Indonesia's education system as a case study, I argue that the infusion of nationalism and capitalistic-developmentalism ideology have mutually hampered the development of 'sustainability-literacy' among people in developing countries. The desire to engage in competition and expansion that the two induced will become insurmountable hindrance to students' self-reflection and conscience. Further, I argue that the unitary perspective of Islam concerning science and humanity can best serve the need of sustainability-literacy for Islamic education. The knowledge transmission by Murabbi is put forward as a way to make environmental education for sustainability relevant to Muslim societies, based on the understanding that one needs more than intellectual ability to comprehend knowledge, but rather time is needed to personalize it by living it.

Keywords: Sustainability, Sustainability-literacy, Systems-thinking, Holism, Developmentalism, Nationalism

Modern Knowledge. A Double-Edged Sword

Contrary to the credulous Asian public who believe in the myth of 'Asian century'², in reality we are living in the decline of nature. Twenty first century witness the skyrocketing rates of environmental destruction: deforestation; species extinction; biodiversity loss; the rise of greenhouse gas emissions; chemical and human-waste pollution across land, water, and soil; and in developing countries such as Indonesia and Republic of Chi-

1 From a PhD thesis "Muhammad's Nation is Called. The Potential for Endogenous Relocalisation in Muslim Communities in Indonesia",

2 Given the remarkable economic growth in Asia and the continuing growth rates in the 21st century

na for instance, frantic urbanization with its multidimensional consequences as forests and agriculture land converted into industrial, residential, and business areas; followed by rural-urban migration at unprecedented scale; and the spread of consumer-capitalist cultures. Scientifically, as the planet's ecosystems are deteriorating, the climate is changing. The integrated nature of the problems, namely, social, economic, cultural and environmental, has brought the question of sustainability to the fore. Global capitalism and corporatist development in developing countries have been identified as the major culprits. Henceforth, sustainability - which implies the ability to continue - becomes the key question. Along this line, this article points out problems that have been brought about by education that doesn't embrace sustainability-literacy, which eventually produced nothing but 'monsters' from environmental point of view.

'Sustainability' has been defined as 'meeting the needs of the present without compromising the ability of future generations to meet their own needs' (The Brundtland Commission, 1987). Among the many ways that sustainability has been defined, the simplest and most fundamental is 'the ability to sustain', or, put another way, 'the capacity to endure'. Therefore, I defined sustainability-literacy as: 'a literacy that makes one aware of the physical limits of the earth, thereby, make one care about the future of the society and inter-generational equality, and thus, a willingness to participate in solving societal and environmental problems'. So, the literacy emphasizes on changing moral attitudes and behaviour rather than merely improving education material. To transform the society to sustainability-mindedness, many believed that reconstruction of education is mandatory. Yet, in developing countries, the promotion of environmental education for sustainability has been constrained by its incompatibility with missions and objectives of developmentalism ideology and the capitalistic development programs it has been espousing. This illustration depicts the situation aptly of how mainstream Western education often develop qualities that eventually undermine sustainability, namely: denial;

Illustration-1²



https://jusharma.files.wordpress.com/2014/08/polyp_cartoon_economic_growth.jpg

desire of wealth, profit, economic growth; and consumerism.

In what follows I will show how Indonesia demonstrates the great irony of modern education and its knowledge system. The success of Suharto's New Order which made the development of a modern national education system as one of its top priorities, has been followed by massive forest plunder and unprecedented environmental degradation. In the system of education that is primarily committed to equipping national economies with skilled graduates, it has not been possible to find space for heeding the call from ecological limits. Environmental educator, David Orr (1991:2), stated in his article: "What Education is for":

"It is worth noting that this [environmental destruction] is not the work of ignorant people. It is, rather, largely the result of work by people with BAs, BScs, LLBs, MBAs, and PhDs".

"our education up till now has in some ways created a monster".

So, what exactly is wrong with modern education? Quoted in Orr (1991:2), Wiesel's answer:

"It emphasized theories instead of values, concepts rather than human beings, abstraction rather than consciousness, answers instead of questions, ideology and efficiency rather than conscience"

Throughout what is known today as Third World or developing countries, education system has evolved from colonial heritage (Watson, 2982, Cogan1982) in which it existed to serve the interests of capitalism and colonialism. After independence from colonial powers, because the industrial nations of the world control the economic orders, they can dictate the shape of educational developments in developing countries. Therefore, colonialism has continued to be active and well in subtle form - of what Altbach has called "the highest form of colonialism" – namely, that of "neo-colonialism". (Altbach 1971; Dumont 1966; Hayter 1971; Mende 1973). With the wisdom of hindsight, the corporate takeover of the education system in recent times along with the appropriation of environmental education (LeFay, 2006), is worth inquisitive attention.

In fact, environmental education has been contested between two competing camps representing 'Shallow' versus 'Deep' ecological views. By that classification, it is the 'shallow' ecology that inspired varied environmental actions in developing countries. These can be found among the 'sustainable development' camp which believes that strengthening the economic viability in developing countries is the basis for providing the means of preserving their social and environmental functions -- and in return, preserving environmental quality is a precondition for developing economic potentials. The 'shallow' approach can also be found among the 'techno quick-fix' camp who believes in the power of technology to fix all problems. They can be initiated by its

pro-development government, the UN led global environmental governance, or invented by big businesses as part of their corporate 'green-wash'. Their approach stops before the ultimate level of fundamental change and often promoting technological fixes (e.g. recycling, increased automotive efficiency, export-driven mono cultural organic agriculture) based on the same consumption-oriented values and methods of the industrial economy. The characteristic of this camp is pragmatic and managerialist attitude to environmental issues, founded on an assumption that technology and sound governance will provide solutions. In their viewpoint, problems in Third World countries can be rationalized in terms of poor governance, inefficiency, corruption, and a lack of technology and education.

Deep ecology³, on the other hand, is a school of ecological philosophy. The distinguishing and original characteristics of this school were its recognition of the inherent worth of all living beings regardless of their instrumental utility to human needs, and the use of this view in shaping environmental policies and education. The word 'deep' in part referred to the level of questioning of human's purposes and values when arguing in environmental conflicts. Deep ecology involves deep questioning right down to fundamental root causes. This school arose from the contemporary planetary crisis and human dilemma which have prompted people to question the validity of the conception of nature held in modern science. Raven LeFay (2006) from the Schumacher College is a representative of this school. Addressing the underlying causes, LeFay criticised the dominant Western worldview and industrial culture it has given rise. According to him:

The dominance of Enlightenment-based rationality has led into this predicament, by constructing a world we can manipulate, exploit and control, a place where we are both separate from and superior to nature (Plumwood, 2002) (p.36)

It thus stands to that argument that he challenged the optimism of the shallow ecologists:

And if reason and rationality (the foundation of Western culture) have brought us into these dire straits, how can we hope that the same thinking will get us out?

Elsewhere, posing a Marxist position, Ted Trainer (2012), who advocates 'The Simpler Way', has been critical of "education under consumer capitalism" in which schools and universities, while teaching things that are "of no apparent relevance to students" (p.3) "legitimise social position and inequality" (p.1). This kind of education, among other things,

Help to produce enthusiastic consumers, people who are keen to get ahead, suc-

3 The term deep ecology was introduced by Norwegian philosopher Arne Naess in 1972 in Bucharest at the Third World Future Research Conference.

ceed and get rich, who identify modernity and progress with affluence and see Western ways as the goal for the Third World, and who accept the market system and think technical wizardry will solve all problems. Just as they have passively consumed the activities, work and decisions presented by their teachers, so they passively consume the products, services and decisions presented to them by government, corporations, and professionals (Trainer, 2012:1)

Actually, LeFay and Trainer analyses resonate with the environmental educator David Orr's (1991:2) appraisal of modern education already mentioned. Further, the following facts corroborates my argument that the 'shallow' approach to environmental education for sustainability is neither adequate nor effective to deal with the underlying causes of sustainability-insensitive behaviours in developing countries:

Thirty-seven countries representing 30 percent of world population possess 91 percent of the total number of scientists, engineers, and technicians, while 115 countries with over two-thirds of world population possess about 9 percent of these qualified personnel.

Sixty percent of the world's population receives 6 percent of world expenditures on public schools.

(Sources: UNESCO Statistical Yearbook and Ruth L. Sivard, World Military and Social Expenditures, 1978, as cited in Botkin and others, 1979, p.64)

That being the case, in the context of developing countries, the use of 'shallow' approach in environmental education - which relies heavily on technological quick-fix, managerialis attitudes and good governance - is like to build castles in the air. For that reason, I concur with the 'deep' ecologist proposition that the new learning paradigm for transformative process needs to encompass fundamental changes which include:

An intuitive, passionate and embodied response, a radical shift in the dominant Western worldview, a quantum leap in consciousness that will shake us from our cultural malaise and inspire us to take action and build practical solutions for sustainable living. (LeFay, 2006:36)

That implies a new paradigm that will address the need to understand the vast network of earth ecology, the same that will enable students to see the world as one - yet complex and interconnected system -, and humankind, who is the veritable 'sucker', exploiter, as well as manager of the earth, also as one - yet complex and interconnected community. In other words, it is an environmental education that is rooted in a holistic worldview and which has the potential to foster a sustainable human culture.

2. Transformative Learning Paradigm

Considering the need to prepare to adapt creatively to global resource shortages, and transitioning into a post-oil world with climate uncertainty, I found Stibbe's (2009) *The Handbook of Sustainability Literacy. Skills for a Changing World* an appropriate source of literature. Stibbe presents a collection of writing that covers a wide range of skills and attributes needed to respond to the threats of climate change, peak oil, resource depletion, economic uncertainty and energy insecurity with creativity, ingenuity and new ways of thinking, in order to reinvent both self and society. The book promotes the significance of holism⁴, reflexive heart and wisdom, simplicity, unified systemic worldview and non-materialistic worldview that is needed to resuscitate sustainability literacy and to develop skills for the changing world.

Table-1

	Pointer	Requirements
1	Manage complex sustainability problems (Bland Tomkinson)	a. Holism first, then b. Practical skills
2	Ability to reflect on deeply-held opinions about social justice and sustainability (Mychele Goldberg)	a. Holism first, then b. Practical skills
3	Ability to view the world relationally (Stephen Sterling)	a. Holism
4	Ability to critique the values of an unsustainable society and consider alternatives (Jeffery Newman), and envision scenarios of a more desirable future (Sue Wayman)	a. Critical attitudes toward modernity b. Alternative society
5	Ability to expose advertising discourse that undermines sustainability and resist them (Arran Stibbe); and Communication skills for sustainability (John Blewitt)	a. Alternative society
6	Ability to envisage and enable a viable future through connected actions (Justin Kenrick)	a. Alternative society

4 The theory that parts of a whole are in intimate interconnection, such that they cannot exist independently of the whole, or cannot be understood without reference to the whole, which is thus regarded as greater than the sum of its parts. Holism is often applied to ecology.

7	Ability to experience meaning, purpose, and satisfaction through non-material wealth (Paul Maiteny)	a. Mystical life
8	The ability to research and reflect on the roots of emotional well-being (Morgan Phillips)	a. Reflective heart & Wisdom
9	The ability to think about the self in inter-connection and interdependence with the surrounding world (John Danvers)	a. Holism b. Reflective heart & Wisdom
11	Awareness of the animate qualities of the earth	a. Islamic mysticism
12	Economic awareness based on ecological and ethical values (Satish Kumar)	a. Sharia economics b. Practical skills in economic activities
13	The art of personal sufficiency (John Naisish), and Skills for transition to a post-fuel age (Stephen Quilley)	a. Practical skills
14	Permaculture Design (Patrick Whitefield), and Community gardening (Alma Clavin)	a. Practical skills
15	Ability to evaluate technological innovations (Gavin Harper), and to design systems, technologies and equipment in an appropriate way (Mike Clifford)	a. Technological skills imbued with reflective heart and wisdom
16	From my own experience, a last point: Entrepreneurial ability to create socially and environmentally responsible businesses	a. Alternative society b. Entrepreneurial skills, with reflective heart and wisdom

In sum, the table shows that the literacy requires:

1. Holism
2. Critical attitudes towards modernity
3. Sense of justice
4. Reflective heart and wisdom
5. Alternative economic system to capitalism
6. Alternative society as laboratory and model
7. Technological and Entrepreneurial skills imbued with reflective heart and wisdoms

These requirements call into question the character of pro-development, capitalist's orientation, and nationalistic education on offer in the modern schools and universities in developing countries. Right here I considered the potential of Islamic education on the condition that they are less influenced by nationalism, capitalism, and developmentalism, in view of two essentials associated with Islamic education. They are, the unitary perspective of Islam concerning science and humanity (see Zaidi, 2006); and the concept of Murabbi educator to relevantize environmental education for sustainability. In this article I focus on the latter.

Relevantizing Sustainability Education

The word relevantize was first used by Dr. Pamela G. Taylor in a keynote speech at the Ohio Art Education Association 2010 (Dictionary Sensagent, 2014)⁵. Taylor provoked her audience to do more than make their teaching relevant to their students. She challenged them to relevantize by asking themselves: "Is this worth knowing? What difference does art class make and how can what we do in art class matter in the lives of our students?". To relevantize sustainability education in Indonesia in particular, I found the significance of personalized knowledge and *murabbi* educator in Islamic philosophy of education (Kazmi, 1999). Both have been exemplified in education institution held by many of the Indonesian *kyai*⁶ and *nyai* (female *kyai* and/or wife of *kyai*). A *murabbi* is 'a person who combines a life of learning with a life of virtue, and hence a perfect and an ideal person to learn from' (Kazmi, 1999). According to this view, the necessary prerequisite for education is an encounter of a personal kind between two beings. The two beings can be two human beings, or God and a human being⁷. Thus, education is the result of a personal encounter between teacher and student. In response to the question: Why should the truth of the knowledge matter? A *murabbi* gives the answer with his/her life. If his/her life has acquired a quality that is worth emulating, then the truth that has shaped his/her life is worth consenting to. In Islamic tradition, the person who best embodies the qualities of a *murabbi* is the Prophet Muhammad (peace be upon him). In the *pesantren*⁸, the *kyai* (and *nyai*) are the *murabbi*.

For a *murabbi* the only way to understand knowledge is to live it, and to test its validity is to see what difference it makes to his/her life as a Muslim. "What a *murabbi* then teaches is not an impersonal body of theoretical knowledge that he/she has mastered and accepted its truth based on the objective principle of verification but rather teaches knowledge that he/she has lived and having lived found it to be true or false" (p.218). Kazmi underscores that education, in this view, is about helping students to create a

5 <http://dictionary.sensagent.com/relevantize/en-en/>

6 Javanese of Ulama, leaders of *pesantren*.

7 That God teaches Adam (human) the names of everything (QS. 2:30-39)

8 A home-grown traditional Islamic institutes

configuration of meaning that tells them what is and what is not important:

This structure does not only tell them what is true or false, or that stealing is wrong and one should avoid bad company. This structure gives them something more fundamental than any moral code or ethical principle. For even though a child may know right from wrong and true from false but if he/she has not learnt that it is important to always speak the truth and to do what is right, he/she may not act according to those norms. The knowledge of norms alone is not sufficient to make me act according to them; I need to be impressed that following these norms is important, that it matters to live by them. If my father demands that I should always speak the truth but hardly ever speaks the truth himself, would telling of the truth impress me? (p.217)

Personal encounter is the matrix that allows all other modes of communication to be effective. Further, seeing, watching, doing and thinking constitutes an education: "I have to observe several judgments being made in understanding football before I get the hang of them. It is seeing, watching, doing and thinking simultaneously that helps me to get the inside view of the game or, as they say, get a handle on it" (p.215). Furthermore, for the murabbi, there is almost no distance between knowledge and practice, between theory and praxis, between knowing and acting. Taken those together, I put forward a proposition that an effective environmental education for sustainability can be provided by the murabbi. For the Indonesian Muslims, the call for a radical shift towards sustainability will be responded to enthusiastically only if it was brought up by Muslims themselves through Muslims' own traditional channels and mobilized through Muslims' own 'heart and mind'. Moreover, characters required for 'sustainability-literacy' (Stibbe, 2009), mainly: simplicity, self-discipline, reflective heart, and wisdom, are what traditionalist pesantren able to deliver.

Literature on education and sustainability in intersection with a number of disciplines such as engineering, business, agriculture, ecology, public policy, sociology and psychology, demonstrate the difficulty in long-term behavioural change regarding sustainability (Savageau, 2013). Savageau, who explores the concept of self-audit and self-reflection, argues that real change in behavior must connect with individuals in a very personal way: "If individuals do not internalize changes in their behavior and are not more actively engaged in finding personal means of auditing their behavior and choices, sustainability will remain remote and impersonal" (p.22). Therefore, the concept of personalized knowledge by a *murabbi*⁹, the educator, in Islamic philosophy of

9 *Murabbi* is not only knowledgeable and wise but also pious, kind, and considerate; a person who combines a life of learning with a life of virtue, and hence a perfect and an ideal person to learn from. *Murabbi* is based on the understanding that one needs more than intellectual ability to comprehend the knowledge in text, but rather he needs time to personalize it by living it.

education (Kazmi, 1999) is pertinent. Murabbi does what parents do but much more explicitly and at a higher level of sophistication (Kazmi, 1999). As he/she is doing it, he/she inculcates character into the soul of the students.

With this in mind, I argue that traditionalist pesantren system needs enrichment rather than being replaced by something else that modernization and engagement with international aid agencies often implies¹⁰. Moreover, the demand of secularizing the traditionalist system will only diminish its strength that can be harnessed for promoting sustainability. The enrichment of pesantren will be done automatically with the provision of education about sustainability and skills of relocalisation¹¹ for their *murabbi*. The following sections provide brief overview of education system in Indonesia followed by presentation of *pesantren* education, and concluded with a discussion.

3. Indonesia's Education: The Challenges of Sustainability-Literacy

The Indonesian state designs two national curricula: general and Islamic. General schools are under the jurisdiction of the Ministry of Education, and Islamic schools, *madrasah*, are under the jurisdiction of the Ministry of Religious Affairs that designs the national curriculum for them. The goal of the *madrasah* curricula is to make the madrasahs part of the labor supply mechanism by making their graduates learn general skills that would make them employable in the job market (p.406). While a small percentage of the madrasah are public and run under the madrasah national system, a large majority of them are privately run. In his work, Sirozi (2010) shows that even contemporary plurality of education in Indonesia has its root back in the colonial legacy. Because both secular and religious nationalist leaders have developed separate education programs since the colonial era, the new government of independent Indonesia found it difficult to define the character of the national education system. Under an urgent need of political compromise, it was partially and temporally overcome by the implementation of a 'dual system'. That is, the education model demanded by secular nationalists was accompanied by the religious education model demanded by Muslim leaders. The former was termed "*general*", run by Department of Education and Culture, and the latter, "*Islamic*", run by the Department of Religious Affairs. The result is a "complex, hard to follow and dualistic system" (Naim, 1996). While the "*general*" curriculum was designed to fulfill the state needs and aimed at training citizens to have "national identity", the "*Islamic*" curriculum was characterized by Muslim values to attain inner perfection and

10 E.g. "Indeed significant Australian aid funding is directed to improving resources and curricula in Indonesian Muslim schools (for example, Downer 2007), with the implicit aim of combating the growth of regional Islamist terrorism" (Nilan, 2009:219).

11 That is, the creation of, or transforming the existing communities into, less-unsustainable communities which are largely self-sufficient, with self-community-scale governance.

develop a “Muslim identity”. The “*general*” emphasized the social aspect of responsibility, the “*Islamic*” emphasized religious responsibility. Both were apparently underpinned by different philosophies, and thus, continue to “run side by side like railway tracks, separated from one another” to the present day (Naim, 1996).

It is worth highlighting that nationalism remains a dominant force in Indonesia to date. In correspondence with Berger and Luckmann (1991), Benedict Anderson (2006) contends that nationality and nationalism are cultural artefacts of a particular kind, and that to understand properly why today they command such a profound emotional legitimacy needs careful consideration of historical context. This has been particularly true of Indonesia in the light of its pre-colonial, colonial, and post-colonial pasts and how the country has constantly been threatened by internal clashes along both ideological and regional fault lines. That has nurtured a fear of internal revolt and disintegration, thus, a besieged mentality with regard to internal enemies, particularly Islam, with the history of the tensions between Islamic and secular nationalisms that continued to plague the nations’ history. Anti-Malaysia is another recurrent theme (see Noor, 2009). In this respect nationalism permeates nearly every facet of Indonesian state’s undertakings and discourses, and giving birth to all the state’s institutions, including those of education. From a constructionist perspective, knowledge is never free from ideological, political and cultural interests (Berger and Luckmann, 1991). Along this line, Zuhdi (2006) writes a history of modernization of Indonesia’s Islamic school curricula. He shows that a curriculum is not something taken for granted but created and constructed by certain people. Zuhdi is in correspondence with Goodson (1994) who argues that school curricula are a ‘social artifact’ conceived and made for deliberate human purposes. On top of the problems caused by plurality of education, Indonesia’s education system has been continuously troubled by the three contested symbolic universes, namely: Nationalism, Westernism (i.e. scientific worldview), and Islam. The three have competed for influence especially in the character-building curriculum. For illustration, see Kemendikbud (2013) and Frederick (2011) where Pancasila was presented as the all-time key element¹² in the nation building curriculum; Dwirahayu (2001) where Mathematics was put forward to be integrated into character education; and Zuhdi (2006) where Islamic education was described as having to struggle with the imposition of Pancasila and a secular scientific worldview. As a result, Indonesian character-building

12 “Beginning under Guided Democracy (1959–65) and strengthened in the New Order after 1975, a key feature of the national curriculum—as was the case for other national institutions—has been instruction in the Pancasila... But with the end of the New Order in 1998 and the beginning of the campaign to decentralize the national government, provincial and district-level administrators obtained increasing autonomy in determining the content of schooling, and Pancasila began to play a diminishing role in the curriculum” (Frederick, 2011:151).

“There were numerous calls for making June 1 a national holiday, and the Minister of Education said that the Pancasila would remain part of the curriculum” (Frederick, 2011:xliv).

ends up nowhere. Character-building appeared to be the most deficient aspect of the Indonesian school system. It has been widely complained about and debated. For illustration a statement by a teacher below captured the heart of the matter:

“Many of the city’s teachers have questioned Indonesia’s education system since apparently it can produce International Science Olympics gold-medalists, and yet the country still ranks high among the most corrupt in the world”¹³

And comments by an observer expressed the disappointment:

“The immediate problem pertaining to the idea of character education is that it is not an entirely new concept. In fact, albeit changes in national curriculum, character education has always been present in many forms: Pendidikan Moral Pancasila (PMP), Pendidikan Pancasila dan Kewarganegaraan (PPKn), Budi Pekerti, etc. More often than not, it was the approaches and the names that were being substituted while the contents remained similar.

In short, values and norms have always been transferred and cultivated in schools throughout all the years. The question therefore lies in why regardless of this, the right attitudes still do not seem to be in place. From personal experience, the most common complaints that students make about these classes are they are either boring, or full of hypocrisy, or a simple waste of time. It is boring and full of hypocrisy because students know that what they witness in real life is a far cry from what they are taught to do. When answering multiple-choice examination questions, there is a high tendency that students will pick the best normative answers without necessarily buying the ideas. The classes are branded a waste of time because grades from these subjects will not earn them the competitive advantage to getting into their favourite school or getting a good job”¹⁴

Herein, I argue that sustainability-sensitive behaviors are outcomes of a successful character-building process to nurturing honesty, frugality, responsibility, commitment, fair-mindedness, perseverance, and integrity. In a successful character-building education, once students are made aware of the limits of nature and of social justice, they will apply the afore-mentioned qualities (honesty, frugality, responsibility and so on) towards human and non-human creatures, and hence, become sustainability-sensitive individuals. Therefore, awareness of the limits of nature and of social justice should be made the key part of a character-building education before everything else, to prepare a

13 <http://www.thejakartapost.com/news/2009/05/22/character-building-the-missing-link-indonesia%E2%80%99s-public-school-curriculum.html>

14 <http://www.globalindonesianvoices.com/5377/character-education-building-the-nation-from-school/>

foundation in the students' cognition for further education in the future.

By inference, given the character-building that has proved to be a failure, and from the education infused by a developmentalism paradigm based upon assumption of unlimited natural resources, little, if any, can be expected for a sustainability-literacy education in the Indonesia. Moreover, the emphasis of the modern education system in providing skill sets often fails to take into consideration environmental limits, social justice, or adaptation to the deteriorating ability of the Earth to support human life (Stibbe, 2009). The very first sentence in the government's press release in 2014 regarding the rationale of the new Indonesia's curriculum, makes a blatant example of such unawareness: "in order to make Indonesia a big country [my bold]....and to respond to what the analysts have been predicting about the 'rise of Asia' in this century" (Kemendikbud, 2014). The remarkable economic growth in Asia and the continuing growth rates has convinced many of the possibility of so-called 'Asian Century'. Yet, Dahlman (2011) among others, contends that rapid economic growth of Asia, combined with their large populations, is creating global environmental sustainability problems in the midst of global environmental crisis.

4. *Pesantren* Education

Pesantren are privately run and fall under the Ministry of Religion. For Pohl, the prevailing dualistic structures and the continued challenges to indigenous educational institutions such as the *pesantren* cannot be understood fully without references to the colonial period. Pohl referred to Hurgonje's assertion that indigenous resistance to the colonial regime associated with Islam could best be overcome through the process of cultural association: "reducing and ultimately defeating the influence of Islam in Indonesia. In competition with the attraction of Western education and cultural association, Islam could not be but the loser" (cited in Pohl, 2011:86). In fact, after Independence in 1945, the real challenge to *pesantren* education is the government's national curricula and the modernist Muslims' discourse (Laffan, 2005; Howell, 2001; Sirry, 2010; Pohl, 2009). The demands for formal education and state certification have caused the modification or loss of some *pesantren* characteristics. Abdurrahman Wahid remarked, for instance,

The santri no longer sought education in different *pesantren* resulting in a loss of the tradition of journeying to study. Rather the demands of state-certified education require them to stay at one *pesantren* for the whole length of formal schooling (cited in Pohl, 2009:108)

It is common for today's *pesantren* to deliver the 'general' curricula (Lukens-Bull, 2001). Nevertheless, Pohl (2009) and Laffan (2005) note aspects of Sufi tradition remain strongly present in today's *pesantren* environment, and Howell (2001) presents several

authors that have emphasized the continuing emphasis of Sufism within the *pesantren*. An illustration of the influence of Sufi ethics in character-building in the *pesantren* education was given by Pohl (2011:123-124), in a study of *pesantren* al-Muayyad Windan in Mangkuyudan, Surakarta.

Not just the study of religious texts but everything that can be related to life in the *pesantren* and its daily affairs is considered part of the curriculum. In order to illustrate the importance of these aspects of pondok life for the educational process, Kiai Dian refers to values from the mystical tradition, in part from the Naqsyabandiyah order. The Naqsyabandiyah is the mandatory tarekat (Sufi order) at Windan, and all santri belong to it. This is partially grounded in the history of the *pesantren* which in its origin retained strong ties with Naqsyabandiyah. Sufi practices such as zikir and tahlil are part of the daily and weekly routines. Kiai Dian speaks of the need for a “spiritualization of education” (spiritualisasi pendidikan). Studying religious text alone, he remarks, is not enough to effect personal growth. Working with one’s hands, he notes, is nobler than a life of incessant worship if the latter is supported by the charity and sweat of others. The different tasks that have to be undertaken in the running and upkeep of the *pesantren*, from cleaning the yard to discarding trash and scrubbing sanitary facilities, directly contribute to character building and self-improvement as they challenge a santri’s pride and bring about a sense of dignity of and respect for others. (p.124)

While the national policy has imposed particular difficulties for the *pesantren* (Sirry, 2010), notwithstanding, my interview with Kyai Miftah Faqih, the chairman of MRI, suggests *pesantrens* are fully independent institutions. The state could not impose national curricula: “although the principles in all our *pesantren* is Wasoyatan Abya li Abna and *Ta’limun Muta’allim* (refers to the Islamic classic books on philosophy of education), but there is no single curriculum for the Traditionalist *pesantren*. It’s simply not the Nahdliyyin way to standardize like that”. In general, contemporary *pesantren* curricula comprises of i) character development, ii) mysticism, iii) general or secular knowledge, iv) vocational training (Lukens-Bull, 2001:354).

The adoption of a national system of education was not without criticism. Pohl (2011) admitted an ambivalent result in her evaluation, which suggests the relevance of Muslim “reconstruction of knowledge” debates (see Zaidi, 2006).

In the wider context our evaluation of the above outlined developments will have to concede ambivalent results. Although most *pesantren* have become co-operative institutions within the national system of education, the consequences that the integration into the state system has for *pesantren* is subject to an ongoing debate. While some see as a result of educational integration a well-balanced education that provides both religious and general training and allows graduates to continue their studies in the state’s formal system of higher learning, many kiai

and santri signaled an awareness of the possible and at times very real dilemma for pesantren posed by the integration of formal learning, namely that students conceive of traditional religious education only as secondary (Pohl, 2011: pp.147-8)

The dilemma signaled that the kyai and santri perceived a dichotomy is present between secular and religious courses instead of being united in a 'unified systemic worldview' that Islam espouses where there appears no separation between the sacred and the secular. Pohl (2011) makes it clearer:

Furthermore, the question remains of whether the pesantren have achieved a truly integrated concept of education or a dualism between religious and formal learning. Some critics hold that the addition of formal, secular schooling within the pesantren tradition is achieved only by separating rather than integrating these two fields of learning (p.148)

In Pohl's view the difficulties of adopting a national system were exacerbated by formidable problems of infrastructure such as a lack of financial resources, facilities, equipment, textbooks, as well as a scarcity of qualified teaching staff (p.146).

Finally, ever since tertiary education has been seen as the vanguard of Indonesian modernization and globalization, pesantren leaders view the need to engage in this arena as well in order to continue to shape the moral and Islamic values and practices of Indonesia's future leadership (Lukens-Bull, 2001:355). Lukens Bull outlines six strategies that have been attempted by pesantren to respond to modernity and globalisation: i) conducting learning circles on campuses, which is considered to fail to mold the students' characters and only imparts superficial religious knowledge, given the profound difference between 'knowing about Islam' and 'living Islamic life'; ii) establish colleges in pesantren, which is relatively rare; iii) establish pesantren on college campuses, which is also rare; iv) allow college students to live at regular pesantren; v) establish a religious college with no pesantren features such as state Islamic colleges, IAIN, and ninety-five NU colleges and universities at the moment; and vi) establish autonomous pesantren for college students.

5. The Strengths and Weaknesses of *Pesantren* Education

Table 1 summarizes competencies counted as sustainability-literate skills by a number of authors in Stibbe (2009). Against those, the national curricula-based education system in Indonesia is capable (or has potential) to provide only a few items, i.e. practical skills (1.b; 12.b; 13.a; and 16.b), and fails on all other criterion for the following reasons:

- a. It is not possible to induce holism in national curricula under progressive, developmentalist and nationalist ideology (1a; 3a; 9a)

- b. There is no single norm of justice to refer to in national curricula (2a)
- c. It is impossible to incorporate wisdom in a modern-system of thought¹⁵ (2b; 8a; 9b; 10a)
- d. Modernists are largely unable to profoundly criticize modernity (4a)
- e. There have been no intentional communities for an alternative society affiliated with schools (4b; 5a; 6a; 16a)
- f. Indonesians in general have been merely technological users rather than producers (15a).

The traditionalists' *pesantren*, on the other hand, have more potentials than modern schools in their ability to nurture holism (1a; 3a; 9a); sense of justice by Islamic norms (2a); reflective heart (2b; 8a; 9b; 10a); *Shariah* economics paradigm (12b); mystical life (7a); and Islamic mysticism (11a). Correspondingly, with practical skills added, traditionalist *pesantren* will be able to: manage complex sustainability problems (1b.); Permaculture Design (14a); Art of personal sufficiency and skills for transition to a post-fuel age (13a); Entrepreneurial skills (16b). With related knowledge added, the *pesantren* students will be able to: view the world relationally (3a); critique the values of an unsustainable society and consider alternatives and envision scenarios of a more desirable future (4a); think about the self in interconnection and interdependence with the surrounding world (9a).

6. Call for Introspection

Transformative Sustainability Learning (TSL) (Sipos, 2008) identified a major problem in sustainability education, namely, conflict of interests that are bound to arise between institutions of higher education and a student's local environment. University and community, thus, must find or create the necessary common ground to minimize the conflicts by creating university-community collaborations. In my view, this problem suggests the need of an alternative society where the sustainability-aware individuals can put into actions the ecologically-sound knowledge and skills, to reverse the trend of unsustainable consumer-capitalist society. That is tantamount to the green-intentional community of relocalisation (Leonard & Barry, 2009; Bailey *et.al*, 2010; Barry,

15 Philosophy in its original sense is the love of wisdom (*philo* the Latin of love, and *Sophia* wisdom). It is a thought process being wedded to intellection or the doctrinal aspect of an integral spiritual way, the metaphysics, and theosophy. The source of this philosophy is the experience or direct knowledge of the Truth that is experience of spiritual nature, the un-mediated or direct access to Reality. On the contrary, the currently accepted definition of philosophy in the West as a thought process completely cut off from intellection and spiritual experience, an information theory which is almost similar to logical analysis and even a mental play, has made it not only no longer philosophy as the love of wisdom but went so far as to deny the very category of wisdom as a legitimate form of knowledge.

2012). These alternative societies or intentional communities will become models for the larger Indonesian society to look at, against the dominant paradigm of consumer-capitalist developmentalism. Unlike teaching through the provision of models, the existing character-building education in Indonesia's National Curriculum of Environmental Education (Adiwiyata, 2012) that is being deployed in a society where shopping malls and advertisement-funded media continue to entice consumerism, is doomed to fail. This situation evokes Orr's statement (1991:6) of "the power of examples over words" and Young (1993) who argues that education on sustainability that does not provide direct experiences to students will more likely produce short-term changes. Furthermore, there is potential danger in raising environmental awareness among young people. Orr (1991:6) identified that for the Western world context,

Students hear about global responsibility while being educated in institutions that often invest their financial weight in the most irresponsible things. The lessons being taught are those of hypocrisy and ultimately despair. Students learn, without anyone ever saying it, that they are helpless to overcome the frightening gap between ideals and reality. What is desperately needed are faculty and administrators who provide role models of integrity, care, thoughtfulness, and institutions that are capable of embodying ideals wholly and completely in all of their operations.

In Indonesia, on top of the already complex education system where students and teachers have been struggling¹⁶, there has been very little space for ordinary citizens to wrest control over their destiny from the government and corporation-led life spaces to make changes. Thus, giving too much information about environmental problems is to give a source of desperation. In an interview, a respondent Muslim leader in my research alluded that he did not want to add more burden to the people by encouraging them to change their life ways. His position is fully understandable, because it is not possible to change people's ways of living without initially correcting the three main determinants, namely, the nature of economy; the nature of consumption; and the cultural definition of 'good life' in the society at large. In the Third World context especially, the three are beyond communities' control.

Addressing this situation, the existing pesantrens demonstrate potentials to be transformed into training centers for the nuclei of relocalisation movement to create or transform the existing communities into, less-unsustainable communities which are largely self-sufficient, with self-local governance. These nuclei are face-to-face associations of friends who interact with each other frequently and over a long period of time

16 E.g. for the case of Indonesia, see: <http://internationaleducation2012.wikispaces.com/Addressing+the+2013+curriculum+in+Indonesia>
<http://www.thejakartapost.com/news/2013/02/19/future-indonesia-depends-new-curriculum-minister.html>

(Maser, 1997, Biddle, 1965). For the creation of network of intentional communities as an alternative society, the nuclei will have to discover the process, organize and make it work. People in the nuclei will consider the steps to be taken, plan the actions and reflect upon events to learn from them. The creation of alternative society that has alternative economy and alternative culture to the economy and culture of consumer-capitalist Indonesian society, is what needed by the Muslims to bring less unsustainable societies into being.

What follows is another challenge. While a systems-thinking argument entails that people's inability to identify the interconnected nature of the crises has been at the heart of the socio-ecological crises facing the world today, there has been, to my awareness, no systems-thinking research undertaken about the correlation between nationalism and sustainability. In the following, I will argue that from a sustainability point of view, nationalist sentiments have exacerbated the plight of modern education already presented.

It should be considered that if individuals are taught to be a member of a country; and as a citizen are supposed to defend their country from the looter nations who glare hungrily all the time at a country's wealth; and the collective experiences about those were sedimented in museums and history books, how can the aforementioned individuals be expected to see the world as a 'one world family' as the environmentalists plead? Amidst the presence of burgeoning cultural icons of globalisation such as (in percent market share): KFC (30%), Starbucks (30%), McDonalds (11%), and Coca Cola (78%) (Merdeka, 2012; Fast Food Share, 2011; UNEP, 2014)¹⁷, Indonesia continuously made the observers alarmed by its political leaders' call for nationalism. As an Indonesian citizen who studied in Indonesian schools, I understand that Indonesian nationalism has always been complex. While the country is far from being a belligerent state, since its beginning as a nation-state, Indonesia has had to grapple with several instances of internal rebellions that jeopardized the country's nation-building process. According to Farish A. Noor (2012), a senior fellow who has been researching Indonesia for over 10 years, a vast country like Indonesia will need some emotive and symbolic force to keep it together. For Noor, "as long as it is inclusive and not bellicose, nationalism may well be the glue that keeps the country together"¹⁸. Yet, in the face of climate change and

17 In 2013, Indonesia's imports of packaged F&B (food and beverage) products rose to US\$6.1 billion, more than doubling from US\$2.9 billion in 2009. In addition, per capita consumer expenditure on food services (including restaurants and cafés) increased by 12% in 2013, considerably outstripping the compound annual growth rate (CAGR) of 8% during the period 2007-2013. Indonesians' increased spending on packaged food and growing preference for dining out at contemporary-styled outlets represents a real opportunity for foreign food exporters and the operators of cafés, restaurants and fast-food chains. Packaged food traders may also find considerable potential in selling to modern grocery retailers, including hypermarkets and convenience stores. (Economist-pick, 2014)

18 <http://www.thejakartaglobe.com/archive/understanding-the-call-for-indonesian-nationalism/>

the dilemma of oil¹⁹, the notion of nation-state will gradually lose its significance and become irrelevant.

Conclusion

1. Sustainability-literacy is outcomes of a successful character-building process to nurturing honesty, frugality, responsibility, commitment, fair-mindedness, perseverance, and integrity. In a successful character-building education, once students are made aware of the limits of nature and of social justice, they will apply the afore-mentioned qualities towards human and non-human creatures, and hence, become sustainability-literate individuals. Therefore, awareness of the limits of nature and of social justice should be made the key component of a character-building education before everything else.
2. Indonesian Muslim groups' learning communities, (schools, pesantren, pengajian, majlis taklim, halqah, daurah) can be transformed into training centers to mobilize ecological actions based upon Islamic values and jurisprudence.

The available scholarship funding for religious and educational purposes can be redirected towards education for relocalisation projects. The first step would be to make the *Ulama*, *kyai*, and the groups' leaders knowledgeable about environmental issues. Then, they will assume the role of being *murabbi* to 'relevantise' sustainability education for the Muslim society at large. For that, they themselves need sustainability education initially.

Besides the information technique of education, they themselves need personal encounters with teachers to obtain the inside view of the relocalisation 'game'. They need to observe how the undertakings have been done and how judgments around sustainability are being made by the actors. For that purpose, they need to visit and do participatory observations in green-intentional communities already established in the Western world; for example, the GEN and Findhorn's ecovillages and the many grass-root relocalisations initiatives that I found in New Zealand. These green alternative communities are not available in Indonesia.

Beforehand, preparatory classes on relocalisation would be necessary for the participants. Once they are aware of the complex issues in the present-day socio-ecological crisis, through training and participatory observation in green in-

19 Whether oil has peaked already as some believe, or whether there are still abundant oil reserves as others argue. In case of the former, we are in the brink of scarcity; in case of the latter, we have too much oil that we are 'cooking the planet' with it given that environmental degradation, in mathematical language, is a function of (i) economic growth, in which energy is needed; and of (ii) human consumption, in which population, human needs, and lifestyle are factors.

tentional communities and grass-root initiatives in Western world, they will be able to communicate these issues using Muslims' own 'language' and sensibility and to call for the *Ummah* to act upon them. Mobilization that revolves around the Islamic symbolic universe which the Ulama and kyais are maintaining, is bound to be effective.

3. Developmentalism and nationalism components in the national curricula are problematic. The two will mutually hamper the development of characters for 'sustainability-literacy'. The desire to engage in competition and expansion that nationalism and developmentalism induced will become insurmountable hindrance to students' self-reflection.
4. There are numerous strengths of traditionalist pesantren that need to be maintained with much enrichment added.
5. Modern schools, on the other hand, need to be prepared to deconstruct and reconstruct all aspects of teaching and learning, in order to be consistent with the reality of depleting natural resources and the deteriorating condition of the earth.

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MUGHAM AS THE SYNTHESIS OF THE EASTERN AND WESTERN THOUGHT

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Introduction

Mugham is a type of Azerbaijani musical composition. There are different views on its origin. However, one cannot deny that Mugham is the basic foundation of folk and academic music in Azerbaijan. Referring to the fact that other Eastern nations also have various versions of mugham – such as Arabian *maqams*, Turkish *makams*, Uzbek and Tajik *magoms*, Uygur *mukams* etc. – one can hypothesize that mugham is the basis of oriental culture as a whole. It is not a coincidence that in 2003, UNESCO recognized Mugham as a Masterpiece of Oral and Intangible Cultural Heritage of Humanity.

In 1977, Mugham was sent to outer space by NASA amongst the other sounds electronically placed onboard the Voyager 1 (20 August) and 2 (5 September) which included 55 greetings in various languages; 27 of the world's best music pieces such as Beethoven, Mozart and Stravinsky; national Japanese, Chinese and Australian music; as well as other original sounds. These different sounds and messages from Earth could be the connection between Outer Space and Earth – between the material world and beyond, between the past and future of humanity. Among them we can find mugham played on the balaban – a national Azerbaijani musical instrument.¹

Mugham has a whole complex system known as dastgah. It has its own beginning, culmination point and end. There are seven main modes of mugham and each of them is the expression of some feeling or state of the soul. *Rast* is the expression of bravery, *Shur* of the lyrical senses, *Segah* – of love, *Shushter* – of deep sadness, *Chahargah* – of excitement and passion etc. It is not defined by lyrics and ghazals (an oriental poetry form) but mainly by the rhythms of mugham – its music. Thus, each mode of mugham requires an appropriate ghazal to match its music.

Each nation has its own rhythms.² In its turn, rhythm is defined and supported by the thought and morality of each nation. My study will precisely cover the relationship

1 Sounds From Earth // <http://voyager.jpl.nasa.gov/spacecraft/music.html>

2 Zoltan Juhasz. *A Systematic Comparison of Different European Folk Music Traditions Using Self-Organizing Maps* // Journal of New Music Research, 2006, Vol. 35, No. 2, pp. 95-112

between mugham and thought – especially the process of cognition. Paul Carus wrote that “Philosophers, as a rule, ignore music altogether, as if they had no time for inquiring into its nature, or as if music were of too little consequence to receive a place in the economy of their system. Musicians, on the other hand, speak of their art with enthusiasm, and, as a rule, fail to explain the real problem that it presents”.³ Our inquiry will explore mugham – the traditional music of Azerbaijan, from a philosophical point of view.

I will consider mugham from two different aspects. Firstly, I will study the common points between the process of cognition in Sufism and dastgah. I will compare mugham’s parts with Sufi stages of cognitive process. These stages are named haal (state) and maqam (station). Each part of mugham is parallel to a station (maqam) – this phenomenon affects and shapes our state (haal), giving it a name – humanizing it through feeling and thought.

The process of cognition in Sufism is a circle. According to Sufism, the human being is a microcosm that embraces the whole world. The process of cognition begins in the inner world of the human being, rises to its climax which is his unity with God – then returns to the person’s inner world once more. We can consider Mugham and Sufism to be two parallel processes that manifest themselves differently – Mugham manifests itself through music and Sufism through mystical experiences and words. It should be emphasized that the poetry selected for Mugham mainly consists of Sufi ghazals.

Secondly, I will consider Mugham as a synthesis of pentatonic and diatonic scales. This approach reveals the important fact that mugham is a whole system where the moving power is music – not the lyrics. This means that Mugham not only has elements of oriental music but that of occidental music as well. There are examples of academic Western music (Chopin, Debussy, Puccini, Ravel, Stravinsky etc.) where oriental elements are incorporated into classical music. Mugham is the Eastern version of such synthesis. Symphonic mugham and mugham jazz are both branches of Mugham where this system can be observed.

Mugham and Sufism – Two Types of Spiritual Experience

The comparative analysis of Mugham and Sufism can reveal specific features of each individually. Moreover, it can also be a new approach to the process of cognition.

Cognitive process in Sufism directs itself from the external world to the inner world of the human being. There are four stages in this process. First of all, the human being must follow the rules specified in the Quran, the holy book – this is sharia. Upon reaching the second stage, he tries to understand the essence of these rules and his own essence as the highest creation and successor of Allah – this is “tariqa” meaning

3 Paul Carus. *The Significance of Music* // The Monist, Vol. 5, No. 3 (April, 1895), Oxford University Press, pp. 401-407 // <http://www.jstor.org/stable/27897250>

the “path to the Truth”. Everyone who wishes to take this path should receive a special knowledge known as *marifa* from the Allah and the divine world. This knowledge helps him understand the divine idea in every creation and event – to see the Creator in each of his creations. The final stage of this path is *Haqiqah* – the Ultimate Truth and Ultimate Perfection. This is the end of the path and the beginning of another one. Mansur Hallaj or Abu Yazid Bistami said that the end of his spiritual experience is the beginning of a new one.⁴ We can say that this “Path to Truth” in which we pass through several stages and levels – *haal* and *maqams* is structured in the form of a circle: The trajectory begins from this exact point – the human being’s inner world. It then rises to the point of intersection with the divine line (which connects Allah to humans) where the individual gains knowledge. Finally, it returns to the starting point and a new path begins. However, the beginning and end of these cycles are always the same – it is the culmination points that are different each time. Every new cycle is wider than the previous one. Consequently, we renew ourselves upon completing each cycle – thus allowing us to experience the next path differently to the previous one (this is not visible on the scheme): This is not the repetition of the same process but the process of discovering the Ultimate Truth – layer by layer.



Dastgah (دستگاه – a set of *maqams*) has its own parts, a culmination point, a beginning and an end. Each part is the logical continuation of the previous one. Ghazals should complete the music appropriately for each part. For example, *Rast*, the first *mugham*, has ten parts – it begins with the *Bardasht* (beginning) goes through the “*Maye*”, rises to its culmination point “*Arak*” and ends in *Gerayi*. It should be noted that *Bardasht* is the beginning of each and every *mugham* piece. Each part is completed by a *tasnif* – a musical transition to the next stage. Thus, a *dastgah* is a whole circle. As Azerbaijani researcher Sevil Farhadova said “*Mugham was born from the Harmony of a circle*”.⁵

4 1913 (Hallaj. *Kitab al-halaj abu meith al-husin منصور. كتاب الطواسين. نشر و تصحيح ل. ماسينيون. باريس. 1913* (Hallaj. *Kitab al-Tavasim*, s.21); السلمي ابو عبدالرحمان مسئلة درجات الصادقين, تسعة كتب, حققها وعلق عليها سليمان آتش, أنكره; مطبعة الجامعة, 1981 (Sulami. *Masala darajat as-sadikin*, p. 145).

5 Фархадова С. Процессуальность творческого познания – озарения как концептуальная основа мугам – даястаха // *Azərbaycan muğamşünaslığı: problemlər, perspektivlər*. Bakı, 2015, s. 258.

Consequently, mugham is the process of cognition and progress of feeling universal harmony through music. Precisely, mugham is the practice of cognized truth. Thus, it is not just music, but the expression of wisdom; it is not just notes, but the manifestation of universal harmony. I'd like to bring this quote by Hafez Shirazi to your attention: "Some say that life is blown into the human body through music, but in reality life itself is music".⁶ It is not a coincidence that culturally and historically significant events, places and people are reflected upon in mugham. For example, there are special mugham parts dedicated to *Shah Khatai*, *Khosrow*, *Shah Qajar*; *Bayaty-Kurd*, *Ovshary*, *Bayaty-Shiraz*, *Sushter*, *Iraq* and many more historical places and nations. Mugham is the expression of what humanity has found valuable throughout history manifested in the form of music. However, it is not just an expression, but an attempt to understand the influence of historically and culturally relevant events on the internal worlds of human beings.

The path leading to the Truth is various. As Mansur Hallaj has said: "Glory be to those who cover the truth with names, images and signs!" Mugham is a musical path leading to the Truth. Mugham leads to the harmony of music and wisdom. In other words, it is the process of opening the inner or esoteric truth transmitted through ghazals or poems. Thus, mugham is a modal system where the human being can complete his spiritual experience and process of cognition.

There is in fact a special musical method in Sufism called "Sama" (listening), a type of meditation that focuses on melodies and dancing to achieve divine unity. However, Sama is merely a method – a ritual that includes singing, dancing and *dhikr* (remembrance). Mugham on the other hand, is a complete composition with its own idea (hidden in the ghazal), parts and methods. Therefore, different mughams have different ideas and aims. Additionally, each mugham piece is the manifestation of the diverse situations human beings can be in.

Thus, mugham and Sufism are two ways to the same Truth. On the one hand, Mugham can include certain Sufi notes or poems. On the other hand, music cannot be considered a method of Sufism. The leading energy and force in mugham is music whilst in Sufism the leading force is words (*dhikr*). Moreover, although the main principles of Sufism are based on Islam, as a path to the Ultimate Truth, it is fairly universal. This is why the words of Mawlānā can be appealing to anyone, regardless of their religion or nationality.

Come, come, whoever you are,
Wanderer, idolater, worshiper of fire,
Come even though you have broken your vows a thousand times,
Come, and come yet again.
Ours is not a caravan of despair.⁷

6 Фархадова С.Т. Муга – монодия как тип мышления, Баку, «Елм», 2001, с. 277.

7 <https://www.goodreads.com/quotes/79822-come-come-whomever-you-are-wanderer-worshiper->

Mugham on the other hand, is the rhythm of a nation. Although the representatives of other nations can love and understand mugham, it still carries the memory code of a specific nation – the Azerbaijani nation. It should be noted that the various forms of mugham – Arabian maqams, Turkish makams, Uzbek and Tajik magoms and Uygur mukams have their own particular features. Even though there are lots of common notes between them, each variant includes the memory code and essence of the specific nation.

Musical Scales as Levels of Cognition

Since a human being is the unity of material body and divine spirit, the fact that he has the ability to study his object from two prisms: rational (logic) and irrational (mystic) is no accident. Every creation requires an appropriate approach. For example, Pythagoras sought harmony in the cosmos with which he wanted to recognize the Ultimate Truth. Astronomers on the other hand, study planets as a natural phenomenon. We can say that these two approaches are interconnected and simply have their own angle of view.

Music can also be divided into different levels – namely pentatonic and heptatonic (diatonic) scales or modes. Comparative studies of these modes have been done in the past. Our inquiry will also be in this nature but we will be taking a philosophical approach.

According to researchers, pentatonic music is the sound of human being's unity with nature and its innate harmony. The five notes inherent in this mode personify the five natural elements – the common points of all creatures. This kind of music is an essential element of Confucianism, Buddhism, Daoism and a number of other Eastern philosophical schools. For example, in Daoism, "music should help express the natural psycho-emotional reflection of man allowing him to reunite with nature." In Buddhism "music helps grasp the essence of the being and support the process of spiritual (moral) perfection of Man".⁸ The music transmitting these ideas is pentatonic music. Rahmi Oruj Guvcen, a famous researcher of the pentatonic scale wrote that "pentatonic music

lover-of-leaving

- 8 Ю.Н.Каранькова. История зарубежной музыки (с древнейших времен по XVII век). Учебное пособие, с. 9 // <http://www.google.az/url?sa=t&rct=j&q=&esrc=s&source=web&cd=10&ved=0ahUKEwjM68ytnJDLAhXENpoKHTHADx0QFghNMAk&url=http%3A%2F%2Flib.vsu.by%2Fxmliu%2Fbitstream%2Fhandle%2F123456789%2F1831%2F%25D0%2598%25D1%2581%25D1%2582%25D0%25BE%25D1%2580%25D0%25B8%25D1%258F%2520%25D0%25B7%25D0%25B0%25D1%2580%25D1%2583%25D0%25B1%25D0%25B5%25D0%25B6%25D0%25BD%25D0%25BE%25D0%25B9%2520%25D0%25BC%25D1%2583%25D0%25B7%25D1%258B%25D0%25BA%25D0%25B8.pdf%3Fsequence%3D3%26is-Allowed%3Dy&usg=AFQjCNF6WN4yUhPZJOLV67MdmwHk4TEaBA&sig2=2my1k-WqzqZJFzwupRjflbA>

is inherent to the Natura and creation of the human being. Gradually, it changed and became music known as classical music. Today classical music is known as the music of the Universe. However, this type of music developed after the Medieval Age and therefore is not universal music”.⁹

Although classical music is associated with the Age of Enlightenment, today it is considered to be music with a clear and complete idea, stable structure, genre and an accurate hierarchy. Another important feature of this type of music is its highest artistic requirement. Even though classical music preserved little from Pythagoras, Aristotle, Plato or whoever presented the first theory and practice of music to humanity, it is thought to be the standard of serious, academic and thoughtful music.

Let's reflect upon certain details. If pentatonic music is the ability to hear, feel and present natural and original sound, diatonic music is a work created through rationality and logic. However, there is an important detail to consider: both of them are interconnected. Pentatonic music is common and basic while diatonic music usually includes the pentatonic scale as well. Together they create the twelve-tone music scale – the complete composition. For instance, 36 black keys (pentatonic scale) and 52 white keys (diatonic scale) of the piano can carry out the whole harmony.

As it was noted above, the process of cognition consists of rational and irrational levels. Although these levels are contrasted as types of different thought, both rational and irrational thought are different angles from which we can view the One Truth. Thus, they are interconnected and complement one other. Similarly, pentatonic and diatonic scales are different sounds of the Harmony of the Universe. The pentatonic scale is the presentation of existing sounds without any changes – similar to an irrational thought. The diatonic scale is the presentation of a logically considered and carefully calculated act – similar to a rational thought.

Mugham – as a Unity of Rational and Irrational Knowledge

Mugham is a complex system that simultaneously includes both the whole cycle of the cognitive process and its method. In other words, mugham is the manifestation and the personification of the scheme above. According to Sevil Farhadova “each part of Mugham is separate but also the continuation of the previous one.” Azerbaijani philosopher Asif Efendi has described this process: “Mugham separates the human being from his own existence and then brings him back”.¹⁰ In fact, every time a human being begins a new cycle, he is a new entity – a new person – with deeper thought and higher spirit. There is an important detail in our scheme: the intersection point of human thought

9 Güvenç R. Oruj. Pentatonik Müzik Ve Etkileri // <http://www.tumata.com/ContentDetail.aspx?cid=7&SM=2>

10 Efebdiyev A. *Müdrüklik salahiyiyati*. Bakı, Gənclik, 1976, s. 153.

and the divine line is the culmination of the process of cognition. At this point, the human being starts to return to his source. This is the moment of complete unity with the divine truth – a moment when there is only One Truth – a moment Hallaj calls “Ana’l Hakk” – “I am the Truth”. Perhaps, he cannot explain all of what he saw. This is why the Truth seen at the peak is not for everybody but only for chosen people. According to Sufism, this is a secret that must be kept from those who haven’t experienced such a climax since it can end up confusing them. Each and every one has his own culmination and “point” that belongs to him only – or as Hallaj would say “The point looks like the one who found it.”¹¹ Similarly, Mugham has a culmination where the performer merges with the music. The attentive listener feels it, but cognizes it to be his own moment of intersection.

Mugham covers all levels of cognition – both rational and irrational. Therefore it covers both the diatonic and pentatonic scales. We can compare Mugham with symphonic music that includes a major pentatonic scale or with the Sufi sama’ that takes the listener to the highest spiritual state. Mugham is monody and the listener’s attention is focused not only on the performance but on the music too.

To demonstrate my point, I would like to discuss the concept of Zangula. In Mugham, this word has multiple meanings. Zangula, first and foremost, is the name of a type of Azerbaijani Mugham. However, this is not what I am referring to at the moment. I am talking about the prolongation of one sound (one note) – a specific feature in the voice of the performer which increases the force and duration of the sound. Zangula is sometimes compared with a bird’s singing. This can be described as an instant flash in what is a uniform and quiet process – the process of cognition. The voice of the performer is the force presenting and explaining the word wisdom as well as leading the listener to unity. It is almost as if the human spirit is manifested through the voice – the voice thinks, is illuminated, rises, arrives at the culmination point, merges with the Truth and returns.

Conclusion

According to Hallaj: “Letters of the Truth are not in Arabic nor in Persian”¹² [1]. This can also be said about music (mugham) which also has no language. As we noted earlier, mugham was included amongst the many cultural achievements of humanity to be sent to Outer Space by NASA in the Voyager Golden Record. This phenomenon can take human beings beyond their own material world bound by logic. This makes mugham one of the connections between Earth and Space.

11 Axbar al-Hallac, p. 59; 2003, شرح و تحقيق هاشم عثمان, بيروت, مؤسسة الأعمى للمطبوعات, (Divan al-Hallaj, p. 127.

12 Həllaj Mansur. *Kitab at-Tavasim*, p. 35.

We can say that mugham, like Sufism, is a manifestation of the spiritual experience but in music form. There are haal and maqams, in other words, stages that lead humans to unity with the divine world – to the culmination point of his cognitive process. Another common aspect of mugham and Sufism is that they are both open to the divine world and the material world simultaneously. They are an intermediary between two worlds. In this sense, mugham is a universal phenomenon that affects human thought despite his nationality and faith.

Mugham is a complex composition that unites the pentatonic and diatonic scales. In other words, it covers the voices of nature as well as the creations of the human mind. The human being is the unity of spirit and the material body and thus, can receive knowledge either way. On the one hand, the human being has knowledge that is inherent in his nature and connects him with the divine world. On the other hand, he has a logical and rational mind. In this sense, mugham includes all the potential of human thought – it has objective knowledge from the divine world and subjective influence that can lead every listener through his own path to the truth. Consequently, the culmination points of each person is different. This is an individual process of self-cognition. In other words, the human being arrives to his own Ultimate point – Ultimate Harmony, Ultimate Light and Ultimate Truth.

ASIAN ENVIRONMENT ARTS NETWORK AND ASIAN CULTURAL CITY THROUGH CULTURAL GLOBALIZATION AND LOCALIZATION

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Abstract

It has been well recognized that culture contributes to the economic and social success of cities decisively. It is necessary to study common dilemma and challenges and approach methods in cultural investment and development of various Asian cities comparatively. For this, the need for establishment of Asian environment arts network is suggested.

Environment arts is intimately related with cultural studies since the concept of environment itself includes various concept such as natural environment, life environment, cultural and historical environment. This cultural study has a tendency to be divided into the regions of culture.

However, I think environment arts should be pursued based upon the characteristics of interdisciplinary cultural study, viewed upon multidimensional properties of the environment arts concept itself. Cultural study is one of intellectual attitude, movement, network and can not be governed under a united method. Thus it is inappropriate for the cultural study to be enclosed into academic region and it will itself reflect the weakness of practical position of cultural study.

I think mutual interchange among domains, network of integration and multidimensional network of regions sharing environment in a big framework are necessary. In this meaning, I think the necessity of Asian environment arts network. is established.

Then, what are the concrete methods of establishing Asian environment art network? In the below, some of the concrete methods are suggested.

1. Activation of interdisciplinary interchange study among academic regions related with Asian environment arts
2. Activation of mutual interchange program and mutual holding of international cultural program

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3. Internationalization and opening in city environment arts setting-up market

Key words: Asia, culture, city, environment arts, cultural study, network, exchange

Introduction

Cultural globalization means that in cultural area, exchange and contact of personnel, capital, communication, and cultural products spread fast into all over the world. Dynamic driving forces for this globalization are capital, media, and identity. The effect of this drastic spreading globalization raises the issue of personal and national identity by altering a traditional concept of time and space in condensed time and space.

There are some approaches to cultural globalization. One is structural point of view which considers it as a structure divided into two parts, colonizing/colonized, ruling/ruled, from political and economic perspective. The other one is another point of view which considers it as divided into globalization/localization, center/periphery in spatial dimension.

From this point of view, the following issues are raised: does cultural globalization which is represented as American culture dominate and hybridize local culture all over the world? Is it geographically global phenomenon, or local one in Asian countries?

Then, does cultural globalization mean the domination of American culture over local one all over the world as well as in Asian countries? Or will it give birth to another super culture second only to American culture in Asian countries? If then, will the second dominating culture be Japanese culture, Korean culture, or Chinese culture? Or except the first and the second nation above in Asia, will the third global culture which does not destroy and homogenize cultural idiosyncrasy or identity beyond ethnic and national issue appear? How much will this Asian culture harmonize diversity and complexity of Asian countries with each other?

It is not easy to answer these questions. The following questions must be explained based on lived experience: If cultural globalization erases the borderline between global, and peripheral and local culture, will the identity of ethnic and local culture be destroyed? Or will ethnicity and locality be strengthened or will a new heterogeneous ethnic and local identity resulting from cultural diversity and hybridization appear? These questions will be able to be explained based on lived experience. Anyway, culture is influenced by economy and politics, but is not their by product.

Multifarious Localism

It is too simple a thought to have a pessimistic view that globalization centered on politically and economically hegemonic American culture will deepen cultural in-

equality and subordinating relationship by disrupting cultural diversity in the world. This apprehensive view about hegemonic American culture lies in one-dimensionality, commerciality and ideology of its content, and this issue exists in any contemporary capitalized country.

Culture has relative autonomy. In fact, different cultures have various aspects such as partial selection, assimilation, fusion and expulsion by contacting and conflict with each other. And those aspects can be discontinuous in spatiotemporal dimension. One example is the protection and restoration of national culture as an adamant resistance against hegemonic homogenizing globalization. To comprehend culture as one dimensional structure consisting of center/periphery or domination/subordination is to too much simplify complicated and multi-dimensional cultural phenomena.

Currently, multifarious localisms exist, and local culture is getting solidified and reinforced. Culture is not one dimensional phenomenon because it is a space of union and mixture which is organized in various contacts and practices Globalization is not a single process but a complicated chain of processes, and these processes are working in contradictory or opposite way. Globalization does not have a uniform aspect named global homogenization. It creates a new economic and cultural area as well as spatial globalization. That is, globalization sometimes engenders the resurgence of cultural identity by accelerating localization and regionalization in many parts of the world.

Globalization not only transforms each local area but sustains its characteristics through horizontal relationship between continents and regions and vertical one between different sized areas. We call this phenomena that globalization goes hand in hand with localization complementarily at the same time. Glocalization which is a composite word of globalization and localization.

Diversity of Cultural Expressions under the 2005 UNESCO Convention

The importance of cultural diversity as an historical fact, and its preservation as an objective, is self-explanatory to most stake holders, experts and observers. Thanks to the 2005 Convention, this importance has gained more visibility. This is true thanks both to:

1. The Preamble of the 2005 Convention, in particular, where it reads, inter alia:
 - a. *Conscious that cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all;*
 - b. *Recalling that cultural diversity, flourishing within a framework of democracy, tolerance, social justice and mutual respect between peoples and cultures, is indispensable for peace and security at the local, national and international levels;*
 - c. *Being convinced that cultural activities, goods and services have both an economic and a cultural nature, because they convey identities, values and meanings, and must therefore not be treated as solely having commercial value.*

2. the body of the 2005 Convention, in particular its objectives and guiding principles which read, among others:

a. *Principle of the complementarity of economic and cultural aspects of development. Since culture is one of the mainsprings of development, the cultural aspects of development are as important as its economic aspects, which individuals and peoples have the fundamental right to participate in and enjoy.*

b. *Principle of sustainable development.*

Cultural diversity is a rich asset for individuals and societies. The protection, promotion and maintenance of cultural diversity are an essential requirement for sustainable development for the benefit of present and future generations.

Although the 2005 Convention is sometimes referred to as the “gCultural Diversity”h Convention, this shortcut is inaccurate and in part misleading. Its title is, actually, quite different: “Convention on the Protection and Promotion of the Diversity of Cultural Expressions.” The 2005 Convention clarifies most of its key terms6), among which it is useful to recall:

- i. “Protection” means the adoption of measures aimed at the preservation, safeguarding and enhancement of the diversity of cultural expressions.
- ii. “Cultural diversity” refers to the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies. Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed, augmented and transmitted through the variety of cultural expressions, but also through diverse modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the means and technologies used. iii) “Cultural expressions” are those expressions that result from the creativity of individuals, groups and societies, and that have cultural content. And “cultural content”h refers to the symbolic meaning, artistic dimension and cultural values that originate from or express cultural identities.

One may observe that among the definitions provided by the 2005 Convention, “culture” is not defined. However, this absence does not qualify as a gap in the 2005 Convention, both for the complexity of any attempt to define “culture”, and in view of the title, scope and objectives of the 2005 Convention. The 2001 UNESCO Cultural Diversity Declaration, the soft-law instrument related to the 2005 Convention, provided some consensual guidance where, in its Preamble, it reaffirmed, that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features

of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions

and beliefs.

If time does not allow an analysis of each provision of the 2005 Convention in this brief presentation, particular consideration seems to deserve the integration of culture in sustainable development. Under the 2005 Convention, States Parties shall endeavor to integrate culture in their development policies at all levels for the creation of conditions conducive to sustainable development and, within this framework, foster aspects relating to the protection and promotion of the diversity of cultural expressions.

This provision clearly recognizes the role of culture in sustainable development. If this role was acknowledged by many, it has now gained a more prestigious and likely to be effective status. It is now codified in international (treaty) law and should be reflected in national policies of States Parties.

Glocalization of culture and Asian cultural identity

Cultural globalization tries to homogenize local culture with a specific form of culture and to have hegemony over other cultures through difference. Glocalization, which is exclusive and self-defensive against globalization, can be considered as a product deriving from globalization. The concept of localization resulting from globalization is one which supplements one dimensional and single aspect homogenizing culture of each local nation. And localization goes on in the discontinuous and graduated way.

At a sight, globalization seems to standardize culture centered on a specific one, but in fact, it means living and hybridizing culture in diverse ways.

Ethnically and regionally, a new hybrid cultural identity is being formed. We call this phenomenon cultural hybridization, syncretism, or creolization, and this means that cultural difference and hybridization are being made based not on global homogenization but on the confirmation of local identity.

Today, Asian cultural identity can be said to change with unclearness, disintegration, and overthrow of categories such as race, sex, language, class, and religion etc.

There is no completely clear and single identity. The idea about that kind of identity is an ideology or a modern fantasy. Identity is what is formed and transformed concerning a way it is represented and dealt with in cultural systems surrounding us.

And the identity is not a fixed form but a hybrid temporary one because identity is a process that is complementary to a deficient old ego and completes a new ego.

As globalization and localization hybridize culture, so they are hybridizing Asian cultural identity. Therefore, the fact that Asian culture is getting hybridized as a less solidified and less unified form ironically means that Asian societies can be developed into more diverse and more plural ones.

This development can, for example, result in creative city, or creative local area. To enhance this following action principle should be kept upon:

Firstly, not only artists, scientists, workers and craftsmen should involve themselves with creative work, but also all citizens should evolve (or expand) their free creative activity. As a result, they are able to feel satisfaction with their lives. In order to make this condition, it is necessary to encourage production of useful and culturally valuable goods and services, and to improve environment of factories and offices.

Secondly, ordinary life of citizens should be artistic. To do so, it is necessary to ensure enough income and free time to be well off. In addition, reasonable price of high quality consumption goods should be supplied and arts & culture like the performing arts should be appreciated with low price.

Thirdly, universities, technical schools, research institutes, theater, library, and cultural institutions which support creative activity of science and art in a city have to function as the creative support infrastructure.

Fourthly, the environmental policy is crucial. It preserves historical heritage and a city's environment and improves amenity. Consequently, citizens enhance their creativity and sensitivity.

Fifthly, a city has to have the well-balanced economic basis which supports sustainable and creative region.

Finally, in terms of public administration, the Creative City is composed of the creative integrated urban policy, unified cultural policy with industrial policy and environmental policy under the democratic management of the public finance.

Conclusion: Asian Environment Arts Network and Asian Cultural City: Broadening and Evolution of Cultural Identity

It is therefore timely to talk about broadening the scope of cultural policy to include the ever changing spiritual traits, beliefs, and values that affect, for instance, the family, women, and indigenous people.

It has got to be clear that cultural processes are dynamic and ever changing. Cultural identity is not what is fixed and unchangeable forever. If a new harmonious identity is formed based on the change of surrounding social and cultural situation, a people and an individual can have a stable state of mind by acclimating themselves to it. If people feel difference and discrimination severely about other culture, their stable identity can be disrupted, but if they understand and adapt themselves to that difference and heterogeneity, their identity can be formed in multi-dimensional and multi-faceted way. The latter can be said to be closer to a new identity which a people or an individual in de-centered post modern Asian countries came to have.

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Therefore it is necessary to study common dilemma and challenges and approach methods in cultural investment and development of various Asian cities comparatively. For this, the need for establishment of Asian environment arts network is suggested.

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CRITICAL THINKING IN TURKISH HIGHER EDUCATION LEADERSHIP: A CASE FOR AL-GHAZALI, IBN RUSHD AND NURSI

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Abstract

This paper will discuss and defend the role of critical thinking in preparing students for future as an educational and moral imperative.

We have been living an ever interconnected and changing globalized world. It is difficult to understand the dynamics of global world with classical education systems that was built for an economy and a society that no longer exists in many parts of the world.

Problems, such as global warming, international terrorism, migration, pandemic diseases, financial meltdowns, poverty, injustices, and inequalities are jeopardizing the security of global community. The problem of identity and meaning of life can be added to these. If we want today's students to come with new solutions and alternatives to solve these challenges, we must prepare them with skills of critical thinking.

In the classical Muslim legacy, it was not difficult to see the flames and spirit of critical thinking kindled by the very teachings of the Qur'an and Sunnah of the Prophet. In fact, a critical spirit has been central to Islam from its inception.

As a result of this spirit, from the early days of "Islamic Scientific Tradition", many scholars emerged with a spirit of "burning for learning" and "a critical mind" to study and understand what they come across on their long journeys seeking wisdom and knowledge.

This paper will attempt to delineate the major features of this tradition by the exemplary life and thoughts of Ghazali, Ibn Rushd, and Said Nursi. The latter will exemplify the living of this spirit in our time, which needs more attention and study.

Keywords: Critical Thinking, Higher Education, Leadership, al-Ghazali, Ibn Rushd, Said Nursi

Introduction

Education in general and Higher Education in particular has pivotal role for the future of a country as well as its social, economic, and cultural sustainability. Therefore, the role of education and equational leadership are imperative for developed as well as developing countries. When it comes to, underdeveloped countries, without quality education it will be difficult to survive and maintain their integrity aimed catastrophic and daunting problems. It is an ethical imperative for higher education leaders to understand the problem we have been facing and develop difference scenarios to respond overwhelming challenges facing modern world. The mass migration of uneducated and jobless and hopeless masses to from underdeveloped South to the developed North is only the tip of iceberg.

Victor Hugo, French writer and thinker, once said “there’s nothing like a dream to create the future. Utopia today, flesh and blood tomorrow”. we are the creators of our future. However, there are forces and factors in our environment today that we do not control, but that are pushing and prodding us to change if we want to be successful. Even though these powerful economic and societal forces are creating different criteria for success in the 21st century, our schools are not making corresponding modifications (e.g., Robinson, 1992).

In other words, we have been living in “a rapidly changing society, in the age of globalization and the information and communication revolution”. Therefore, he suggests, “we must accept the reality of the dramatic changes that are affecting *our lifestyles, our ways of thinking, feeling and acting*. As educators, we must guide our students to discern between *the potentials and prospects, the benefits and opportunities of globalization and the new information technologies on one hand, and the dangers, threats, and pitfalls on the other*” (Lourdes R. Quisumbing, italics added). However, our leaders prefer “an ignorant people” than an educated one” for obvious reasons. The future of our countries depends on our children’s ability to dream the future first and then create it. We have to shape and make our future.

If we want a better and bright future for ourselves and our societies, we have to decide today as French futurist Jacques Attali warned us a few years ago: “It’s today that we decide what the world will be in 2050 and it’s today that we prepare what the world will be in 2100.

Depending on how we behave, our children and our grandchildren will live in a livable world or they will live hate us to death.” This paper, therefore, will argue that we cannot create a better and brighter future with traditional and out modeled education systems which was enough to master the “*reading, writing, and arithmetic*” skills. We may use critical think as a tool and skill to unearth the potentialities of our children and youth and encourage them to be actors of change in a positive and creative way.

In fact, many educators and politicians have been aware of this phenomenon in recent decades and some developed countries took revolutionary steps while leaving be-

hind the old paradigm and developing a new one, which is described as critical/creative education. EU leaders, for example, launched a ten-year jobs and growth strategy in Lisbon in 2000 than updated it with a new vision Lisbon 2020 and five headline targets have been agreed for the EU to achieve by the end of 2020. These cover employment; research and development; climate/energy; education; social inclusion and poverty reduction. As it seems, to understand and respond the complex challenges and problems of globalized world, EU using a new paradigm. President Barak Obama also underlined and reminded this fact to Americans as follows:

“I’m calling on our nation’s governors and state education chiefs to develop standards and assessments that don’t simply measure whether students can fill in a bubble on a test, but whether they possess 21st century skills like *problem-solving and critical thinking and entrepreneurship and creativity* [author’s underlines].” (Obama, 2009)

In fact, “parents, educators, and concerned citizens throughout the world are discussing ways to best prepare children and youth for successful adulthood in the global, digital, information-based context of the 21st century”. Scholars and experts on the subject stated the task quite clearly: “[there is a need to produce] graduates who can live, work and contribute as productive citizens in an increasingly fluid and borderless global context”. (Huitt, W. (2013). Thus, a new vision for educating children and youth, both formally and informally, is required if they are to become successful adults in the twenty-first century.

So, it is an ethical imperative for contemporary Muslims societies, to reconsider our educational polices and curricula for at least two major practical reason. First, economic outlook of the Muslim societies with the exception of few states. Second, the wars, conflicts, and sectarian disputes, which jeopardize the regional and international security. Therefore, the Muslims youth needs a new education paradigm in the Twenty-First Century to respond economic challenges and have descent work on the one hand to have *critical/reflective minds* to overcome ideological, authoritarian, and marginal ideologies de-stabilizing our region.

Today, indoctrinated and brainwashed by ruthless and marginalized ideologies, sometimes in the name of religion sometimes in the name of ethnic nationalism, young people easily used in terrorist acts over the globe. If our educational system does not provide a better future and employment as well as a critical mentality to understand the realities of modern World, unemployed, marginalized and uneducated youngster can easily be used by marginal groups for so-called self-claimed lofty causes in seducing language. (Stern, 2003).

It is time to think deeply on these issues and discover the root causes of the problems at hand. Different responds and alternative views of education should not be feared and seen as a threat to society and policy makers. As John Dewey recommends

that “individuals” and communities can and should grow through seeking insight into and solution of problems. Problems, contrary to the wishes of many, should not be ignored or avoided in the interest of harmony (1938/1963, p. 5).

If want to understand our problems and their root causes we must dig deep and develop new hypothesis and answers to respond the dire challenges of our time. As Simpson underlines boldly *“brief discussions and simplistic answers by busy people are unlikely to be genuinely fruitful on these topics”* (Simpson, 1998).

In short, we should “dig deep” to understand the present situation of education in the region and the root causes of educational problems, then propose a new system based on the spirit of critical thinking. Albert Einstein observed that problems cannot be solved at the same level at which they are created. This insight seems profoundly relevant today as we humans need to step back and gain a whole-systems perspective if we are to respond effectively to massive ecological problems.

The Landscape of Education in Middle East

Turkey realized the salience of globalization and change long before the Arab world, mostly because of historical and institutional ties with the West. Owing to this relationship, it introduced dramatic reforms and structural changes. Turkey’s efforts to better understand the process of modernization and Westernization in the wake of the 1839 Royal Tanzimat Decree and Turkey’s eventual EU bid consolidated its determination to renew and transform the way it perceives the world. Most of the radical changes were legitimized and justified within this context.

This process of change has become visible in a number of fields, including the economy, foreign policy, education and social security. Interestingly, businessmen are much more successful than scholars in advancing cooperation with Arab countries.

This study will be limited with the Middle East as a region. I also should note that by “Arab world”, I refer to 22 countries, including Morocco, Yemen and the Gulf States, and the 350 million people living in this vast land. The most visible characteristics of this geography, host to a number of religions and civilizations throughout history, are under development, poverty, unemployment, environmental issues, ethnic issues, migration, violence and internal conflicts. Research sponsored to date by international organizations, including OECD and UNESCO underline that lack of quality education is the biggest problem in this region. (Ozdemir, 2011).

As eloquently stated by Dr. Don Olcott, chief executive of the Observatory of Borderless Higher Education (OBHE); the nations of the Middle East need to sense **the power of education** *to transform life, cities, nations and regions, and to realize that efforts ignoring the importance of education will be inconclusive and ineffective.*

If we sincerely wish to make progress in our educational thinking and practice, we have to dare to evaluate our educational systems and understand the root causes and

offer new alternatives including those concerning both quality and quantity.

Critical Thinking

The literature on critical thinking has roots in two primary academic disciplines: philosophy and psychology (Lewis & Smith, 1993). Sternberg has also noted a third critical thinking strand within the field of education. These separate academic strands have developed different approaches to defining critical thinking that reflect their respective concerns (Sternberg, 1986).

According to the philosophical approach the history of critical thinking can be traced back to Socrates famous motto “unexamined [uncritical] life is not worth living”. In other words, he tells us to examine our lives to the extent that it can challenge our lives. With his tragic death, Socrates stick to what he advises to coming generations. Moreover, critical thinking and examining life was an imperative of moral life, that is what is good and what is bad; what is just and what is unjust. Therefore, it differs little bit from the narrow meaning of learning critical and problem solving skills just for better job and career.

It is not surprising to see the same spirit of critical thinking in life and the writings of Plato, Aristotle, Descartes, Kant in West; Ibn Sina, al-Ghazali, and Ibn Rushd in the Muslim world.

When we look at the history of philosophy, it is difficult to reach a consensus on a definition of what they understand by “critical”. However, **the American Philosophical Association’s** consensus portrait of the ideal critical thinker is very meaningful and important for our case here. According to this definition, a critical thinker is “*someone who is inquisitive in nature, open-minded, flexible, fair-minded, has a desire to be well-informed, understands diverse viewpoints, and is willing to both suspend judgment and to consider other perspectives*” (Facione, 1990, italics added).

Linda Elder, a guru on critical thinking, summarizes all these with a new emphasize on the role of critical think for education and society. According to her, “critical thinking is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way”. Moreover, people who [learn how to] think critically “consistently attempt to live rationally, reasonably, empathically”:

- They are keenly aware of the inherently flawed nature of human thinking when left unchecked.
- They strive to diminish the power of their egocentric and sociocentric tendencies.
- They use the intellectual tools that critical thinking offers – concepts and principles that enable them to analyze, assess, and improve thinking.
- They work diligently to develop the intellectual virtues of intellectual integri-

ty, intellectual humility, intellectual civility, intellectual empathy, intellectual sense of justice and confidence in reason.

- They realize that no matter how skilled they are as thinkers, they can always improve their reasoning abilities and they will at times fall prey to mistakes in reasoning, human irrationality, prejudices, biases, distortions, uncritically accepted social rules and taboos, self-interest, and vested interest.
- They strive to improve the world in whatever ways they can and contribute to a more rational, civilized society.
- At the same time, they recognize the complexities often inherent in doing so.
- They strive never to think simplistically about complicated issues and always consider the rights and needs of relevant others.
- They recognize the complexities in developing as thinkers, and commit themselves to life-long practice toward self-improvement. They embody the Socratic principle: The unexamined life is not worth living, because they realize that many unexamined lives together result in an uncritical, unjust, dangerous world. (Paul-Elder, 2008).

In short, critical thinking, as we see, refers to “a persistent effort to examine any belief or supposed form of knowledge in the light of the evidence that supports it and the further conclusions to which it tends”. (Glaser, 1941, p. 5). Now, we can look at Islamic history to see examples of critical thinking.

Rekindle an old flame: Critical Thinking and Muslims

When we look at classical Muslim legacy it is not difficult to see the flames and spirit of critical thinking kindled by the very teaching of the Qur’an and Sunnah of the Prophet. It is evident that a critical spirit has been central to Islam from its inception.

The Qur’an is generously sprinkled with references to thought and learning, reflection and reason. The Sacred Text denounces those who do not use their critical faculties in strongest terms: “the worse creatures in God’s eyes are those who are [willfully] deaf and dumb, who do not reason” (8:22).

The Holy Qur’ân even directs the Holy Prophet to seek more and more knowledge (v. 3). It is in fact full of praise for knowledge: the words *ya’lamûn* (they ponder), *yatafakkarûn* (they reflect), *yataadhakkarûn* (they meditate) and other similar expressions occur on almost every page of the Holy Qur’ân.

A cursory look at the life of the Prophet Muhammad reveals that his strategic decisions were an outcome of critical discussions—the way he decided, for example, to fight the Battle of Badr outside Medina, or, later on, defend the city by digging a trench.

Moreover, The Holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others, and desired even those who were considered

to be in the lowest strata of society to be uplifted to the highest level through education. It was the case of a deputation of the Rabî'ah tribe that came to the Holy Prophet from Bahrain on (the Persian Gulf). They were told to remember all that they had learned in their residence at Madīnah and to teach it to their people. The duty to teach others is laid on all Muslims in the early days of Islam. Let's remember that The Prophet's basic advice to his followers, in one version of his "Farewell Pilgrimage", was to "reason well".

So, when we look at Islamic History there are abundant scholars with a spirit of "burning for learning" and "a critical mind" to study and understand what they come across on their long journeys seeking wisdom and knowledge. Just to mention few influential thinkers from the East and West of Muslim World:

- Ibn Hazm (994–1064)
- Ibn Sina (990–1037)
- Ghazali (1058–1111)
- Ibn Rushd (1126–1198).

Critical discernment is clearly evident in the work of Muslim scientists of classical period:

- Al-Haytham (965–1040), who excelled in optics,
- Al-Biruni (973–1048), the natural and social scientist
- Al-Battani (858–929) the astronomer.

Debate and discussion, as for example the one between Ghazali and Ibn Rushd, were the norm in classical Islam.

Al-Ghazali

Ghazali is acclaimed by a number of historians of religion as the most influential Muslim thinker after the Prophet. According to T.J. DeBoer, for example "Ghazali is without doubt the most remarkable figure in all Islam." His biography—as a student in search of knowledge, as a teacher propagating knowledge and as a scholar exploring knowledge—provides a good illustration of the way of life of students, teachers and scholars in the Islamic world in the Middle Ages and may be a good example to re-ignite the same spirit today.

R.J. McCarthy underlines in his introduction to *Deliverance from Error* (Munqidh) that "I have to some extent found, and I believe others can find, in words and example of Ghazali:

- A true *ihya'* [quickening, revivification, bringing back to life, causing to live]
- An *ihya'* from the dark, dead coldness of atheism, or, more accurately, "without-Godness";
- An *ihya'* from lifeless and spiritless intellectualism;

- An ihya' from the tepidity and listlessness and uncaring of social and moral mediocrity." (*Deliverance from Error*, p. 51)

Deliverance from Error (literally, 'What delivers from error'-al-Munqidh min ad-Dalal), is the source for much of what we know about Ghazali's life. Ghazali introduces his discussions in a manner reminiscent of Descartes. The 'bonds of mere authority' ceased to hold him, as they ceased to hold the father of modern European philosophy. Looking for "necessary" truths Ghazali came, like Descartes, to doubt the infallibility of sense-perception, and to rest his philosophy rather on principles which are intuitively certain. With this in mind Ghazali divided the various 'seekers' after truth into the four distinct groups of *Theologians, Philosophers, Authoritarians and Mystics*.

Then, he decided to study these disciplines in depth with a critical mind. In the case of Greek Philosophy, he confesses that:

I knew, of course, that undertaking to refute their doctrine before comprehending it and knowing it in depth would be a shot in the dark. So I girded myself for the task of learning that science by the perusal of their writings without seeking the help of a master and teacher. I devoted myself to that in the moments I had free from writing and lecturing on the legal sciences – and I was then burdened with the teaching and instruction of three hundred students in Baghdad. As it turned out, through mere reading in those embezzled moments, God Most High gave me an insight into the farthest reaches of the philosophers' sciences in less than two years. Then, having understood their doctrine, I continued to reflect assiduously on it for nearly a year, coming back to it constantly and repeatedly re-examining its intricacies and profundities. (Ghazali, 1980, 70).

He goes on:

"From my early youth, since I attained the age of puberty before I was twenty, until the present time when I am over fifty: I have ever recklessly launched out into the midst of these ocean depths, I have ever bravely embarked on this open sea, throwing aside all craven caution; I have poked into every dark recess, I have made an assault on every problem, I have plunged into every abyss, I have scrutinized the creed of every sect, I have tried to lay bare the inmost doctrines of every community.

All this have I done that I might distinguish between true and false, between sound tradition and heretical innovation. Whenever I meet one of the Batiniyah, I like to study his creed; whenever I meet one of the Zahiriyah, I want to know the essentials of his belief. If it is a philosopher, I try to become acquainted with the essence of his philosophy; if a scholastic theologian I busy myself in examining

his theological reasoning; if a Sufi, I yearn to fathom the secret of his mysticism; if an ascetic (*muta'abbid*), I investigate the basis of his ascetic practices; if one of the Zanadiqah or Mu'attilah, I look beneath the surface to discover the reasons for his bold adoption of such a creed. (Ghazali, 1980, italics added).

It Is not difficult see and understand the spirit of critical think and burning for leaning in this confession of Ghazali.

Ibn Rush

Ibn Rushd is another Muslim Philosopher and Jurist with a critical spirt for learning. Ibn Rushd (520/1126-595/1198) lived under the Almohad (*al-Muwahhidin*) dynasty in Andalus in the 6ih/12lh century. Ibn Rushd wrote a treatise entitled "*Fasl al-Maqal*," from whose title and content, it is possible to deduce some insights into what kind of a book it is, and in what kind of cultural context Ibn Rushd wrote it. He studies the Greek philosophy and wrote one of greatest commentary on Aristotle which is still considered by philosophers as unique in many respects. For him, for example, "*the Law [Shria'a] encourages and exhorts us to observe creation*", means to look at the whole creation with a new perspective which different from the conventional one.

Moreover, as "the Law urges us to observe creation by means of reason and demands the knowledge thereof through reason". This is evident from different verses of the Qur'an. For example, the Qur'an says: "Wherefore take example from them, you who have eyes" [Qur'an 49.2]. That is a clear indication of the necessity of using the reasoning faculty, or rather both reason and religion, in the interpretation of things. Again it says: "Or do they not contemplate the kingdom of heaven and earth and the things which God has created" [Qur'an 7.184]. This is in plain exhortation to encourage the use of observation of creation. And remember that one whom God especially distinguishes in this respect, Abraham, the prophet. For He says: "And this did we show unto Abraham: *the kingdom of heaven and earth*" [Qur'an 6.75]. It is the burden of Muslims to understand and decipher what "*the kingdom of heaven and earth*" means.

Further, Ibn Rushd also reminds us the verse "Do they not consider the camels, how they are created; and the heaven, how it is raised" [Qur'an 88.17]. Or, still again: "And (who) meditate on the creation of heaven and earth, saying, O Lord you have not created this in vain" [Qur'an 3.176]. He presents many other verses on this subject to support his argument that understanding nature as such is a religious duty for Muslims. (Ibn Rushd, 1921).

Ibn Rushd concludes, "the Law makes the observation and consideration of creation by reason obligatory -- and consideration is nothing but to make explicit the implicit -- this can only be done through reason". Therefore, he argues, "we must look into creation with the reason".

All that is wanted in an enquiry into philosophical reasoning has already been per-

fectly examined by the Ancients. All that is required of us is that we should go back to their books and see what they have said in this connection. If all that they say be true, we should accept it and if there be something wrong, we should be warned by it. Thus, when we have finished this kind of research we shall have acquired instruments by which we can observe the universe, and consider its general character. For so long as one does not know its general character one cannot know the created, and so long as he does not know the created, he cannot know its nature. (Ibn Rushd, *ibid*)

Said Nursi and Critical Spirit

Said Nursi, also known as Bediuzzaman, was born in 1877 in eastern Turkey and died in 1960. Nursi was a religious scholar of the highest standing, who was unusual in his breadth of learning of both religious and modern sciences. He was well aware of the challenges posed by the modern worldview to religious thought. He devoted his life to the revival of the traditional Islamic understanding of the universe and its moral implications for modern society. Therefore, he prepared a new university model for the Ottoman society and later for modern Turkey.

The “Madrasah al-Zahra” project had originally been developed by Bediüzzaman Said Nursi as an alternative solution to ignorance as well as other problems triggered by ignorance such as poverty, privation, unemployment, racism, separatism and other problems, which are altogether seen as the greatest enemy of the East and the Muslim world, and this project, formulated about 100 year ago, had been presented to the administrators of the time. I think this project will still be discussed in full bloom even 100 years from now. In this context, various issues and questions will be brought to the agenda and efforts will be made to answer them. But, how can a project, designed in the context of a collapsing empire about 100 years ago, appeal to our time? How can Molla Said's century-old ideas help us in the ever-changing and ever-transforming digital world of the 21st century? And to what extent? Other questions may be added to the list.

As a matter of fact, these and similar questions tend to be raised about every great thinker, not just about Said Nursi. In asking these questions, we must take into consideration philosophical as well as sociological and psychological aspects of the matter.

Why are groundbreaking great thinkers never out of fashion?

Why do we occasionally feel the need to refer back to great thinkers, trying to understand them and make sense of their ideas?

When we can find answers to these questions, I think we will better understand activities designed to read, understand and make sense of Said Nursi. A slew of answers can be given to these questions. One of them is that great thinkers have an innovative, groundbreaking and profound mentality and vision with which they make great contributions to humankind's intellectual and cultural heritage.

A typical and meaningful example is German philosopher Immanuel Kant (1724-

1804), the founder of critical philosophy and the father of the Enlightenment. With his critical philosophy, Kant not only exerted a great influence on his peers, but he also inspired and continues to inspire later philosophers and philosophical movements. Kant's critical philosophy has an ongoing influence on all branches of philosophy -- epistemology, ethics, aesthetics, the philosophy of history, the philosophy of law, the philosophy of politics, philosophical anthropology and the philosophy of religion. Writing his famous book "Kant und die Epigonen," in which he criticizes the followers of Kant as early as 1865, Otto Liebmann repeats the following sentence at the end of every chapter: "So let us return to Kant." Indeed, Kant left a philosophical heritage with unlimited possibilities for later generations to interpret. This is the reason why Kant is a philosopher that is returned to in every era. Therefore, a "return" to Kant signifies a quest to understand the critical philosophy from the sources and in an authentic manner rather than as a fetish. (Chignell, 2008)

Today, Said Nursi's groundbreaking quality is almost universally acknowledged, and he is seen as a mujaddid (renovator) cleric and a man of action. Very few scholars have enjoyed such widespread acceptability across the Muslim world. Even about 60 years after his death, the "majority of religious scholars" -- to borrow his phrase -- exhibit a consensus on the correctness and depth of his ideas.

Another important thing is that his famous book "Risale-i Nur" (Epistles of Light) has been translated into various languages and has emerged as a common text for Muslims from different regions. A main reason for this is that with his "Risale-i Nur," Said Nursi acts as the "conscience of the age" and gives authentic and affirmative responses to the age's threats to religion in general and Islam in particular, and he does this by relying on the Quran. In his book "Çağın Vicdanı Bediüzzaman" (Bediüzzaman: Conscience of the Age), Professor Nevzat Tarhan discusses this point in detail.

Said Nursi's impact on Islamic thought.

In his early years when he was known as Molla Said from Norşin, Said Nursi felt particularly sorry for the fact that madrasahs, which in the past had made great contributions to the vivacity and diversity of cultural life in the Muslim world, had lost their vitality and spirit, and he started to search for a solution, and he came up with the "Madrasah al-Zahra" project. I think we must treat his project and education mentality in such a setting. Accordingly, a return to Said Nursi or a quest to re-discuss his ideas in an effort to make sense of them is not a fetish but is guided by responsible scholasticism. As a young scholar (molla), Said Nursi exhibited a great understanding of the problems Muslim societies were facing in the late 19th century and early 20th century and offered the "Madrasah al-Zahra" model as a solution to these problems. He preserved this idea as a sacred trust in his mind all through his life. He attempted to implement this education project, but he couldn't because of the circumstances of the time. Unable to put his project into practice, he transformed his project into the Risale-i Nur "school of learning."

This essence of this project is Said Nursi's philosophy of education. He believes that God has created man with the best stature (*ahsan taqwim*), equipping him with unlimited and infinite faculties and forces, and education serves to help man to put these faculties and forces into practice. In other words, his understanding of education is based on his understanding of man. Who is man? What sort of creature is he? What are the aims of his being sent to this world?

Without answering these questions, we cannot properly understand Said Nursi's Madrasah al-Zahra project, which is supposed to embody his philosophy of education.

In this regard, it is easy to realize that the philosophy of education he had originally proposed as Molla Said relies on the same principles as his philosophy of education, embodied in his "Risale-i Nur," and the continuity between two projects is readily visible. One reason for this is that his philosophy of man is pivotal to his philosophy of education.

As is seen, the spiritual identity of Madrasah al-Zahra has been shaped and completed with the "Risale-i Nur." Nevertheless, Said Nursi has bequeathed the establishment of Madrasah al-Zahra, which he describes as a "lofty truth," to his future disciples. Therefore, a century later, the Madrasah al-Zahra project has yet to be implemented. Imagined at a time when there was no higher education institution in the region, and traditional madrasahs had lost their functionality and vitality, Madrasah al-Zahra may emerge as a new form of higher education institution in the 21st century, and the existing universities in the region may take this project into consideration in revising their curricula.

Conclusion

To conclude, "the need to develop an approach to schooling and education that both prepares individuals to live successfully in the current context as well as prepare for flourishing in a more sustainable future is just one of the challenges facing educators and societies" (Huitt, 2012). However, new solutions require new paradigms, mindsets of critical and creative thinking in preparing students for 21st century as an educational and moral imperative.

Therefore, it is necessary to replace traditional educational systems in the Muslim societies in general, Middle East in particular with a critical and creative education. To that we have to re-ignite the spirit of critical thinking of Muslim civilization and scientific tradition. Of course, we cannot neglect the achievements of modern world regarding educational theory in general and critical thinking in particular as our beloved Prophet says: "The seeking of knowledge is obligatory upon every Muslim." The words every Muslim include both men and women, while another version adds and *every Muslim woman*. The Prophet also remind us that "the word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it." [Al-Tirmidhi].

Instructively, The Holy Qur'ân even directs the Holy Prophet to seek more and more knowledge. In the Holy Qur'ân, (2:269) knowledge is spoken of as the greatest wealth: "And whoever is given knowledge (hikmah), he indeed is given abundant wealth". (Ali, 1944).

"The desire to have knowledge is here made akin to the desire to possess wealth which is a natural desire in every human heart, and thus it is made clear that the acquisition of knowledge is as important as that of wealth, and every human being should acquire both. The desire to possess either, however, is made subject to a further condition: the possessor of wealth spends it in the cause of Truth, and the possessor of knowledge teaches it to others, so that the benefit of humanity is the real end in view" (Ali, *ibid*).

In a nutshell, we have to re-ignite this spirit of "burning for learning" and "seeking wisdom" with a critical mind in our educational systems for a better and brighter future.

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THE SURAU: TRADITIONAL EDUCATION IN MINANGKABAU

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Abstract

Surau has a "social history of Islamic education" of the period of collective memory at the past. There is the brightness of Minang people in the history of daily life in the mosque, the dynamics of intellectual and its social movement and the greatness as a center of education and culture in addition to the people worship center. Nowadays, Minangkabau society has an obsession, a discourse in the realm of the Minang people and overseas to bring back the surau system by first name that becomes the nagari base and the children education base in the new profile image. The Greatness of name "surau", despite a change in the content and literature in the dimension of time and place, but education systems were impressed effectively produced the great man / Nusantara scholars that was not only local figure who master in writing the book and national clerics statesman there is even a capacity diplomats at an international level and disseminator of Islam in archipelago. From experience of surau, the education system in surau can be theorized that surau as formal educational institutions Minang people used it in the process of Islamization position functions as a base/epicenter of the spread of Islam and establish characteristics to survive in the intellectual tradition based on the book of classical literatures (Turath) without neglecting modernization in content and literature.

Key words: Surau (*mosque*), and Modernization

Introduction

The development of Islam in the Archipelago is closely related to local asset. It could be said that local assets are media and facilities to develop Islamic activities towards the development of civilization in the Archipelago. In Minangkabau, local assets that are the most often used in the spread of Islam is *surau* (Hanani, 2002: 63).

The term *Surau*, according to Samsul Nizar, was already known before the advent of Islam in the region, when the mosque was built to worship of Hinduism and Buddhism (Asrohah, 1999: 46). Surau in Minangkabau custom system belongs to the tribe or clan as a complement to the "*Gadang House*" which according to Sidi Ghazalba, it is called *uma galangga* (Ghazalba, 1982: 314-315) that serves as a meeting place, gathering,

meeting and a bed for the boys who have been legally *baligh* and elders (Azra, 2000: 130). As Dobbin said, the mosque is a house inhabited by young people after puberty (*baligh*), apart from the family house that is becoming in a place for women and children (Dobbin, 1989: 142).

Surau functions were stronger position because the structure of the community (the kinship system) that adopts matrilineal of Minangkabau (Nizar, 2005: 70). That is, according to the provisions of custom those men did not have room in their parents' house, so they were required to sleep in the mosque. This fact has led surau become an important place for maturing generation of Minangkabau, in terms of both knowledge and another practical skills. Surau function was unchanged after the advent of Islam, it is just more important religious function that was first introduced by Sheikh Burhanuddin in Ulakan, Pariaman. Surau existency in addition as a place of worship was also used by Sheikh Burhanuddin as a place to teach Islam.

Characteristic of Surau Education

Basically Minangkabau has a role as an institution of passage before the advent of Islam in Minangkabau. Then the roles are continuing after Islam was spearheaded by Sheikh Burhanuddin. However at the last condition, that the mosque functioned as a place of Islam against children transform Islam to nagari people. This means, surau has two meanings to people's lives Minangkabau. First, overnight meant to be a place sleep and a place to rest at night, Second as a place to learn and gain knowledge for life provision.

The above figures show that the surau has "unique" characteristics compared to other local culture scattered in several regions in Indonesia, such as *rangkring* and *meunasah* in Aceh, also some boarding schools (*pesantren*) in Java.

The uniqueness of surau was not separated by the influence of socio-cultural life as a characteristic of Minangkabau society itself that was inherited from their ancestors, such as kinship systems that are matrilineal. Besides, the contents and religious literature in surau also has its own peculiarities, making it feasible to used as a reference in the development of Islamic education in the modern era.

According to Amirsyah (2001: 59-60) there are three characteristics of the surau as Islamic educational institutions in Minangkabau especially after surau was used as a worship center as well as a transformation of the teachings of Islam. *First*, it has been seen from the terms of teachers, second, from the terms of students, and third from the method and curriculum of surau. According to Samsul Nizar, Classification of surau characteristics are still too low, so it needs to be developed to look at other aspects that can be categorized as a surau characteristics, as can be seen from the architecture and specifically, the developments of the types of surau. Because surau architects showed Minangkabau characteristic which is clearly different from *langgar* in Java, *meunasah*

and *rangkang* in Aceh, where each construction also showed the hallmark of sociocultural life in local area (Rais, 2001: 3). This is what makes the importance of the addition of the characteristics of the surau stated by Amirsyah above.

Characteristics of surau in Minangkabau in an educational perspective, showing the specific superiority. Its superiority became characteristic, of which shows different shades of education with Islamic education institution management perspective. The system of Surau has not formal bureaucracy as complicated as modern education. The rule of surau more based on personal relationships among surau occupants (Azra, 2003: 97). From the perspective of the learning process, using the *halaqah* systems do not like modern education. From the perspective of learning materials mainly in surau *ninik mamak* (Yunus, 2003) which was formulated in three areas of study: (1) religious education, (2) education of indigenous and (3) education of *silat*. Religious education is to strengthen the basis of faith and science to Islamization (*Shari'a*) would like to process the highest goal of Islamic education refers to Abu al-'Ainaian (1980), al-Toumy and al-Najih (1963) that is *insan kamil*. custom to implement syari'at and martial art for a defense and strategy and defense missionary movement in the development of syariat and customs as the main characteristics of *Minang* people. (p.3).

Azyumardi (cited in Muhammad Kosin, 2004) told that Verkerk Pistorious (a Dutch official had visited Minangkabau in order to observe the various religious institutions in this area), he divided the mosque-surau which he visited from the perspective of accommodating capacity into three categories: (a) small surau which could accommodate up to 20 students; (B) the surau was 80 pupils; and (b) the biggest surau was between 100 to 1000 students. He emphasized that a small surau was the same as family surau or slightly wider than that, which is commonly known as surau *mengaji* (place to learn the Qur'an and pray).

However, Verkerk was not appropriate to categorize small surau with *langgar* or prayer rooms, for it had two different purposes. If surau family and or village surau *ninik-mamak* (tribal) surau was not just a place of worship such as *langgar* and *mushallah* in Malaysia, Brunei and other Melayu countries but surau in daily life has functions as non-formal education that has been teaching three disciplines; religion, customs and martial art. Even the surau was also seen as a basis for discussion of the economy (agriculture and trade) the tribe in the village *ninik mamak*. Because of this, Dobbin (1997) stated that Islam surau respond new developments of agricultural trade economic problems.

Small Surau, as Verkerk referred generally only have a teacher who once acted as the *imam* surau besides he could be *jinih nan ampek* in *ninik-mamak* structure in his tribe. Instead, medium and large surau purposely built for religious education in broad understanding. In other words, Medium and large Surau do not merely function as a house of worship as practiced surau *mangaji*, but more importantly, as a center of religious education is identical to the *Inyiaq* surau (popular *ulama'*) in which Islam is

taught to the students wider in its various aspects. Inyik surau is as formal traditional Islamic educational institutions and tarekat surau became the center of teaching of Sufism.

Educators and Students

Learners learn in surau usually call their educators as a syekh. This is different from the students at school who called educators as *kiyai* (Rais, 2001: 3). However, most of the literature mentioned that sometimes learners use *labay* or lecturer at surau. This is as mentioned in the book that compiled the Research and Development of Education and Culture Ministry of Education and Culture “teachers who carry out the langgar educational system, typically consist of local religious leaders such as the modin (Java) or labay (West Sumatra) (Departemen pendidikan dan kebudayaan, 1979: 31). From the above explanation, according to Samsul Nizar, that he would tend to see the “surau” in Minangkabau and “langgar” in Java in same meaning. Despite the fact the two institutions differ in some ways and similarities in accordance with the cultural differences underlying the emergence of the institution in different geographical areas (Sumatra and Java).

Additionally, Samsul said that people in Minangkabau using *labay* term may have been a long time, even before Islam came to this region, which was given to someone who was respected and honored. In fact, the term “*labay*” was not taken from Arabic, but came from the native culture of Minangkabau culture inherited from their ancestor long time ago. Then after Islam was pioneered by Sheikh Burhanuddin, it seems that the more popular term for educators at the surau is syekh. By following what earlier educator have called. Because it connected directly to the leaders who brought Islam was initially to Indonesia, namely those who have known and studied Islamic sciences in the Middle East such as Mecca, Medina and Egypt that was considered as educators who were experts in Arabic called Syekh.

Based on this, it seems the people of Islam in Minangkabau absorb Islam brought by the teachers such as Sheikh Burhanuddin in Ulakan, Pariaman. This was not just the core teachings course covering aspects of faith, worship (*shari'ah*), and moral. Moreover arabian cultural aspects of the birthplace of Islam, especially in terms of language. They also absorb and apply in everyday life such as sheikh called on educators. The situation is different in Java, although the title of the most expert of Islam also uses the term sheikhs who are guardians of some people like syekh Siti jenar, Syeks Syubakir and others, but the more prominent was the term of *kiyai* for educators.

Syeikh mostly had a high status and gave a great influence on the socio-cultural and religious environment in Minangkabau. Differences of the educators term at the surau and boarding can be understood by the Azra's explanation:

If surau is referred to as a sort of boarding school Islamic education institutions,

it is not due to the presence of some similar characters to boarding school or pesantren mainly position of the sheikh and *kiyai* at pesantren in Java. Sociocultural and religious environment in Minangkabau as well as the processes and dynamics that occur in these communities also affects the position of the sheikh as a major figure in a surau, and henceforth also affect surau existency itself (Azra, 2000: 130).

At first syeikh presented lessons to students conducted themselves, but in its development, surau increasingly crowded with students who have been studying religion, the syeikh supported the senior educators and students who have already been capable to help them. Besides, the senior educator provided more detail explanation about the lessons, they also supervised students to memorize the lessons (Yunus, 1993, 49)

According to Mahmud Yunus, syeikh or ulama' level are equal position with professional teachers or this can be called professor in this modern era nowadays. To achieve the level of syeikh, or professor in education, surau must first be equipped with educational experiences that begins with accompanying syekh at the time of teaching, then after a while, the new teachers would teach the students by themselves without supervising of syeikh. The System of assistants like this situation showed an indication that to be an educator was not enough only equipped with the knowledge of theoretical alone (cognitive), more than that they should also be equipped with the practical experiences by directly facing the students in teaching (psychomotor) to be more skills and master the techniques of effective teaching at the time., yet the new teachers were still be under the guidance of their syeikh. Thus, the new teachers and teachers candidate would be recognized as qualified teachers not only for syekh but also for the students. This recognition can be interpreted the same status as a diploma in modern education. Because at that time, recognition can be used as concrete evidence that a person were able to be an educator (syeikh).

Futhermore, an educator candidate should be able to answer the questions that were difficult in the books they taught and he had ability at giving information and teach students, this was a manifestation of the two competencies are closely related to professional competence and pedagogic competence as stated in *Law No. 14 Year 2005 on Teachers and Lecturers* (Republic of Indonesia constitutional 2006: 9). In this case of surau education system is already implementing contextual learning through problem solving methods towards their students.

While there are some terms that are known to students studying at the surau, such as; *urang siak*, *faqih* and *faqir* (Azra, 2000: 96). Unlike the pesantren that the students can be called *santri*. Accoding to Azyumardi Azra *urang siak* term means students who are from Siak, which is a region in the eastern part of Central Sumatra that now belongs to the Province of Riau. As the basic theory showed that Islam came to Minangkabau from Coastal Middle east, Siak area, exactly. Nevertheless, there are still another opinions stating that the Siak region does not mean the area has been mentioned, but there are elsewhere Sumatra, such as in the area of North Sumatra. The issue is whether there

is a link between Siak in Riau with siak in North Sumatra, there is not clear literature to explain this.

While the term *faqih* is derived from the Arabic word *fiqh*, it is closely related to a term that means the person who has knowledge and understanding deeply about Islam. For further development, *faqih* increasingly widespread use of the term, such as; a theologian, an expert of the *Shari'ah*, and experts in the field *fiqh*. The term of *faqir* also comes from Arabic word, which means people in great need, both physically and spiritual. The opposite is *ghani*, the meanings are the independent, rich; generally opposed to poor people or weak people. A *faqir* is different from beggar which is called *sa'il*. From these terms; learners were most commonly used. It referred to people who studied at the surau after war of Padri.

Siak people in surau institutions, there was not payment such as school fees, rents or food. Therefore, the siak rarely gave money to the syekh, if any it was given willingly by family whereas charge for siak that was from public village who lived far away from surau.

The students in the mosque after acquiring enough knowledge, especially knowledge of Arabic, then they should study the book that taught *Shafi'i*. The materials were cleanliness, worship, charity, fasting, pilgrimage, and the marriage laws.

Curriculum and Methods of Education Surau

Curriculum of teaching for beginner in surau Minangkabau was differentiated by levels of education contained. Starting to learn Al-Qur'an, teaching books and tarekat. Teaching of Qur'an consisted of two levels, namely the low level of education and high level education level. Low-level teaching curriculum include: understanding the letters spelling the Qur'an, reading the Qur'an, performing ablutions and prayers, memorizing twenty characters, and teaching attitude. As for the higher-level of teaching curriculum includes: reading the Qur'an with the song, *qasidah*, *Barzanji*, *Tajwid* and book of *perukunan* (Nizar, 2005: 74). Further level of education is a teaching book. Teaching curriculum at this level of education include: neuroscience and grammar, science of *fiqh*, *tafsir* and other sciences (Nizar, 2005: 74). After students were able to pass through to the two levels of education in surau above, then they could follow the teaching of tarekat to study the sciences of Sufism.

There are two methods of learning that would be applied in surau education system, namely: *sorongan* method and *halaqah* method. *Sorongan* Method means one student is taught by one teacher or individual method. *Halaqah* method is that in which educator in giving lessons is surrounded by learners, also known as collective methods. In other words, application of *halaqah* method means teachers read and explain the lessons, while students listen to the teachers, also, teachers used lecturing method, particularly for teaching morals through stories and role models to emulate.

Literature of Surau Education

As already explained previously, that the surau education consists of two teaching of the Qur'an and the teaching of the book. In a study of the book, especially for the upper level, almost all Islamic educational institutions in Indonesia during the period of surau in Minangkabau used the same religious literature to be taught to their students (Yunus, 1993: 51). This is due to the source literatures came from Mecca that was brought by students and teachers who have studied in Mecca for several years.

The religious literature include:

1. The book *Minhaj al-Thalibin* written by Imam Nawawi. This book contains about *Fiqih* which is from the most basic such as *thaharah* to *arkanul iman* and *arkanul arkanul Islam*.
2. *Jalalain*. This book discusses the content of the verses of the Quran, both *mutasyabihat* and *muhkamat* with good reasoning. So that the students can understand the meaning and content of the Qur'an correctly.
3. *Maraqiyul Adabiyah* book, this book contains the teachings of moral, both to God and to His creatures. The materials of the book teach students to have understanding of Sufism.
4. The Book of *'Aqidatul Iman*. The book more discusses the twenty attributes of God which is mandatory, and impossible things and something for God allowed but not required.
5. Book of *Dhammuri*. This book contains lesson materials that are practical, such as *nerve*. The book is studied after the students graduated from the teaching of the Qur'an.
6. *Al-Awamil* and *Al-Jurjani* books, these books are the continuation of *Dhammuri* book. These books contain subject matter related to grammar (the science of the rules of Arabic). The books are written by hand without knowing who and what year was written
7. *Al-Kalam* book. This book is also a continuation of the book of *al-Awamil* above. This book is originally written by hand, but it has already been printed. This book also contains the teaching of *Tawhid*.
8. The last grammar lesson used the book *Sharh al-Awamil al-Miah*, in Sumatra, known as *Inna Aulia*. As for *Fiqih* subjects, throughout Minangkabau mostly used the same reference, which is the book of *Minhaj al-Thalibin* (Dobbin, 1989: 145).

Back To Surau

According to Mawangir (Mawangir, 2015: 28-38), the emergence of the discourse back to the surau (*kembali ke surau*) in Minangkabau society could be said that it was

started since the reform echoed. Law Number 22 of 1999 on Regional Autonomy and Regional Regulation No. 9 of 2000 on the system of regional government is the cornerstone of the initial desire. Although the two products of these law there were no direct connection with the surau, but its entry affects the attention of people who want a return to the old tradition that has been missing so want to be revived. In addition, it is also very closely related to the slogan *adaik basandi Syarak, Syarak basandi Book of Allah* as expressed above.

In reality, there was some sense of the phrase back to the surau (*kembali kesurau*), either visible or hidden. If the existing notions of departing from an understanding of surau in the past and then connected with surau at the present, the first question asked is it true and deserve surau has been abandoned by society? If true, why surau was abandoned by society? When the surau drum was sounded again, presumably implying a glimmer of hope on echo listened to commemorate the past and the desire to live in an atmosphere of traditional values and Islam. Meanwhile, a number of arguments to reject a priori and emerged with various doubts and fears for reasons of change and the demands of a different era. In fact, the political interpretation directed at beater drum back to the surau for pillion-lift with the interests and ambitions to attract public sympathy. The discourse was to all levels of society, governments, scholars, community leaders, scholars, students and others in Minang beloved (*Kamus Besar Bahasa Indonesia*, 1993: 473). Therefore, raises the following questions, for the community of West Sumatra, is it necessary at this time to back to the surau (*kembali ke surau*) with its simplicity and traditional? Furthermore, how to go back to the surau for the present and future?

Actually, the word could mean turning back to the place or to its original . Of course, back to the surau implies literally turned into a mosque or to a past state. Nevertheless, the debate became inevitable when trying to provide a complete and applicable definition of how it could be realized. A necessity, if there are differences in concepts, views, opinions and arguments to formulate a definition that is intended, and this entirely very difficult to formulate an acceptable definition and unanimously recognized as the definition in the form of concrete objects and abstract meaning in it. To understand the surau, presumably can be viewed from two perspectives: first, a building that resembles a mosque in the relatively smaller size are used to carry out acts of worship such as prayer rituals, and the basics of religious education for the children such as reading Qur'an; and second, the traditional institutions that have a role and function of religious and socio-cultural life in Minangkabau heritage. In the first sense leads to the physical meaning, while the second shows the philosophical meaning. going back to the surau would run smoothly if the two terms above can be viewed as a whole and placed in position proportional.

Surau as a religious institution that can accommodate all religious practices such as places of worship and recitation of the Qur'an, has contributed greatly in the development and formation of religious character of Minangkabau society. Similarly, socio-cultural institutions that religion plays in social life, for example, as children place

to sleep, studying martial arts and learning customs, this kind of socio-cultural function in the life of a religious community. Thus, the lives of many people in the past forged in the surau institutions, so there was the view that they would have the mental attitude or disposition that could be strong both in the field of religion and custom. And not infrequently the mosque has always been associated with the presence of scholars and great thinkers Minangkabau performing at national and international stage that grows and develops from the life of surau institutions. Relating to the past history, in this reform era for the West Sumatra (Minangkabau) as if returning to surau is “main program” towards inevitability.

In concrete effort for the above program, which is at least to find a formulation that is applicable on surau today and the future, then held a wide variety of scientific forums such as seminars, workshops, discussion or through newspapers, magazines, tabloids, television and radio broadcasts, and so forth. Therefore, there is a presumption that such surau back to the past is an impossibility. However, the government of West Sumatra province in cooperation with the Indonesian Muslim Scholars Association (ICMI) chapter West Sumatra and Islamic Centre on June 27, 2001 at Hotel Bumi Minang Padang has conducted seminars and workshops about back to the surau (Mariani, 2002).

The workshop usually was attended by scholars or *cendikiawan* who tried reviewing flashback about surau in the past and its role in community development. In addition, it tried to give a formulation of the increased role of the mosque with the structuring of management and institutional aspects. Accompany (or precede) this workshop a lot of articles, comments, opinions and arguments in newspaper letters, did surau been abandoned? If so, what factors were causing surau abandoned? Could surau played in an age of change or just a slogan to attract public sympathy in anticipation of the moral decline of young Minangkabau and so on. The Answer these general questions about surau from the perspective of history to this day was the only living of surau only. To reconstruct the function of surau forward nobody felt confident that restore people's lives as the past can be realized through coaching in surau. But there might be also a feeling pessimistic that change and development today very unlikely to return surau that is like at the past.

Furthermore, many thought that floats to the surface relating to the role and function of surau actualized forward in accordance with the demands of changing times. Deni Mariani tried to give the concept to reconstruct surau on two aspects, namely; First, the physical reconstruction of surau and synergistic cooperation of all parties; The second, non-physical reconstruction of surau, such as building a spirit-especially the younger generation to make surau as the central activity of the community (Helmi, 2001: 1-3). Helmi gave thoughts on aspects of management and institutional arrangement that started from the assumption surau need for renewal function, development and prospering surau. And institutional of management must be organized in an integrated surau (mosque integrated management) which includes the integration of wor-

ship and service/public facilities, integration and temporal dimensions hereafter, rich and poor integration, integration between the internal handling of race conditions and the strategic environment, and the integration between financing and acceptance (Gusnawirta: 2001: 43).

While AR Rizal tried to give a formulation of the surau forward with the management of modern management that could integrate multiple values developed in modern civilization, surau which was built with modern science and technology were constantly exploring the essence of the Qur'an and the indigenous traditions that developed in the past. However, the problem could be not as easy as what is alleged when viewed in the reality of life today. AR Rizal's opinions above showing the example, possible multi-values in modern civilization could be integrated through the existing institutions in very simple society surau? It could be argued that this is a utopian desire that is difficult to be realized.

Modernization or religious renewal in the early decades of the 20th century, that surau can be seen by many Minang society might be increasingly irrelevant today. In fact, in the era of the New Order was not able to revive the surau that has been already collapsed (*tarandam*), so it was difficult to be revived or may have completely collapsed as ironically never disclosed AA Navis in the fall of our Surau. Instead, boarding institution in Java surau which was equivalent in terms of religious education and reproductive scholars, the more momentum with empowerment programs in religious functions, educational, social, cultural, and even economic.

The discouragement to rebuild collapsing surau and the religious situation in Minang presumably tent to be increasingly difficult. Especially, the most recent case in this trend looks reports of increasing Christianization efforts in Minang region. It seemed that there has been no adequate response from Minang society itself, this condition motivated non-minang organization to be formed, and there was finally a Forum antisipasi kegiatan pemurtadan (FAKTA) (forum Activity Anticipation Apostasy (FACT), headed by Abu Daedat .

This Organization which is located in Jakarta, has revealed such cases through the seminars, such as "*Minangkabau di Tepi Jurang*" which held by Alumni Association of Large Families Young Generation Muhammadiyah Jakarta and its surroundings (IKBAL JAYA) in west Sumatera (Sumbar) in March 8, 2003 at the National Library Auditorium Jakarta (Pagaruyung Tabloid, 2001).

Perhaps, undoubtedly, A.A. Navis considered surau was impossible to revive the past in today's changing times. Navis said that the mosque had died from a socio-cultural role, but in terms of basic education in carrying out the study and writing the Quran could have been implemented in surau or mosque.

In back to the surau discourse faced with the question of how to turn the surau institutions that could perform two functions principally as religious institutions and socio-cultural organizations. Pessimistic was shown by A.A. Navis above, many different

communities, also considered that in today's modern life was impossible to return to surau as in the past. This modern era required a seriousness in carrying out the activities of life. To bring life back to surau in the past, such as sleeping together in the mosque, learn martial arts, learn customs and so on, were not suitable for today. For example; the benefits of sleeping in the mosque as a place to share stories, listen to the tale, or accepted the experiences of new migrants to return home. These could be difficult to do relate to surau function in the past, because the development of information through mass media will be easy (practically), the information can get from homes, offices, libraries, schools and so on. Modern facilities such as; television, internet, computers, and so on. are also available. Therefore, automatically that is why the life of surau would be increasingly marginalized, even more collapsing (*tarandam*).

The difficulty in defining the presence of surau in accordance with the present life, seemed to deal with multi-values in the society; where lives were filled with the spirit of togetherness and solidarity, which one of them is in the surau life; dealing also with the patterns and behaviors that tend modern materialistic-individualistic and pragmatic. Those who were pessimistic about the implementation of the concept back to the surau, presumably depart from these two different poles.

Furthermore, the desire to actualize surau function according to today requires a strategy to perform investigation showing cultural values that were relevant to the times. Mestika Zed argued about the concept back to surau, which was the spirit of surau came into the past that could be presented today (Abidin, 2001: 8-10). Although the concept was very abstract to be understood, but the dives against the spirit of religious and socio-cultural life of the reflected surau institutions could be translated in the breath of family life, or tribe, and in the wider region, such as villages (*nagari*). This concept will be missed when there was not supported by a structural policy and religious customs with a work planning systematically. Ninik mamak and clergy were at the top of both structural places.

Harmonization of the two functions of surau was very dependent on good terms from holders of indigenous leadership role and religious one. If this could be done well, then the search and translation of cultural and religious values would be easily realized in the life of society. In addition, the participation of all members of the tribe or tribal and *nagari* communities was needed to encourage life nuanced socio-cultural and religious. Perhaps this was to be understood of the spirit and values of surau was attempted to be presented again.

In a similar perspective, Mas'ued Abidin formulated the concept of surau by using clearly "spatial" in *nagari* life . In view of the spatial Abidin Mas'ued refered to the slogan "*basasok bajarami, bapandan bakuburan, balabuah batapian, barumah batanggo, bakorong bakampung, basawah baladang, babalai bamusajik*" Minangkabau community life based on the philosophy *Adaik basandi Syarak, Syarak basandi Al- Qur'an* could be easily realized one of them through surau institutions. Presumably, returned to the

mosque as the past might not be possible, but the values of surau education in the past might be possible in the present and future. However, the opinion of leaders did not seem providing a clear solution and concrete form of surau. That was, the meaning back to the surau in the present and also the future, like, MDA-TPSA, Modern Integrated Boarding School Prof. Dr. Buya Hamka (Arifin, 2007: 233-234), *Pesantren Terpadu Serambi Mekah* School which was success, or a model Islamic Centre, and so on.

Relating to discourse above, showed to motivate the government level II in West Sumatra in pursuit of the realization of the program back to surau. Therefore, the Government of Padang tried to start by issuing Regulation No. 6 of 2003 on compulsory master in reading and writing the Quran for every primary school graduates who wish to continue their education to junior high. In fact, the implementation also attempted short boarding school (Ramadan), teenager for "*wirid*" once in every two weeks and will be targeted to be once a week or wearing Muslim dress and Muslim obligatory for Muslim students from elementary to High school level.

However, because the philosophy of *Adaik basandi Syarak, Syarak basandi Qur'an* is not yet clearly defined, both the pattern and how to apply, then the implementation is not impressed compact intergovernmental level II in West Sumatra. Therefore, discourse and implementation efforts back to the surau as disclosed above, presumably need to be developed to be able to crystallize again lead to a policy to be applied simultaneously throughout Minangkabau with the pattern and the steps are clear.

According to the writer, in the surau educational model that could be offered in an effort to return to surau in the present era, among others, at least to the build Islamic center, boarding school or something, which has a mosque, dormitories, classrooms, seminar rooms, a wellness area, consultation room, libraries, sports facilities, laboratories, and parks; in it cultivated on scientific integrally, breadth and height, adequate skills, and noble character. On the other hand, the role of the surau seems to be revitalized to become just the sort of break or *mushalla*; be the beginning of the institution and the foundation for children to learn Al-Qur'an. If possible, it can also be a surau as well as revitalized for the socialization of the customs, culture and Minang traditions.

It could be the modernization of surau in Minangkabau in the era now or the future will manifest as boarding with Al-Zaytun Ma'had models based in Indramayu West Java. Ma'had This is one of the leading boarding modern contemporary modern system (some even refer to the boarding or an ultra modern modern supra) as *rahmatan li al-'alamin* (Nata, 2005: 382-384), which has the support of economic independence, developing a culture of tolerance and peace as well as in foundation of Islamic values that exist in the reform era.

It should be added, that to bring back to the surau in the present and in the future, it seems necessary proactive attitude, has a strong intention in achieving objectives. Proactive (Ubaedy, 2006: 25) person would need other people, but it does not mean rely heavily on the other side.

Conclusion

The development of surau in Minangkabau have been through various stages. Surau which initially served as custom events, and then developed into a place of worship and gathered young people to learn about science and other skills. Besides, there were many young men who legally *baligh* made surau place overnight. This suggests that surau is not only as an educational institution but also as social institutions. Surau as Islamic education institutions, has a number of characteristics in terms of non-physical aspects or physical aspects, namely: (1) the teacher was called by syeikh , (2) students were called *urang siak*, *faqir* and *faqih* (3) the method of teaching was based on sorong and halaqah systems, the curriculum refered to the religious field starting with the teaching of the Qur'an after finishing, students must follow teaching the book, and (4) literature of surau education include; *fiqh*, grammar, *sharaf*, and *tasawuf*. Thus there are two patterns of the development of surau education; traditional and modern style.

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ON UNIVERSITY EDUCATION IN THE AGE OF GLOBALIZATION

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Introduction

Every year Times Higher Education and other media announce world university rankings. Leading universities in each country refer to such rankings and make efforts to improve their educational and research programs and to achieve a better ranking status. Each country's education ministry also refers to such rankings and makes policy changes so that their leading universities would enjoy better rankings in the world. Using Japanese university education as an example, I would like to talk about some difficulties and what, in my view, is necessary in higher education in this age of globalization.

Discussion

Japanese universities are not faring well in world rankings. There are several factors to be considered in thinking about why it is so. To give just two factors here, one important factor is the drastic cut in the national budget spending on education, especially the cut in government subsidies to universities. According to Japan's Ministry of Education's report based on the OECD's 2009 report, Japan's total expenditure on education as compared to its GDP is the lowest among OECD countries—the figure for Japan is 3.6% of GDP in comparison to the OECD average 5.4% of GDP (counting the spending on institutions only). This policy change took place several years ago, which was modelled on the late former British Prime Minister Margaret Thatcher's draconian policy on higher education. Although the Japanese government's aim was, according to the Ministry of Education, to “allow for each university's own creative policy” rather than the government giving guidelines to each university, the policy change in effect brought governmental budget cuts in subsidies to educational institutions. Of course, this does not help universities and university faculty members, who are now spending more time writing all sorts of papers, especially those papers to apply for research grants, rather than writing books and research papers.

The difficulty with university education is felt by students as well. Because of the sluggish economy, the Japanese government has been spending a huge amount of money on economic policies but less money on educational programs, as mentioned above. The economic slowdown has hit many families. The average income per person per year in Japan is less than USD 40,000 now. That is not enough to raise children and send

them to university. Thus, both parents work in many households, and many students work part-time while they study at universities, and this makes their studies somewhat difficult. Poverty is increasingly felt to be a major social issue in Japan now.¹

There are scholarships, of course. Japan's governmental organization for student assistance, Japan Student Services Organization (JASSO) used to have give-away scholarships, i.e., scholarships that students did not have to pay back, at least to a certain amount or under certain conditions. The writer himself benefited from this scholarship system because his father had been retired by the time he entered college. Since he took a teaching position and stayed in the job long enough, he did not have to pay back a fortune, around USD 50,000 that he received through his undergraduate and postgraduate years. That is not generally possible now, however. All scholarships from JASSO are now in the form of loan, educational loan with interests. Students have to repay \$20,000 or \$30,000 after their graduation, which makes their life difficult. Therefore, the government is rethinking the scholarship system now, at least in part.

I have looked at difficulties for universities and university students, each caused by money shortage. The Japanese government needs to think hard because education is very important in preparing the next generation for the future that is becoming increasingly complicated and difficult to adapt to. Education prepares the country for the future, so the government should really think hard.

The writer has talked about difficulties. Nothing is perfect in this world, so each country has to make efforts to find ways to solve its problems. Before moving on with the discussion of difficulties, he would like to pause a moment and add that there are positive signs as well. One example he would like to mention here is medical research. Mr. Kan Suzuki, who has been involved in designing national policies as Vice Minister of Education and then a Diet (or National Assembly) member, reports (2016) on some new moves in the field of medicine or medical research in the United States and Japan. The United States is what can be called the world's research center for researchers from all over the world in many fields, including medical sciences. After visiting biosciences research centers in San Diego, he found these things. Although Japan has strong points in medical research such as iPS and regeneration research at Kyoto University

1 People in the field of economics speak of the "neoliberalism" in policies that were made in the Reagan-Thatcher era. What we have observed in the past few decades is that the rich get richer and that there are not much of a middle class now, with many people faring worse than before. At least in Japan, this has happened. Partly, this is due to Japan's sluggish economy, and partly due to the worldwide redistribution of wealth in the recent decades, which latter case is not bad. However, the wealth is not distributed widely enough, and the widening gap between the rich and the poor in the world is one of the motivations for international terrorism, it is said. People need to address this fundamental issue instead of taking the matter as a problem in beliefs. For example, there were perennial terrorist attacks in Northern Ireland between Catholics and Protestants. Whatever the denomination, there tend to be eruptions where people are oppressed, treated unfairly, etc. People need to address this issue.

and elsewhere, the amount of money available for research is very different in Japan and the US. Between basic research and products such as medicines there is a difficult phase dubbed “death valley”, and a lot of trial and error efforts and a lot of investment money are poured into the efforts by bioscience/ life science venture companies. The total amount of money available for 591 bioscience companies in Japan for the whole country as of January 2015 was less than USD 8 billion, whereas the capital involved in the research at 1,100 life science companies in San Diego alone (excluding the money for another life science center in the US, Boston) was about USD 32 billion. There is a huge difference here. Mr. Suzuki explains the differences this way: America is a society where huge investments are made for huge profits from sales of expensive medicines, etc., while Japan is a society where a smaller capital is spent for less expensive medicines and services. However, with the strength of the iPS and regeneration research mentioned above, Mr. Suzuki is proposing Japan’s research programs tying up with America’s and other countries’ research programs, speeding up research in life sciences and bringing down the research costs. He says that he paved the way for that by rewriting laws to ease restrictions on clinical trials of medicines and treatment methods. Also, new ways are being sought to reduce the use of drugs or medicines by reference to “Big Data” and its analysis, according to a TV report in Japan. Medicine is one field where we see sheds of light in Japan.

Now, returning to the topic of difficulties that Japanese universities are faced with, another important factor behind Japanese universities not faring well is that in the world university rankings only research papers written in English count (or they count much more than papers written in other languages). Despite years of English learning in school, Japanese researchers, or Japanese people in general, are not good at speaking or writing in English. Since the writer studied English as his major course of learning at college, studied in the US for a year as an exchange student and spent a sabbatical year in England after he started working, using English is not a problem for him, which is fortunate, but he feels responsible for not being able to make changes, to make all his students fluent in English, for example. Japanese researchers will not fare well in the world unless they overcome their difficulties in using English, and improving their universities’ rankings in the world will not be easy. It is not really an ideal situation. This may be called English language colonization of the world, where non-native speakers of English have to make extra efforts in learning English. English education is one industry that brings money to English-speaking countries. As a professor of linguistics and English, he is involved there, and he has a mixed feeling about this.

Nevertheless, since English is lingua franca and no other language can replace English for international communication, it will be necessary to learn courses, at least a certain portion of the curriculum, in English and learn to express ideas and thoughts in English at the level of higher education, especially university education, whatever the student’s major course of learning, in this age of globalization. In the world if you do not express yourself, you are forgotten. The traditional value of “Silence is Golden” does

not work there. That is what the Japanese government is working on now—“global education” or education to prepare young people for the age of globalization. After all, 5% of all the marriages in Japan are international now, according to the writer’s colleague, which may not seem much but is still a big change from the past.

Not only English and their major course of learning, university students must learn about major religions and beliefs in the world. For many students, their own beliefs will be something they know about, but do they know enough to be objective about their beliefs and relativize their beliefs among different beliefs in the world? In many things your neighbor’s grass is greener than your own; but when it comes to religions and beliefs, your own grass is greener than your neighbor’s or the greenest in the whole neighborhood. It should be realized that this is true for everyone, that everyone believes that their own grass is greener or the greenest in the matter of beliefs. That is why it is necessary to understand your neighbor’s beliefs as well as yours in order to understand each other better in the world. Probably it is best to learn about beliefs in high school and university. High school and university students will be old enough to understand not only about their own beliefs, but also about others’ beliefs as well.

There will be other things for young people to learn in the age of globalization such as IT or ICT (information communication technology) skills, leadership skills, intercultural skills, etc. Malaysian people probably have a good start at least in cultivating intercultural skills, given their country’s ethnic diversity, as well as their English skills. People from other countries may also have different advantages. What is necessary, after all, in university education in this age is to prepare young people for their future in this ever-globalizing world, where everyone, not just some people, should enjoy a better life spiritually as well as physically.

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THE TRUTH OF CANCER TREATMENT AND HUMANISTIC THERAPY WITH THE VIEW OF SCIENTIFIC PHILOSOPHY AND PHILOSOPHY OF MEDICINE

Baek Seung Heon

Abstract

The truth of cancer treatment and humanistic therapy with the view of scientific philosophy and philosophy of medicine.

"A Western medical cancer treatment in destruction of cancer cells vs the 28 type of mechanism medicine for cancer treatment in recovery of cell treatment"

For the sake of medical science if you are under the pretext of medical treatment of inhumane act that should it be tolerated?

Can it be justified that even if it's the conduct of science or medical treatment, for only 1 centimeters of cancer cells, eliminate and remove of normal tissues that many times bigger than actual cancer cells that the treatment to kill the growth factor it eventually induce an after-effect or side effects.

The other name of Western medicine's chemo therapy is 'shed blood of human body' as the same concept of human destruction. The reality of cancer treatment based on warfare medical after the Second World War that is seriously confronted with a humanist ideology.

If so, I have to point out that it need to be addressed as an important humanistic issues, with a view of the philosophy of science and medical philosophy. The Western medicine treatment of cancer surgery, radiation and anti-cancer drugs have been maintained technique since Second World War in 1948, when Japanese had handed over the materials of biological experiments and research data from the Japanese army of Unit 731, so far it has been enduring for many years.

Other science or material of civilization have remarkably changed but in regards of cancer treatment it keeps only the keynote. Nevertheless, a specific medical treatment of cancer thoroughly as an interest of business matter, none of the humanistic perspective has ever claimed.

Under the pretext of science and medical practice, the intestines are removed and radiation burn tissue as the chemo in mass cells destruction, should this cancer treatment be a sanctuary of medicine? If not, this smaller number of cancer cells are also a part of the precious human body. 332

One centimeter of cancer cells are all part of human body so that remove of lump

tissue or burns cell in chemo and anti-cancer drugs are obviously not a desirable treatment.

If you are terminally ill cancer patient and probabilistic treatment had little effect but still anti-cancer drugs are administered for the patient is only dying painfully that is so called a medical treatment of excluded human dignity. In this kind of Western medical cancer treatment, a human body turn into a battlefield that the terminally ill cancer patients are dying more painfully.

If you look at the announcement of statistics of the cancer patients in Okayama University hospital of Japan, only the 20% of cancer patients' death rate is by actual cancer and the other 80% of patients died by the side effect of anti-cancer drugs.

In the humanistic point of view for respect life, cancer cells or cancer is also a part of life, therefore with this argument, a mass destruction of cancer cells is not the humanistic treatment, so with the cell mechanism in revive of natural healing power to maximize is the better treatment that patients are deserved in humanistic perspective.

If you look at the 28 type of mechanism medicine, a recovery of cancer patient is explained by mechanism treatment substantially, for example with a terminal cancer patient who once abandoned medical treatment, but recovered completely by the mechanism treatment in a prove of tissue cell recovery.

Their cancer cells were not removed in chemo destruction, but cancer cells dismantled and the mechanism of body has cured as the cancer cells has changed to normal tissue in an infinite loop cell regeneration in the human body.

As the 28 type of mechanism treatment with a respect for life, the aim of philosophy of science and medical philosophy in humanistic approach must focus on cell recovery mechanism. As in this paper, I would point out the problem with anti-humanistic cancer treatment in Western medicine and I would like to introduce the 28 type of mechanism treatment for restoration of human biological mechanism as it is a proper humanistic approach for the cancer treatment. 357

1. A Hideous Reality of Cancer Treatment in the Development Proess of Western Medicine.

A western medical science has developed basis on the research experiment data of chemical and biological weapon during World War II.

Germany's Auschwitz study data was contributed to the development of brain science and Japanese troops of Unit 731's research materials that a biomedical experiment on living body gave an advantage of internal medicine.

The development of Western medicine has a foundation that of the research data

of biomedical experiments from German and Japanese' during the Second World War, the United States has taken of these materials through a judicial deal with the war criminals.

In particular, the United States was blind with avarice to take the biological experiments data from Japanese so that they had to deal in a plea bargain with Shiro Ishii, a commanding officer of Unit 731 for three long years of trials and finally rewarded him and his troops for \$ 250,000 and gave an exoneration of war crime.

Surprisingly, as a result these study materials have become the anatomy chart of Western medicine (Unit 731's vivisection data) as a high level of medical materials for surgery, radiation and anti-cancer drugs of the cancer treatment.

For that reason, a Western medicine has followed same methods of the war years of 'MARUTA' as a human guinea pig ("log" in Japanese), in use of same surgical techniques, cut like a log(surgery), burns(radiation) and destruction of cell tissue (anti-cancer drugs) that applied to the cancer treatment.

A dignity of human would not be founded in the years of war time, only killing and burning people as same wartime technique applied to the cancer treatment as if the biomedical experiments on Jews or 'Maruta-log', it kills and removes a huge portion of normal tissue and burns cells in radiation with a mass slaughter of the human body to have a zero residual around of cancer cell.

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As a result of surgery, cancer patients become a medically disabled and being impaired in aemia, a blood flow changes to disability of meridian system and lose significant portion of natural healing powers.

In addition, it is likely to have a recurrence of cancer caused by side effect of surgery and metastatic cancer. That kind of treatments are similar to the Japanese Unit 731 had killed more than 3,000 innocent lives, the biomedical experiments on the living body that drive many patients to death.

The cancer treatment through a warfare medical science is destruction of human lives and these therapies are invariably continued since Japan's Unit 731 had passed the research data since 1948.

The act of treatment should be based on philosophy of humanism that rather not drive people to be killed by it in a result of commit a crime against humanity.

In fact, the irony of Japan's post-war medical science has made great strides with a biological experiment of Unit 731 but in the original sin of cancer specialists have claimed in severe criticism of these cancer treatments.

There are a few books written on this issues by a Japanese radiologist, 'The 7 ways of not to be killed by cancer treatment' and 'Chemo is a fraud' and 'Murdered by Chemo' by Hunase Shunsuke also mentioned such matter.

2. The 28 Type of Mechanism Treatment by Dissolution of Cancer Cells as a Humanistic Cancer Therapy.

A cancer cell is cell dysfunction of normal cell on the specific nutritional deficiencies which cited in a mutant cell.

The DNA of cancer cells to normal cells are not much different but the cancer cells hardening tissue or necrosis. These cancer cells like other normal cells in the body having same activities so that it's not subject to elimination or destruction, apparently the cancer cells can be cured to revive and transmuted to normal cells. 313

For example, the autopsy studies show, people died by car accident that they had cancer but did not take any diagnosis from hospital. In some cases, more than 1KG of tumor severely on tissues, although they had been living in normal activity without knowing of it they had tumor.

These studies means that normal cells to cancer cells are not necessarily to be classified for mass destruction as it's not a desirable treatment. If you look at the actual study, diagnosed cancer from stage 1 to stage 3A are not advanced one as it's not so dangerous. From stage 3B to stage 4 as the terminal cancer as its growing into extremely critical condition.

Nevertheless, in the Western medicine cancer treatment when cancer occurs you can either remove or burn tissue of mass destruction does not stop. This is a war as a medicine for cancer cells, this treatment extremely against that therapeutic action.

On the contrary, the 28 Constitutional mechanism treatment is not regarding cancer cells with hostility it is only replace of normal cells in a shift of generations, the recovery of mechanism is a harmonious treatment that rather not hostile to cancer cell but regenerate normal cells to be recovered without any side effects.

Actually, if the cancer diagnosis for stage 1 to stage 3A are can be cured with the recovery of cell mechanism without having any treatment of surgery, radiation and chemotherapy.

This is not a neglect of cancer but finding the causes of cancer in changing and corresponding of mechanism of pathological environment to normal physiological state. It is based on a humanist school of medicine, the treatment conduct in respecting of the phenomenon of life bring a medical philosophy.

For large number of people with terminally ill cancer with 3 to 6 months on diagnosis but they would have healed completely after they discontinued the treatment of Western medicine.

During the course of research for cured, is not a treatment of disastrous war medicine in mass destruction to remove or burning, it is constitutional therapeutic effect of herbal medicine, which killed the cancer cells through the dissolution of cancer in recovery of mechanism.

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If you look at actual examples of numerous cancer have cured, the cancer patient intake medicinal herbs correspond with a specific cancer.

While the Western medicine has uniformly standardized treatment, the 28 type of mechanism medicine can make diagnosis of each cancer patient matching with certain characteristics of herbal medicine which suitable for that cancer. For example, in the case of liver cancer it does not depend on the treatment to get rid of the tumor.

By normalizing the functions of colon, duodenum and lungs which corresponds to cancer cells to be replaced to normal cell as the causes of cancer. Hence, not like the Western medicine, the 28 Constitutional mechanism treatment replace cancer cells into normal cells without mass destruction.

3. The Giant Pharmaceutical Company's Manipulation of Marketing Knowledge and Fabrication on Common Sense.

The United States and a Western multinational pharmaceutical companies are a substantial owner of modern medicine and they are a mother of modern medical and pharmaceutical companies who have led to the astronomical investment in development of the practical medical devices and capital to build University hospitals.

If you look to the history of a Western Medical science, there are no such cases of medical tools and pharmaceutical products are developed by scholars of medical science.

New medical technology or techniques have developed areas that are, in most cases, limited to surgical intervention, in centralized system of pharmaceutical companies with the biochemistry majors creates pharmaceutical drugs and the mechanical engineering and majors have developed medical tools and making medical electronics appliances.

The doctors who studied Western medicine in the field of medical science study do not teach to make medicine or medical devices even medical tools as they have no need to learn. Among pharmaceutical companies to integrate various fields of modern science as a way of forming a huge medical system and medical business takes place for the cancer treatment with a focus on medical knowledge are thoroughly exclusive. 325

Knowledge and common sense are beyond comprehension that the manipulation of statistics and under the pretext for marketing it lies of the therapy and make it the fake truth.

"The chemo is a fraud," a cancer specialist Makodo Gondo reports in his book with the contents of a medical knowledge and common sense knowledge were manipulated by statistics fraud.

It is clearly point out the 5-year survival rate in the cancer treatment as a result of the initial cancer diagnosis increases higher successful treatment rate of end-stage cancer treatment in exaggerate the facts.

For example, due to the development of the high-tech medical devices that in the past if the cancer cell less than 10 cm is not easily can be detected or be touched by hand to make diagnosed of cancer then now the cancer cells with 1 centimeters of the lump also diagnosed as cancer. As a result, an excessively increasing number of cancer patients in the medical marketing is an astronomical scale and figures.

Giant drug companies and an enormous hospital are fed by medical Mafia that they were established in a symbiotic relationship as they can use the manipulated knowledge and fabricated common sense in marketing monopoly to control human that we subject to human beings?

It is a horrifying thing that human being as a guinea pig in the experiments of a group flooring to be mass, this is the hidden world of cancer treatment.

If 1/5000 of the body being of a cancer is detected that you lay in bed to take an awful radiation emit in the various CT scan that likely you are one more guinea pig as 'Maruta' or the Jews were in Auschwitz.

Then, another surgery and radiation burn cells and cells to be treated with chemo drugs to kill zero-tissues of cancer war.

The statistics of cancer treatment proves that surgery, radiation, chemotherapy dose kills more people in higher critical level than the therapeutic effects with numerous patients dying, another new comer of early stage cancer patient are discovered.

Although the medical staffs do not even know the causes of the cancer but begin treatment of death. In this reality of a scary medical marketing knowledge and a manipulation of human domination, feel a shiver. 376

Indeed, why intellectuals do not ferret out all the facts of the case in a terrifying knowledge of fabricated common sense of medical marketing?

From the point of view of the philosophy of science and philosophy, indeed, 1 cm tall of the cancer cells for gastric bypass surgery to remove 1/3 of chunk of stomach, is this truly human? Though not only 1 cm of cancer cell but even 15 cm of cell masses are spontaneously change into normal cells in dissolution with cured, should this inhumane treatment be continued?

Even if you don't have a philosophical reason to get out of this horrific truth that you might feel to dig deeper. Human cells clump and cancer cells tissue are still part of human beings, hence such a horrible treatment should be rejected. It should be based on a humanist care, at least it would be a responsibility of mankind.

4. The Views of Philosophy of Science and Philosophy Medicine on the Constitutional Humanistic Therapy.

In the contemporary 21st century of high-tech science dominated era, the philosophy of science and medicine philosophy should be applied as a matter of course. Now if you look at the Western medicine cancer treatment, I would doubt the truth about a philosophy of science and medicine philosophy has the proper standard of it.

Bergson's Science Philosophy and Creative Evolution of 28 Constitutional Medicine.

Since Plato, on the discourse of philosophical premise on "static" of the ontology have been discussed over 2000 years that Bergson tried to absorb of the state-of-the-art scientific knowledge as he switched it into 'movement'. He had studied pathology for a long 5 years to write only three pages with his dense of contention on philosophical science in his book 'Matter and Memory'. 293

He has reconstituted of evolutionary theory as a matter of metaphysics, in the past that had regarded as a science from the perspective of positivistic stance. At the time, there were several evolutionary theories being raised in speculation on the basis of a deliverable 'Creative Evolution' from the main window.

The main concept of 'A stir of life' is the science of mechanism have faith on a law of cause and effect that according to speculation and calculations are in the flow of history of life as the contingencies play an important role as part of essential relevant incidence.

He has tried not lean to one side of his perspective rather to illuminate at the meaningful intersection of science and philosophy. His angle of the world of life is exercise of time. With his philosophy of creative evolutionism is hands on experience or feeling through the only unknown.

Also he claimed that the present in the consciousness including of the past or the future, the present time is changing everything that would be one of the most essential of the universe. His another perspective on the society that he claimed as 'open society' that is changing and moving than closed and locked.

This science of philosophy of Bergson that applied to the Constitutional medical science that is generated to appropriateness of the meaningful intersection between incorporating the science and philosophy of medicine.

The science called as a medical science is reasonable to kill cancer cells in destruction of normal cells and tissue in human body ruthlessly?

If a terminally ill cancer patient could have dying due to a side effect of chemo, philosophically concessions? As we know it must be sought on "creative evolution" in order to relieve these issues.

In particular, with his effort to absorb the state-of-the-art scientific knowledge switch to 'movement' that should be applied to the 21st century's Constitutional medicine as well. 318

His virtue of exhaustive scientific philosophy should be practiced on the Constitutional medicine as he had spent full 5 years of study pathology to write only three pages in his book 'Matter and Memory'.

Therefore, a decimate act to kill the tissue removal and burning some of the cancer cells in the treatments must shed new light on the intersection of science and philosophy at wonder. In addition, the presence of cancer cells or tissue are considered as value of human body is desirable to have humanistic cancer treatment.

The Constitutional philosophy of medicine and medical philosophy of Georges Canguilhem for life respect treatment.

Georges Canguilhem is a mid-20 century's French philosopher and physician who specialized in epistemology and philosophy of science in particular with biology in vitalism.

He was ever persistently explored on the normality to pathology through a link of 'Normativitat' from the division of origin of life to the historical origin. He accused the normal concept of pseudosophistication and violence and made a connection of the normality and pathology to activity of life, creativity and its appropriateness.

Thus, he has developed the idea on a philosophy of vitalism that raised issues of the normality and pathology that is arising from an organism or human. He is interested in a specific life activity of individuals and in particular, 'health' was an interesting concept.

As he asserted that 'health is a possibility of the norms that temporarily is likely to surpass the definition as normal and it is also a possibility of new norm to set up in the new situation when a usual norm can be violated in tolerance.' For his standpoint of life, come to think of that the possibility of countless responses with one issue. 290

Also known as "The possibility that abuse of health is part of life" by allow you to visualize that the fortuitousness of phenomenon of life and from excessive phenomenon to change a various norm in dynamic world view.

Generally, the concept of 'health' was considered as 'maintaining' a steady state that need to be protected from the things of abnormality. But in light of his point of view, the concept of health is likely to topple the specificity and have renewed the mystery begins to unravel.

In the genealogy of a French philosophy, the concept of life is not associated with illness or aging or death of popular topic or the subject of health industry but to be regarded as the subject to rediscovering through new awareness.

With these views of Canguilhem on normality and pathology that applied to the cancer treatment of mechanism medicine, through a new understanding of treatment medical science in rediscovery which should be rigorously criticized on the excessive treatment or anti-humanistic treatment in a concept of health that has been carrying a distinguishing characteristic and possibility of overturn that would have to accept.

The establishing the concept of respect life in the philosophical formulation would be desirable as the subject of Western medicine's approach and the treatment of oriental medicine (Korean medicine) are not only simply different but in the way of treatment, its concept of health to respect life is specifically related to the life-activity of individual health.

Therefore, the phenomenon of life contingencies or phenomenon of excessive that claimed from the philosophy of medicine is the norm from a wide variety of phenomena which can change dynamic view of the world that would be required by open a new prospect of the field of mechanism medicine. 293

5. The 28 Type of Mechanism Medicine of Cancer Treatment Through the Recovery of Cell Mechanism.

The Western medicine of warfare medical science was strictly inherence in violence itself. Is it a valid method through the treatment eliminating and killing of human body parts without being cured?

For corresponding of 1cm cancer cells in an only 1/5000 of the human body to cut off the 1/3 of stomach, the rest of cells and tissues will undergo an innocent sacrifice, it is likely known as during the Vietnam War, a whole village were exterminated in order to kill the Vietcong rebels with mass fire and there is no difference as the Western cancer treatment.

In the museum of Vietnam War Memorial, you might see the picture of those innocent children and women who have been victimized in the war. They were killed when the Vietcong had infiltrated into their village that had to be wiped out to eliminated like the cancer cell. Can this be rationalized? Even if it happened during the warfare and so as the cancer treatment.

As if human body could be killed by cutting cell tissue and burn in radiation with a bulk of chemical attacks in anti-cancer war drugs administered will eventually shut down human organism.

Therefore, one of the obvious fact that the majority of death for cancer is actually not caused by cancer itself. The statistics from Okayama University Hospital in Japan have only 20% of cancer patients died of cancer, and 80% were killed with side effects by chemotherapy. This is like a Korean saying 'to break a butterfly on the wheel'.

In the case of the terminally ill cancer with lumps of tumor has more than size of

10 inches are not the cause of death but the more dangerous is the fact the side effects of anti-cancer drugs.

On the contrary to this, the 28 type of mechanism medicine is the treatment which should not be killing or burning of cancer cells but for the sake of body mechanism that must treat cancer appropriately.

The act of treatment as lay down a principle that should be conducted as finding causes of cancer in the body mechanism without any elimination of cancer cells or tissues. 373

These mechanism treatments made a decided difference than the Western medical methodology of the war medical science, it is more likely to have a peaceful methodology to improve of body mechanism that caused cancer and biological environment need to be recovered in a steady state.

Even though, terminal cancer patients who once had given up for the treatment from hospital, however, if their body mechanism have recovered, the patients will be saved. Again, it's the side effects or a complication caused the death, not the cancer cells itself are not a killing factor.

If you look at the proven records that there were many cancer patients who was terminally ill with diagnosed from 3 months to 6 months but when they stopped the cancer treatment from hospital, then they were recovered as it can be verified in the treatment of cell mechanism.

Sometimes the patients would not know why they were cured from the terminal cancer.

In the United States as the Gerson Regimen to treat terminal cancer and Japanese Nishi medicine or Korean natural medicine have cured cancer, in that cases, they got the results obviously after they stopped taking the Western cancer treatment.

The 28 type of mechanism medicine is the treatment that of a materialization of these possibilities on the recovery of mechanism of cancer cells. As the 28 type of mechanism medicine has the treatment of cell mechanism that cancer cells revert to normal tissues for terminal cancer treatment as its applied to clinical protocols.

To this day, it is a self-evident truth that the 28 type of mechanism medical treatments have same reason as there are so many evident of materials in full recovery of the terminal cancer patients.

The full recovery of once a terminally ill cancer patient is not merely a miracle, it is the mechanism medicine to build the environment of bio-mechanical to treat cancer cells revert to normal cells again.

DECOLONIZING PARTICIPATORY ACTION RESEARCH (PAR) IN ASIA

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Abstract

The continued cooptation of Participatory Action Research (PAR) by Euro-American academic institutions, multilateral UN agencies (e.g. World Bank) and Big International Non-governmental Organizations (BINGOs) in the interests of reproducing western capitalist modernity is an increasingly recognizable epistemic and political phenomenon (Jordan, 2003; Jordan & Kapoor, 2016; Kapoor & Jordan, 2009). An ahistoricizing, depoliticizing and technicist version of PAR in service of dominant western capitalist ruling class relations continues to hegemonize the interpretations and practices of a "Third Worldist-PAR" (Fals Borda, 1979; Fals Borda & Rahman, 1991; Fanon, 1963; Freire, 1970) committed to decolonization and popular democratization with marginal rural and urban social groups and classes (Kapoor, 2009, in press; Masalam & Kapoor, 2015; Rachman & Masalam, in press) in, for example, contexts of displacement and dispossession (Harvey, 2003). Based on popular "Third Worldist PAR" in Indonesia and India, this paper will: (a) address the neo-colonial capitalist cooptation of PAR; (b) provide a perspective on "Third Worldist-PAR" or a "Southern Theory" (Connell, 2007) rooted in histories of "darker/poorer nations" (Prashad, 2007); and (c) in relation to (b), provide some examples of "Third Worldist-PAR" as adult education praxis in contexts of development dispossession with small/landless peasants and indigenous peoples in Indonesia and India (Kapoor, 2009; Masalam & Kapoor, 2015).

Introduction

This paper examines the cooptation of Participatory Action Research (PAR) by Euro-American academic institutions, multilateral UN agencies (e.g. World Bank) and Big International Non-governmental Organizations (BINGOs) in the interests of reproducing western capitalist modernity, through an ahistoricizing, depoliticizing and technicist version of PAR in service of dominant western capitalist ruling class relations, which

continues to hegemonize the interpretations and practices of a “Third Worldist-PAR” (Fals-Borda & Rahman, 1991; Freire, 2000) committed to decolonization and popular democratization with marginal rural and urban social groups and classes (Kapoor, 2009, in press; Masalam & Kapoor, 2015; Rachman & Masalam, in press) in the contexts of displacement and dispossession. Utilizing a “Third-worldist PAR” and a re-contextualized model for understanding learning in social action (Foley, 1999) in contexts of development dispossession (DD) in the “post colony”, this paper will: (a) address the neo-colonial capitalist cooptation of PAR; (b) provide a perspective on “Third Worldist-PAR” or a “Southern Theory” (Connell, 2007) rooted in histories of “darker/poorer nations” (Prashad, 2007); and (c) in relation to (b), provide some examples of “Third Worldist-PAR” as adult education praxis in contexts of development dispossession with small/landless peasants and indigenous peoples in Indonesia and India (Kapoor, 2009; Masalam & Kapoor, 2015).

Neo-colonial Capitalist Cooptation of PAR

As a contentious methodology with the potential to instigate structural and organized liberation movements among subaltern groups, PAR’s increasing register urged the ruling powers to appropriate it. This inclination is particularly pertinent today considering the cooptation and appropriation of PAR, even “being stolen” (Jordan, 2003) by Cartesian, positivistic, neoliberalist and Eurocentric knowledge producers in the global North as well as their counterparts in the global South. What was initially proclaimed as the “methodology of margins” had now turned in to just another data generating tool or even worse, a “tool of capitalist accumulation” (Jordan, 2009, p. 18). Steven Jordan and Dip Kapoor (2009) identify the appropriation of PAR in terms of the following: a) an onto-epistemic Euro-American cultural modernization imperative with its attendant homogenizing and assimilationist cultural- educational-research implications; b) influence of neoliberal market fundamentalism in selecting research issues and directions; c) increasing Euro-American professionalization of participatory forms of research; d) cooptation of ‘participatory anything’ by international institutions (p. 2), e.g., the Lewinian tradition of Action Research (AR) concentrates on professional development, as demonstrated in the growing currency of AR programs addressing teachers, nurses and in Fordist industries geared towards enhancing productivity (profitability) in the name of worker empowerment and participatory decision-making leading William Carroll (2006, p. 241) to conclude that “action research becomes little more than a sophisticated form of social regulation” in the service of capital.

Similarly, inquiries prompted by professional researchers from university based research institutes or development institutions, either local or international, are mostly related to attempts to improve agricultural practices, children’s welfare, environmental management, health services or educational attainment, focusing more on technical issues with little to no attention paid to power relations in their analysis, leading to the

on-going professionalization of PAR within colonial capitalist social relations (Kapoor & Jordan, 2009). In fact the exaggerated claims of the participatory and emancipatory impacts of PAR had become nothing more than a stamp for prepackaged conceptions of empowerment developed by professional development experts and driven by paternalistic notions of a top-down mobilization.

Interpretations and Practices of a “Third-Worldist PAR”

The historical emergence of the Third-Worldist PAR triggered by the attempts to cultivate what Fals Borda (1979) called the “science of proletariat” or “popular science” (p. 48), acknowledging and even promoting different epistemologies which stand for the interests of oppressed groups, continues to derive a contemporary significance from, for instance, rural subaltern (e.g. small/landless peasants and indigenous peoples) struggles addressing colonial ABD in the ‘post colony’ (Kane, 2000; Kapoor, 2009). The response to this inclination was taken up in different ways in different parts of the post colony since the 1970’s, often influenced by similar engagements of Fals Borda (1988) with peasants in Nicaragua, Mexico and Colombia, if not Freirean (2000) conscientization and cultural works in the region. From Tanzania, the work of Mwalimu Julius Nyerere through his concept of education for self-reliance that denounced the colonial legacies in the education system of post-colonial countries had a strong influence on the formulation of early ideas of PAR (Swantz, 2008). From South Asia, Md. Anisur Rahman through his engagement with the *Bhoomi Sena* (Land Army) movement and the early work of Rajesh Tandon through the Society for Participatory Research in Asia (PRIA) are some of the important lineages of a loosely referenced Third Worldist-PAR. As Fals-Borda (1988) suggests, these initial proponents considered PAR as “an endogenous intellectual and practical creation of the peoples of the Third World”, which in his later work he concluded was driven by two fundamental motives: “to protest against the sterile and futile university routine, colonized by western Euro-American culture”; and to “improve the form and foundation of our crisis-ridden societies by fighting against their injustices and trying to eradicate poverty and other socio-economic afflictions caused by the dominant systems” (2006, p. 353).

The emphasis on the anti-colonial nature of the early conception of Third Worldist-PAR, however, is not meant, as Fals-Borda and Mora-Osejo (2003) reminded, “to become xenophobic nor isolated from the intellectual world” (p. 35), but “to rescue local values of self-esteem and creativity and to resist intellectual colonialism by European and North American colleagues” (p. 29). Dip Kapoor and Steven Jordan (2009) identify three prominent features of Third Worldist-PAR praxiology: (1) PAR and learning are inseparable activities that are embedded within a tight dialectical relationship of mutual change and transformation; (2) PAR can, under certain circumstances, become a powerful tool for the generation of critical and otherwise anti-capitalist forms of learning for both individuals and communities; and (3) informal learning is key to understanding

the complex dimensions of knowledge creation within social movements (p. 9).

Popular “Third Worldist-PAR” in Indonesia and India

The protagonists of subaltern struggle against development dispossession (DD) in the ‘post colony’ include social groups affected by the direct and immediate material impacts of colonial trans/national developmental displacements and dispossessions, such as small/landless peasants classes, subordinate castes (in the South Asian context), indigenous peoples, fisherfolk, nomadic pastoralists, tribes, afro-descendants, ethnic minorities and women in any of these categories. Based on more than two decades of participatory action research (PAR) engagements with Dalit and Adivasi (original dwellers) social groups/castes and/or subordinate classes in Orissa, India, Kapoor (2009) emphasizes the centrality of historical resilience of the subaltern in terms of a “[p]erennial political presence and obstinacy (refusal to disappear?)” (p. 72), despite the odds.

Learning in struggle against palm oil development dispossession in West Sulawesi, Indonesia

Participating social groups. The PAR location is in Baras Sub-district, North Mamuju District of West Sulawesi province, eastern part of Indonesia, a relatively lesser known and newer province established in 2004 as part of the euphoria of decentralization after the fall of Suharto. The main participants of this PAR work will be members of social groups located in five villages including: Sipakainga, Tamarunang, Bulu Parigi, Kapohu and Bantayan villages with a total population of approximately 2,000-3,000 households, involved in the anti-palm oil DD struggle against PT Unggul Widya Teknologi Lestari, one of the largest palm oil companies in the area, Sipakainga and Tamarunang villages are relatively new and where the majority of the people are the migrants (pendatang) from the neighboring province, particularly South Sulawesi. Bulu Parigi, Kapohu, and Bantayan have a much longer history dating back to the pre-colonial era as Baras villages and are in what is now referred to as the Baras sub-district.

Political economic context. Since the 1970’s Mamuju is known for its timber, particularly ebony wood, either from legal and illegal logging, especially during the days of Suharto regime, where the region became the site of plunders for Suharto’s family and cronies through forest concessions. Moreover the region was also a location for transmigration programs encouraged by the government, especially as a relocation area for groups facing multiple dispossessions from various state infrastructure development projects. The cocoa boom in the 80s and 90s also prompted the influx of people to the area scouring for land. Together, these migrations (forced or voluntary) encouraged mainly under the Suharto regime, contributed to local tensions along ethnic and religious lines, especially for the original inhabitants of the area or the Baras. Under the

current decentralization era and since the early 2000s, the local/feudal elites jockeying for bureaucratic positions are exploiting these tensions in the competition for resources as well as for influence at the grassroots, which in turn often fuels horizontal conflicts between marginalized groups.

Germination of struggle. In the 80's, the government turned the sago fields owned by the original dwellers from Kulawi as well as some cacao gardens owned mostly by the Bugis migrants into concession areas for logging, and later in the 90's for palm oil plantations. Since then the Baras, i.e. the descendants of the Kulawi and the Bugis migrants, kept making demands for their "ancestral land" to be returned but have yet to make any substantial progress in this regard. As of July 2014, the social groups from these five villages started land reclamation on their own terms by building huts and planting banana trees as markers or symbols of reclamation. The police have destroyed the huts several times since but these are promptly re-constructed by the Baras.

Some elders are rekindling the history of fighting the colonial Dutch plantations. A symbol of resistance against the Dutch is, for example, an old canon that is venerated to this day as a tombstone for honoring their elders and martyrs. To nurture a spirit of unity, elders often repeat the story of when their ancestors collected the coconut harvest, one of the most lucrative commodities at the time, and bartered them for guns then used in the armed struggle against the Dutch colonialists. They recount how their ancestors managed to halt the expansion of Dutch coconut plantations along the Lariang river in defense of their villages which were subsequently never colonized.

... I am not a fearless old man, but I am determined to fight for the rights of my people. What will happen to my grandchildren if no more lands left? They will probably curse me as irresponsible grandpa!

I have been involved in this struggle since I was a teenager, accompanying my father to go to the government offices in the city to file our official complaints against the intrusion of all sorts of companies with the state permission on our ancestral land. There was no road connection at that time, so we have to go there by boat. Since then, my family had been going through a lot of hardships to get our land back. Before my father passed away, he requested me to continue the struggle as the symbol of our respect to our ancestors (*penghormatan nenek moyang*). You can see some remnants of our old villages inside the plantation, the bodies of our elders were buried there. If I quit this struggle now, isn't it a big betrayal (*pengkhianatan besar*) to them? (Bantayan elder, field notes, June 2016)

Learning in struggle. The following excerpts recorded from the group meetings and individual oral history interviews with key informants, as part of PAR collective analysis, reflect how the struggle constituents across generational and gender groupings developed their analysis pertaining the collusion of power structure, i.e. state ap-

paratus, and capital, i.e. palm oil company, in effecting the PT Unggul led-DD. For the elders, especially the original dwellers, this struggle is an expression of their homage to the ancestral lands and the accompanying system of social relations that come with it, as well as intergenerational responsibility to provide land for their future offspring, as key means of productions for peasant social groups. The critical consciousness of the female constituents, especially the mothers, is instigated by their distinctive roles in critical moments of state/market induced violence, which have proven to be effective strategic actions in pursuing their struggle. For the youth, their involvements with the land occupation have politicized their analysis of the political economic structure contributing to the palm oil led-DD as well as defining their contribution to the struggle.

There are some young university graduates in this village, but they seem to be reluctant associating themselves with our struggle, so I told them, "If you want to learn about the state power (*ilmu pemerintahan*), get yourself involve in this land dispute. Here, we have to confront with the experts of state laws (*sarjana hukum*) all the time." (Bantayan elder, field notes, June 2016)

...In our meetings with the activists sympathetic to our struggle, we have also learned a useful tactic of asking back instead of being interrogated, so when we were asked any state documents proving our claims over the land, we return the questions to the officers, "Who the state is?; Where do they live?; How come do they have any land in this village?; Do you have their number, we want to call and ask how much land they have in our village?" Once when the police provoked, "You are not original dwellers (*penduduk asli*), how come do you have any land here?; one of the villagers jokingly responded, "Come on, sir, even the Korean can invest and buy land here, let alone me who is only coming from Mandar (neighboring district)." When they got pissed off, we said, "Don't get angry, sir, we are only asking you to educate us. You are the law officer. Who else can we ask for?" (Sipakainga youth, field notes, June 2016)

Challenges and prognosis. For the constituents of the struggle, they are not only fighting for land (means of production), it is also about building new structure of equal relations among different social groups (means of meaning making) involved. This is particularly the case after some signs of divisions start to emerge after they managed to occupy the disputed land and start to plan for the redistribution. At the beginning, it was agreed among the social groups partaking in the struggle that the land will be distributed fairly among the constituents, with the landless members as priority. Yet once the early achievement of reclaiming the land attained, some key leaders of the struggle start to claim for larger share on the basis of length of involvement into the struggle. The early dwellers (*penduduk lokal*) demand that their historical and traditional claims over the land are fully respected, and therefore they should have more control in decision making, while the migrant (*pendatang*) social groups insist that the distribution should

be based on land purchasing transaction documents with the former landlord, who had sold it to them prior to the presence of PT Unggul. At this point, the PAR works can be potential means of re-consolidating the struggle as one group leader substantiates the need to strengthen the ideology of unity and solidarity across social groups through the processes of what they called “duduk bersama” (literally means sitting together):

We should solve the rivalry that we now witness among ourselves. We fight against the injustice pursued by PT Unggul to all of us for so long, if someone wants to monopolize the land distribution now, are we not similar to Unggul?

We need to sit together (*duduk bersama*) again to resolve the weakening of our struggle (*perjuangan*). We should be aware by now that sitting together is our strongest weapon against these awfully rich and powerful people. We managed to occupy this land (*pendudukan tanah*) only because of our collective determination (*keputusan bersama*) to do so, nothing else. We have spent so much money and energy going through the lengthy court processes (*lewat pengadilan*), but now I am not convinced that the lawyers and NGO people are really working for our cause as they promised. We have tried to make deals with the politicians (*jalur politik*), by giving them our votes, but all we got are empty promises. Enough with all that! If we fight against the company through the legal means available, we are doomed, so we just have to ignore it (*masa bodoh*). (Bantayan elder, field notes, June 2016)

The PAR processes with the social groups involved in the struggle against palm-oil DD in Baras are still in the preliminary stage and require further educational and organizing initiatives to strengthen the politics of unity, which they attested as the key factor in their achievements to date in occupying the contested land, while solving the politics of rivalry among different constituents that the company and the state apparatus are more than happy to exploit for their own gain. At this stage, the PAR work focuses on development of collective resistance identities across social groupings (potential unification of diverse constituencies/claims) in relation to PT Unggul-led palm oil DD in the five villages) (e.g. through cross pollination education visits with other similar movements and related knowledge initiative and development engagements).

People’s PAR and Subaltern Social Movement in Orissa, India

Participating social groups. The Adivasi- Dalit Ekta Abhijan (ADEA) is a subaltern social movement organization of some twenty- one thousand Kondh Adivasis (original dwellers) and Panos (scheduled caste group) people in the southern region of the eastcoast state of Orissa, India. ADEA is a movement organization committed to the political activation of predominantly Kondh Adivasi and Panos communities located in more than 120 villages, it is a contemporary example of popular trans/local activism partially aimed at subaltern dispossession and displacement (material and cultural) by

national development and neoliberal globalization (Kapoor, 2009) or modernizing socio-economic processes.

We are the root peoples (mulo nivasi) and the people who dominated us, came here 5000 years ago . . . we fought the British thinking that we will be equal in independent India but today the government (sarkar) is doing a great injustice (anyayo durniti) . . . the way they have framed laws around land-holding and distribution, we the poor (inclusive reference to several subaltern groups in Adivasi locations, including Dalits) are being squashed and stampeded in to each other's space and are getting suffocated (dalachatta hoi santholitho ho chonti). This creation of inequality (taro tomyo) is so widespread and so true. . . . They tell us they want to modernize, make machines and industries for themselves. To do this they are doing forcible encroachment of our land—they are all over our hills and stones.

They are coming quietly to our forests and hills and in secrecy they are making plans to dig them up and destroy them (reference to mining development) . . . they are diverting our waterways to the towns for their use. . . . We have become silent spectators (*niravre dekhuchu*) to a repeated snatching away of our resources. (Kondh Adivasi man, Interview notes, village D, January 2007)

Political economic context. The politics of division germinated during British colonial times as the Forest Acts of 1878 and 1927 and the Government of India Act of 1935 were devised by the colonial government to maximize the revenue yield aspects of land and forests and to supply the military, industrial, and commercial sectors. Tribal rebellions were commonplace, and the British appeased tribals by creating special enclaves for limited tribal self-rule (via the Agency Area Act), while ignoring the place of other forest-dwelling communities and simultaneously sowing the seeds for the detribalization of forests for colonial industrial purposes. This trend is being continued in the post-independence period via the Forest Policy of 1952, the Forest Conservation Act (1980), the Wild Life Protection Act (1972), and the Land Acquisition Act, whereby evictions for an undefined larger public interest have been regularized. According to Behura and Panigrahi (2006), some 500,000 people have been displaced by state-corporate development in Orissa between 1951 and 1995. The post-1991 neoliberal turn has exacerbated this trend through policies promoting reservation; leasing of state land to industrialists (the intended/creation of over 300 Special Economic Zones (SEZ) or free-zones is the latest in an unfolding pattern of state-corporate industrial land grabs, with invasive implications for STs in Orissa given that the state boasts 70 percent of India's bauxite reserves located mostly in the Scheduled Areas worth more than twice India's GDP at 2004 prices); the activation of a Wild Life Protection Act that defines the tribal as the enemy of ecology; and demarcations of land/forests for sanctuaries and national parks that exclude tribals.

Germination of struggle. The germination of the ADEA movement process goes back to the late 1980s, when young Dalit-Adivasi activists moved from village to village

using local art forms (puppetry, theater, folk songs, etc.) to broach Dalit-Adivasi socio-political issues with the people in an attempt to encourage organized action to address the same. The ADEA has succeeded in organizing and activating participating communities by paying close attention to several known and emergent interlocking movement issues of mutual significance to Dalits and Adivasis alike, while always giving space to and demonstrating solidarity with the participating social groups and communities to set independent agendas and take up actions specific to those agendas (e.g., Dalits and casteism/untouchability and related marginalization, including land and forest concerns).

The ADEA is there to fight collectively (*sangram*) to save (*raksha*) the forests and to protect our way of life. The ADEA is a means of collective struggle for the forest (*ame samastha mishi sangram o kariba*). We are all members of the ADEA and our struggle is around khadyo, jamin, jalo, jangalo o ektha (food, water, forest and unity). (Kondh woman, Interview notes, 2007)

Learning in struggle. The knowledge gained and shared through direct action to address Dalit land and forest alienation (and other ADEA initiatives) has been instrumental in promoting mutual life learning among Dalit and Adivasi alike and continuous activism and definition of key issues that confront both communities in South Orissa. The learning around state-corporate-caste collusions and associated deployments of caste and religious conflict to divide and weaken Adivasi-Dalit opposition to land and forest grabs by these social groups is proving to be indispensable in uniting (*ektha*) communities, in strengthening the coalition of counterhegemonic forces opposing such attempts at undermining Constitutional safeguards, and for developing a response to caste-class-elite attempts to break or sidestep the rule of law. In addition, knowledge production and learning in the ADEA has been stoking the revival of cultural and political traditions, and deliberately and consciously creating space for forums of political activism and analysis that were relatively muted or sporadically effective prior to ADEA attempts to mobilize people to address common concerns and issues through a process of organized, sustained, deliberate, and informed activism.

We are giving importance to land occupation (*padar bari akthiar*) and land use (*chatriya chatri*). We are now beginning to see the fruits of occupations. Before the government uses anawadi land to plant cashew, eucalyptus or virtually gives the land to bauxite mining companies, we must encroach and occupy and put the land to use through our plantation activities and agricultural use. This has become our knowledge through joint land action. This knowledge is not only with me now but with all our people—what are the ways open to us—this is like the opening of knowledge that was hidden to us for ages (Kondh man. Interview notes, 2007).

Acting together has given us a different direction/vision (*bhinna-diga*). The ADEA

has become a platform for us because we have made it so we have to teach each other (*bujha-sujha*), explain to each other and that is how education has happened and made things possible for us.... we have created a learning environment for our people and a political education around land, forest and water issues and we debate courses of action... (Interview notes, 2007)

I have learnt that if I am alone I cannot take on the government because I am not powerful by myself. But when we sit together, discuss and find out proper ways together, much more is accomplished. When we go as a village to government departments or officers, they don't care but when 20 villages go in the name of the ADEA, they are compelled to listen. Through collective pressure – and we have to go at them like water on stone-- the BDO (Block Development Officer), the doctor or tehsildar, the revenue inspector and police now listen and we are more successful at land reclassification, securing hutment land pattas, getting tube wells and wells dug, ponds dug and making sure that they know that we know what they are supposed to be doing as public servants of the people. We have big issues and that is why we will always need bigger unity (*bara ekta*) and a bigger federation (*sangha badha*). We have learnt that collective action gets results and even the government gets afraid (*sarkar bhaiyo koruchi*) and work is done immediately (*sighro kajo kari hoichi*). (Kondh man, interview notes)

Challenges and prognosis. Development also inflicts and relies upon cultural violence including forced assimilation and extermination of subaltern ways – a dispossession of meaning, as has already been alluded to. Both, physical and cultural processes rely on violence from without as, for example, propagated by the state and corporate informants/goons (*dalaals*) and through the deliberate stoking and active promotion of division, discord and disunity among subalterns by these agents of development and caste-class interests.

There is communal conflict around land and forests because the political powers, in order to keep their control and access to these vital resources, are promoting division and hatred among the communities [Domb, Kondh and Saora]. Our communities once had equal access to land and forests, which today have been controlled using outside methods of the sarkar [government] and the vyaparis [business classes] and upper caste [Brahmins]. They want to perpetuate their ways and ideas among us and always keep us divided. We are all garib sreni [poor classes] and land and forest are vital for our survival. And if they succeed in controlling them, they also end up controlling our lives. As has been the case over the ages, they want us to live in disharmony and difference so that they can be the shashaks [rulers] all the time. (Adivasi elder, interview notes, 2007)

If the government continues to control land, forests and water, we will have de-

pended on for since our ancestors came, then through the ADEA we will be compelled to engage in collective struggle (ame samohiko bhabe, sangram kariba pah badhyo hebu) . . . I think this movement should spread to the district level. The organization is always giving us new ideas (nothon chinta), new education (nothon shikhya), awareness (chetna), and plans (jojana). We believe this will continue (ao yu eha kari chalibo amaro viswas). (Saora Adivasi ADEA leader, field notes)

Reflective Conclusion

The increasing discontent with the dashed promises of development has seen the simultaneous resurgence of subaltern social movements (SSM) consciously or inadvertently expressing strains of an anti-colonial and anti-capitalist politics aimed at resisting DD (Kapoor, 2009b; 2011a; 2015), which is instructive on a few counts for PAR engaging learning in rural social action in anti-DD movements in the 'post colony'. First, as Phyllis Cunningham (in Kappor, 2009) notes, "we now have a way to examine learning within SSMs, an important contribution to social movement learning theory" (p. viii). Second, the conception of SSM learning extricates subaltern movement formations in contexts of DD and their associated subaltern modes of meaning making and learning in social action from Eurocentric conceptions of the same, i.e., the tendency in social movement and learning in social action scholarship alike to absorb (epistemic colonizations/disappearances) these rural anti-DD formations and expressions of resistance in to categories such as "new social movements" or "global civil society movements". Third, it opens up the possibilities for explicitly informing praxis and developing conspicuous research pertaining to these particularized social activisms of rural subalterns addressing DD in the 'post colony', while staying attuned to colonial capitalist development macroscales operating on a trans/national scale (Kapoor, 2009).

The examples of "Third Worldist-PAR" in rural Indonesia and India as adult education praxis in contexts of development dispossession with small/landless peasants and indigenous peoples in Indonesia and India demonstrate three significance of a decolonized Third Worldist-PAR methodology, including: PAR would be more supportive for the purpose of subaltern mobilization and organizing in relation to rural DD in the 'post colony'; PAR can contribute to the transgression of coloniality of power (Quijano, 2000) in knowledge production in a manner that potentially coheres with subaltern modes of production and modes of meaning making. Therefore PAR here functions as explanatory theory and methodology of praxis; PAR can generate "movement-relevant knowledge" (Bevington & Dixon, 2005) that goes beyond the traditional function of academic explanation and description, i.e. PAR produces knowledge through and in action that contributes to and leads to knowledge for similar struggles. Thus it acknowledges the subaltern struggles as a valuable site of knowledge production (Choudry & Kapoor, 2010; Foley, 1999).

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THE COUNTER TRADITION OF POST-MODERN CORPORATISM

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Abstract

The author presents a grim impasse that cannot be resolved without the epic misadventures currently underway. Its socially constructed and institutionalized roots disclose extraordinary accords between corporate functionality and the criminal influence of an exceptional minority of stakeholders referred to as 'one percent elitists'. As outlined in a previous paper [14], this trans-national/trans-generational oligarchy scientifically applies subversive methods that displace staple moral and ethical values of the several Higher Cultures that preceded its financial, economic and political hegemony, most especially post-WWI. Hence, traditional societies decline as corporate cultures advance the devolution of a global zeitgeist bearing monetized mindsets that trump social capital and the real values of genuine economic and cultural exchange. Rene Guenon called the application of this processing "a Counter-Tradition that exists only as a parasite on the body of truth as political correctness."

This paper reviews and integrates opinions and observations of moralists, educators, lawyers, social scientists, economists, psychologists, psychiatrists, industrialists, philosophers, wizened scholars, theologians, military officers, journalists and politicians who have wedded Kant's *sensus communis* to an amalgam of scientific methods and fertile experience along with a sound grasp of history and knowledge of the human psyche. The author attempts to

1. Describe the genuine value of human trust extending from micro to macro social constructions.
2. Explain how a 'trust deficit' unambiguously signifies a dishonourable system of governance that
3. Adversely affects the entire range of social relations and beneficial activities from family to state via
4. The founding and maintenance of malefic institutions robed in impunity and protected by pathologic loyalty frameworks.

The obvious conclusion and solution is to restrain the appetites and sway of the few in favour of the many, which is certainly not a novel hitch in so an-

cient a struggle. The question is: How do we glean and reapply what is useful of corporate and social constructionist ideals for the greater benefit of mankind? Some remedies are on offer using traditional Amish protocols, as well as Islamic and Chinese metaphysics and social models.

Key words: adab, Amish, Atalanticist, conspiracy, corporatism, criminal, cultural war, counter-tradition, Dao, Gall's Law, Law of the Sea, mass education, natural social order, nepotism, the great disruption, trust, trust-deficit, trust radius, systems, social reciprocity, Vygotsky.

Introduction

A. Sociopaths & Criminal Abstractions

Many educators never leave school. Generally, and with the exception of professional seats, from kindergarten through university, bottoms that have rarely enjoyed the sweat of honest labour or mainstream experience in trade, craft or industry occupy a goodly number of tenured or otherwise subsidized chairs [1, 2]. Hence, I suspect that preparing students for the work of coping with the real world requires remarkably over-active faculties. When such a cadre is added to Ministers of Education who have never managed a classroom [3], the formula for failure invites a misplacement of trust that entertains programs such as the corporately sponsored travesty of America's 'Common Core' program.¹

According to Erickson and others, our species is generally well disposed to trust others because our majority receives reasonably good care as infants. However, the buoyancy of that ontology has been altered over the last century due to an on-going Great Disruption of social norms described by Paul Gilding [5a]. Professor Michel Chossudovsky calls it a '*Global War*' directed by corporate grandees [5bc] and Francis Fukuyama adds, "*the disruption's core was a shift in values concerning sex and the family—a shift that deserves special emphasis*" [6a]. The latter is a specific front of practiced cultural warfare stemming from the Frankfort Jewish Bund (Freemasonic Lodge)² from

1 "People who wanted a "Validation Committee", in name only created Common Core standards. An invalid process, endorsed by an invalid Validation Committee, not surprisingly resulted in invalid standards. Now that the curtain is being pulled back on the real origins of Common Core, states would do well to reconsider their hasty decisions to adopt this pig in an academic poke." - Dr. Sandra Stotsky, Professor Emerita, University of Arkansas Department of Education; See: McDermott, M. "Flow Chart Exposes Common Core's Myriad Corporate Connections" (2013). Truthout, <http://www.truth-out.org/news/item/18442-flow-chart-exposes-common-cores-myriad-corporate-connections#.Uo7no3Hdtis.email> (13 Jan 2016).

2 "I'm afraid the Protocols may be genuine. They are lectures addressed to Jewish Luciferians (Illuminati, Freemasons) detailing an incredible plan to overthrow western civilization, subjugate

the days of Weishaupt and Voltaire [6bc]. In truth, it is the application of detailed social deconstruction measures called for in the *Protocols of Zion*, which are traceable to mid of 19th century French lodges [6bcd].

In addition to sinking vessels of trust and supporting pretenders of expertise, few of us are trained to regard socio-psychopaths as such, nor are our institutions rigorously

mankind, and concentrate “all the wealth of the world.” – A. Solzhenitsyn

- “On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications of this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force ... Goyim are always drinking alcohol, or thinking about doing so. We caused this to happen by using our many agents to promote it as part of their culture. It increases immorality and makes their youth stupid. We have agents placed everywhere, occupying many positions throughout society. Such as tutors, lackeys, governesses in the houses of the wealthy, by clerks and others. We also have a lot of women-agents acting as prostitutes who assist in the corruption process (Protocol 119, 1:22).
- “The Oppenheims were early members of the Bavarian Illuminati ... The Bund der Gerechten (League of the Just) was an illuminati front run mainly by Jews ... This Bund— financed in part by the Rothschilds—paid the Mason, Karl Marx, to write the Communist Manifesto. The Jew, Gumpel Oppenheim, was in the inner circle of the Bund. His relative, Heinrich Oppenheim, masterminded the communist revolution of 1848 in Germany. The Communist Party’s official histories even accept the Bund as the predecessor of Communism ... The Jewish Ency. Vol. 2, p. 496 indicates other Jewish families “adopted the Rothschild plan” –the Lazards, Sterns, Speyers, and Seligmans... Jewish families that established the Frankfurt Judenloge (Masonic lodge of the Rothschilds) included Geisenheimers, Adlers, Speyers, Reisses, Sichels, Ellisons, Hanaus and Goldschmidt’s. Isaac Hildesheim, changed his name to Justus Hiller was founder of the Frankfurt lodge. Michael Hess, principal of the Reformed Jewish School, *Philanthropin*, was an important figure in the lodge, as was Dr. Ludwig Baruch (later Borne) who joined in 1808. Most Frankfurt Jewish Freemasons engaged in commerce. From 1817-1842, they were leaders of the Frankfurt Jewish community. Johann C. Ehrmann warned the German people that Frankfurt Jewish Masons wanted a world republic based on humanism. In 1816 he published a warning pamphlet, *Das Judenthum in der Maurerey* (The Jews in Masonry)” [6c].
- “The salon of Henrietta Herz became a sort of Midianite tent. Here, a number of young Jewish women assembled whose husbands were kept away by business. The most prominent male member of this circle was Frederick von Gentz, the embodiment of selfishness, licentiousness, vice and depravity whose chief occupation was the betrayal of women. A so-called ‘Band of Virtue’ (Tugendbund) was formed of which Henrietta; two daughters of Moses Mendelssohn— Dorothea and Rebecca—and other Jewesses together with Christian profligates were members. So were Mirabeau, William von Humboldt, Jean Paul Richter and Frederick Schlegel. Begun by von Stein in 1807, the league with its ‘initiations’ multiplied rapidly and soon numbered in its ranks most Councilors of State, many army officers, and a considerable number of Professors. It spread from the Baltic to the Elbe with a central directorate in Berlin.” [H. Graetz, *History of the Jews*, vol.V. p.422; also Thomas Frost, *Secret Societies*, vol. I, p.183.
- “Behind Baron Nicolai was Moses Mendelssohn, and behind Mendelssohn the Jewish Kahal and International World Government.” *Le Forestier, Les Illumines de Baviere et la Franc-Maconnerie Allemande*, p.486

prepared to defend us from their mischief despite sound evidence that a goodly number walk among us and rise to positions of authority.³ Indeed, other than toothless academic hobnobbing, little to nothing of consequence in terms of preventative or corrective forensic measures actually addresses self-serving troublemakers in highchairs of clout. We also have vast numbers of aberrant personality types who fully support appetite and ego, especially when validated by flags, uniforms and law. But there is even greater cause for concern. Nobel laureate, Joseph Stigitz [8], among several others, claims the following with rigorous scientific backing:

... People of higher income are more likely than others to be driven by self-interest, far more likely to cheat, less likely to have misgivings about breaking the rules, and generally more prone to behave in ways that are widely viewed as unethical [9a].

The real menace of our Republic is the invisible government, which, like a giant octopus, sprawls its slimy legs over our cities, states and nation... The little coterie of powerful international bankers virtually run the United States government for their own selfish purposes. – J.F. Hylan, Mayor of NY, 1918–1925 [9b]

In addition to the entire company of idiocentric ruminators thus far described, Kant's *sensus communis* is confronted by "*the nation's sociopathic 4 percent who appear to be over-represented among the nation's economic one percent—as might be expected.*" But wait! It gets worse! Paul Street suggests, "*the problem of socio-pathology is more usefully understood at the institutional level—it is institutions that are psychopathic*" said Chomsky; *who was thinking particularly of corporations*" [11]. All of this suggests that diverse pathologies have been suitably socialized as integral components of the fabric of postmodern societies, especially in the West.

This unpleasant, un-discussed trickle-down truth constitutes the trans-generational, well-documented '*banal manifestation of evil*' (H. Arendt) that underscores this essay. Agreeing with several others, I hold that corporations, as generally structured by secular humanist cum fascist post-enlightened-materialist-industrialist melees are exceedingly evolved abstractions that embrace reductionist fabrications and assumptions that are furtively divorced from (i) genuine communal dialogue and wellbeing,⁴ and (ii) the authentic potential of more beneficially applied social capital. As such, they are criminal:

By law, a corporate CEO must work to increase the profitability of the corporation

3 "All U.S. Strata—from top to bottom—have long been plagued by sociopathic invasion, which constitutes the real "trickle down" from the top. Thus, the sociopathic behaviour of gangs and drug dealers often mirrors the business strategies of the more respected sociopaths in the suites" [10]. Estimates: ~ 3–4% among upper corporate management [11a].

4 "In pointing out the consequences of a set of abstract assumptions, one need not be committed unduly as to the relation between reality and these assumptions." – William Vickery, 1997 Nobel Economics Prize Winner

[manufactured legal fiction], while disregarding the effects it has on others, which is actually a legal principle that is socio-psychopathic ... [11].

The corporate CEO is compelled to disregard what economists call ‘externalities’: the effect of a decision on others... The individuals participating in [corporations] may be the nicest guys you can imagine, but in their institutional role they are monsters because the institution is monstrous” [12a].

The path to total dictatorship in the U.S. can be laid by strictly legal means... a well-organized political-action group operates secretly, silently and continuously to transform our Government ... This ruthless power-seeking elite is the disease of our century. – Sen. William Jenner, addressing the U.S. Congress, 1954 [12b].

The so-called “Federal Government” is a foreign corporation under contract to provide our States with nineteen enumerated services directed by our Trustee, the British Monarch and her/his corporate Executive Officer known as the “President of the United States”. The Federal Government has been operated under conditions of semantic deceit and fraud by the Federal Reserve System doing business as the “United States of America, Inc.” and later, by the IMF doing business as the UNITED STATES (INC). These banking cartels operating “similarly named” governmental services corporations, have colluded to seize and misappropriate our credit and to hypothecate debt against our assets, and they have done this under international law by creating trusts and transmitting utilities merely named after us and by committing a crime known as ‘personage’ against us — which involves deliberately confusing a corporation like “J.C. PENNY” with a living man named james-clarence:penny... All these legal fictions bearing your name are being operated in foreign international jurisdictions under the Law of the Sea [Maritime Law] and none of them have a damned thing to do with you, except to function as devices to defraud you and control you and enslave you and lay false claims against your labour and other property assets [12e].

Regarding this secreted legal monster, President T. Roosevelt and Senator Daniel K. Inouye said, respectively:

Behind the ostensible government sits enthroned an invisible government owing no allegiance and acknowledging no responsibility to the people [12c].

There exists a shadowy government with its own Air Force, its own Navy, its own fundraising mechanism, and the ability to pursue its own ideas of the national interest, free from all checks and balances, and free from the law itself [12d].

My book, *The Failure of Laissez Faire Capitalism*, which has been published in English, Chinese, Korean, Czech, and German, shows how Washington stood aside,

indeed cheering, while short-term profit interests of management, shareholders, and Wall Street eviscerated the American economy. – Paul Craig Roberts

B. Hopelessness & Dysfunction

On the Great Depression, Congressman L. T. McFadden, Chair of the House Banking and Currency Committee said: “It was no accident. It was a carefully contrived occurrence... International Bankers sought to bring about a condition of despair here so they might emerge as the rulers of us all” [13a].

The misconduct of a split personality CEO is clearly a function of the ‘legal fictions’ just described. Together, corporate entities and sponsored governmental chamberlains set about affecting politically correct cognitions for both employees and public. On this distinctly Atlanticist contrivance, Rowan Martin recently remarked:

Bureaucratic double-speak, tautology and ambiguous cliché not only dominate the language of public life from the health service to higher education, talking and writing badly also prepare the ground for military and terrorist actions... The speech of military strategists and of politicians is characterised by a narcissistic finality that renders dialogue impossible. There can be no real reply... All there is is the definitive language imposed by those who have power... they have created a language that cannot be checked by or against any recognisable reality, which is the ultimate mark of power... This linguistic degeneration, according to Orwell, is both the product and generator of economic and political decadence... its critique is an urgent political affair [ba].

Corporate Plunder Doublespeak: Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible [13c]. – Milton Friedman

Consciously and not, corporate institutions fabricate and habitualize political correctness as a functional neuro-political neo-norm that disrupts reason as well as the time honoured social patterns of higher cultures that previously supported more sober intuitions and postulates. Its miasmatic expression has become the commonly accepted standard, largely because corporatism’s champions validate social injustice as warranted collateral damage:

The Asian whose future we are about to decide is either a bad guy or a good guy. If he is a bad guy, he obviously has to be killed. If he is a good guy, he is on our side and he ought to be ready to die for freedom. We will provide an opportunity for him to do so: we will kill him to prevent him falling under the tyranny of a demonic

enemy. – Anon. American General (Vietnam), quoted in [13d]

Hence, ‘unavoidable necessary evils’ executed by ‘greater good’ flag wavers as “*directed by the corporate state*” have become commonplace (Chossudovsky), in agreement with Mussolini and Hitler. To the contrary, this paper proposes that its practiced apologetic casuistry distinctly indicates a departure from reason and sound judgment, which, truth-be-told, is an expression of fear (discussed below) that substantiates my premises and nearly ends this introduction if not for the word, ‘trust’.

There can be no trusting social bonds, loving solidarity, or true society because all are taught to see others as dangerous: informers, spies, terrorists or enemies of the state [13e].

Here, professor C. Derber describes life under the Stasi, a regime that summarized the experimental midwifery of a NWO prototype. The key word used is ‘*taught*’, which, regarding the implications of his reference to Orwell’s *Animal Farm*, is better rendered ‘*conditioned*’ per the rigorously defined means summarized in my last paper [14]. The tenor of Derber’s *Sociopathic Society* agrees with Chomsky who calls our banking, governmental and corporate institutions (including education) ‘*psychopathic*’ [12]. Chomsky is not as generous as Francis Fukuyama (discussed in the next section), and goes further to pull no punches:

People aren’t unemployed because they choose to be; they’re unemployed because the system is utterly dysfunctional — dramatically dysfunctional ... The IMF recently did a study in which it concluded that virtually the entire profit of the big banks comes from government bailouts—an eighty three billion dollar a year public subsidy [ibid].

Former Federal Reserve President, Richard Fisher, admitted on CNBC (05 Jan 2013) ... “*We Frontloaded A Tremendous Market Rally —the markets are fake*”.

Misplaced trust profits sociopaths and hypocrites of banking institutions as well as select stake-stock-holders and Atlanticist flag wavers who manage to toe waning middle class lines as they reiteratively vote this dross into power. Some proffer the phenomenon tolls an ‘End of History’ bell, which, in light of incredibly specific monotheist eschatology—where I hang my bias—and current geopolitical affairs, ominously describes the present day.

When well-conditioned corporate managers re-construct micro-societies as neo-corporate cultures, they abstract and modify sound sociological principles based on pre-extant attitudes plus new assumptions and then zestfully apply them to real people. However, most of the latter urbanites dwell in disrupted-dysfunctional cum artificially devised populations governed by post-industrial legal fictions that sustain and conceal a monstrous post-Colonial sham. Hence, I propose such formulations project

an imperfect ephemeral praxis that harnesses a substantial misplacement of trust, good will and human capital to illusory constructs. This is more so when legal inventions like TPP or TTIP undermine the domestic autonomy of real cultures and nations in deference to the clearly acknowledged pathology of transnational corporate designs [15a].⁵

TPP and TTIP if approved and implemented will seal the doom on any domestic prosperity. – James Hall

The most controversial element of TTIP is the ‘corporate court’ system, formally called ISDS. This system allows multinational corporations and other foreign ‘investors’ to sue governments for enacting regulations that damage their profits. – N. Deardon

In the twenty-first century, corporate-government collusion has accelerated. Regulation, by adding to the cost of doing business, disproportionately hurts smaller business and acts as a barrier to entry, keeping out new competitors. In a [truly] free market, commerce fosters virtue. A free economic exchange involves two parties voluntarily trading for their mutual benefit. Commerce doesn’t simply enrich a society; it also fosters community and trust. Diligence, reliability, friendliness, and honesty are all rewarded in the long run in a free market. Under corporatism, commerce erodes virtue. Sycophancy is rewarded instead of insight. Cleverness is more valuable than innovation. Businessmen get the message: stay small, or be prepared to play ball with politicians. Everyone becomes a welfare recipient or sharecropper for government or big business. Clearly, a rapidly growing government is insinuating itself in practically every corner of the market and of the broader culture. What is less obvious is that government alone is not paving this road to serfdom; in many cases the business community supports and enables the growth of government power. The reason is that big government brings ample benefits to big business. Unfortunately, it exacts many costs from the rest of society. – T.E Woods, Jr. [15b]

Dr Robert Hare evaluated the modern corporation with his well-known psychopathy checklist and “*found a close match ... the corporation is irresponsible because in an attempt to satisfy the corporate goal, everybody else is put at risk*” [11a, 11b] — this risk includes ‘executive directors and boards’ if we consider ecological, social and environmental outcomes. Corporate psychopathy is clearly anti-social but psychopathic corporate profiles cannot, at present, be divorced (or dismissed) from the corporate boardrooms under discussion, as it is not only illegal but also far too humiliating for affected

5 “*TTIP* is a system set up for foreign multinationals to sue governments that get in the way of their profit. ... any particular right for foreign investors to seek justice in front of an international body is a discrimination against domestic investors which do not have this opportunity... International arbitration creates a second layer of substantial rights (reserved to foreign investors) which is completely detached from domestic rights, leading to conflict of hierarchy of law and regulatory chill [15].

suits in suites of manicured pretence.

Since the contemporary corporate business model is at the centre of globalization, and since it legally personifies a “*pathological pursuit of power and profit*” [16a], I further submit that universities are ethically remiss when their faculties promote de-facto commendations and endless theories that coddle, sustain and accommodate the pathology without moral criticism. This indictment includes the teaching of economic, educational and finance models/theories emanating from institutions⁶ funded by the same foundations⁷ that thrive on the grand transnational ‘Law of the Sea’ fiction. The indictment especially holds when academics imply substantiation in the absence of full disclosure and/or demonstrable empirical validation, which, unfortunately, appears to be the current situation of a fully qualified system of ‘*control fraud*’ [16bc].⁸

Professor Joel Bakan clearly describes the facts of these disturbing matters [17]:

- The corporation’s legally defined mandate is to pursue relentlessly and without exception its own economic self-interest, regardless of the harmful consequences it might cause to others.
- The corporation’s unbridled self-interest victimizes individuals, society, and, when it goes awry, even shareholders and can cause corporations to self-destruct, as recent Wall Street scandals reveal.
- Governments have freed the corporation, despite its flawed character, from legal constraints through deregulation and granted it ever-greater authority over society through privatization.

The Rockefellers and their allies have, for at least fifty years, been carefully following a plan to use their economic power to gain political control of first America, and then the rest of the world. Do I mean conspiracy? Yes, I do. I am convinced there is such a plot, international in scope, generations old in planning,

6 Of the 50 largest individual gifts to public charities in 2012, 34 went to educational institutions, the vast majority to colleges and universities (Harvard, Columbia and Berkeley) that cater to the elite. – Stern K. “Why the Rich Don’t Give to Charity,” *The Atlantic*, April 2013.

7 By 1917, the major administrative jobs in American schooling were under the control of a group referred to in the press of that day as “the Education Trust. The first meeting of this trust included representatives of Rockefeller, Carnegie, Harvard, Stanford, the University of Chicago, and the National Education Association. The chief end, wrote Benjamin Kidd, British social Darwinist, in 1918, was to “impose on the young the ideal of subordination.”

8 “The policies that made the global monarchs so rich are the policies squeezing everyone else. This is not what the theory predicted. Friedrich Hayek, Milton Friedman and their disciples — in a thousand business schools, the IMF, the World Bank, the OECD and just about every modern government — have argued that the less governments tax the rich, defend workers and redistribute wealth, the more prosperous everyone will be. Any attempt to reduce inequality would damage the efficiency of the market, impeding the rising tide that lifts all boats. The apostles have conducted a 30-year global experiment, and the results are now in. Total failure.” – George Monbiot

and incredibly evil in intent. – Congressman L.P. McDonald (1975).⁹

With few exceptions, as remarkably privileged and abstracted but nevertheless psychopathic entities with very real detrimental effects on society, the bulk of modern corporate society is becoming everything but noble and trustworthy. Its consequent impacts on the great post-modern disruption call for remedies that can only impose severe restrictions and accountability¹⁰ on those responsible for the travesty; that is, should we remain true to the morals and ethics we claim are traditionally beneficial for our common good. To the contrary, we legally protect and serve the fabricated beastie as if it were a deity demanding the endless smoke of soliloquies, homilies, apologies and treatises in foolish anticipation of correction while standing vigil over innumerable sacrificial victims; which, from among thousands, the irremediable Fukushima, BP Horizon, Bhopal¹¹ and cancer epidemic disasters come to mind. Here is where the spectre of hopelessness re-emerges for those who reflect.

C. The Impunity of Personhood

The U.S. Supreme Court of Opinionated Black Robes adjudged that a corporation is a “person”, which defies reason as much as the belief in Santa Claus. Yet the ruling stands by means of well-conditioned uniformed gun-toters and we are all forced to submit to the dementia while somehow trusting all will be well in an end that appears to be at the gates. The clinical malady under discussion is a legal ruling that defies the self-same trust this exalted court was warranted by the U.S. Constitution to uphold. The edict is puerile bunk that likely attends and sustains select vested interests that will remain undisclosed till Judgment Day, much like the Warren Report on JFK.

The Corporation, Bakan tells us, is an externalizing machine. It wrecks havoc on our environment, our wages, and our health; and it does so with impunity [18].

9 Library of Congress Catalog Card Number: 75-39136
International Standard Book Number: 0-89245-001-0

10 “As a law professor, I am sure you are familiar with the quote “It has no soul to damn and no body to kick.” If you wish corporations to have full constitutional rights equal to citizens, then you must require the corporations to be accountable for our moral code that is implemented through the laws. They must have responsibility as citizens that extend beyond benefit of their shareholders.” – Ellers, W. “Corporations are People Too” online, 27 Dec. 2015, <http://www.npr.org/templates/story/story.php?storyId=112711410>

11 Survivors of the Dow Chemical disaster in Bhopal India condemned US government for protecting Dow from on-going criminal proceedings in the Bhopal District court. Dow Chemical failed to appear in court for the third time recently to account for exposing half a million people to the deadly gas, methyl isocyanate. Sarich, C. (20 Jan. 2016). “Above the Law? Dow Fails to Appear in Court for the Third Time over Toxic Disaster.” Natural Society, <http://naturalsociety.com/dow-fail-court-third-time-toxic-disaster-67691/>

The challenge is to assign and assure accountability for social responsibility to abstract entities that have been assigned legal protection as an insufferable yet non-existent personhood and still regain sound footing for the authentic investment of human trust and preservation of the common good. Such a turnabout is surely not in the interests of the 147 interlocking transnational corporations that control 40% of global wealth, or the 737 transnational ‘personhoods’ that control 80% of the world’s wealth, dominated by banks,¹² institutional investors and mutual funds, all of which produce nothing of real value [19abc].¹³ The sedulous advance of this “*super-entity*” monopoly [19d] is facilitated by manufactured dependency on neo-conventional norms that are counter-intuitive to genuine prosperity.

A power has risen up in the government greater than the people themselves, consisting of many, and various, and powerful interests, combined into one mass, and held together by the cohesive power of the vast surplus in the banks. – J.C. Calhoun, 7th VP of The United States (1825–1832) [19e]

Exactly why this “financial crime syndicate” [19d] exists is due to a greater and far older menace than the neo-institutionalized sociopathic disordering of the ‘Great Disruption’.

The real problem is something worse: evil people who are conscious of their own immorality and concerned enough to cloak their behaviour in the self-righteous aura of moral perfection” [11a, 11c].

Such people consciously organize and maintain the widespread generic servitude to ponerocracy [20a], which is something socio-psychopaths can facilitate but are generally incapable of managing because of frontal lobe impairments that significantly inhibit foresight. Psychopaths, largely speaking, also take little satisfaction in professional pursuits [20b]. However, professional hypocrites are ubiquitously recognized as those who zealously defend the “*higher good*” [11a]. Lesser versions are often found in common positions of public responsibility like paedophile Boy Scout leaders or church choirmasters. Other examples include an active member of a Mexican Drug Cartel who was named Huston’s ‘police officer of the year’¹⁴; or an entire police department in Florida that laundered cartel drug money¹⁵; or shameful Michigan State officials who, to save

12 Goldman Sachs, JPMorgan, Bank of America, Morgan Stanley, Citigroup, Deutsche Bank, Barclays, Credit Suisse, UBS, Merrill Lynch, Bear Stearns, and Lehman Brothers control 75%.

13 This excludes GSEs and privately-held companies

14 Emmett A. (2016). “Texas ‘Cop of the Year’ exposed as member of Mexico’s most dangerous cartel,” U.S. News, accessed 01 Jan 2016, <http://www.rawstory.com/2016/01/texas-cop-of-the-year-exposed-as-member-of-mexicos-most-dangerous-cartel/>

15 “*They were like bank robbers with badges,*” said Dennis Fitzgerald, an attorney and former Drug Enforcement Administration agent who taught undercover tactics for the U.S. State Department. “*It had no law enforcement objective. The objective was to make money.*” Gardner, J., Blacklisted News, http://www.blacklistednews.com/Entire_Florida_Police_Dept_Busted_Laundering_Tens_of_Millions_For_International_Drug_Cartels/48092/0/38/38/Y/M.html , 01

money, lied about the lead content in a public water supply that poisoned all the children in the city of Flint¹⁶; or Malay and Thai officers and villagers who profited from the murder and trafficking of Myanmar refugees.¹⁷ I discuss far more callous examples of professional malfeasance with much greater sway in a separate paper (11d).

“Those I call evil [are] utterly dedicated to preserving their self-image of perfection, and are unceasingly engaged in efforts to maintain the appearance of moral purity ... they dress well, go to work on time, pay their taxes, and outwardly live lives that are above reproach ... The words ‘image,’ ‘appearance’ and ‘outwardly’ are crucial to understanding the morality of the evil ... as they intensely desire to appear good. *Their ‘goodness’ is all on a level of pretence.* It is, in effect, a lie. They are the *‘people of the lie’*, a lie that is designed not so much to deceive others as to deceive themselves. They cannot or will not tolerate the pain of self-reproach. The decorum with which they lead their lives is maintained as a mirror in which they see themselves reflected righteously” [11c].

This describes the politically correct psychology and defence mechanism of ‘saving face’ at all costs, which, when collectively applied, demeans and condemns the ‘Billy Budds’ of this world [22] and perfectly depicts the Atlanticist *Heart of Darkness* portrayed in Joseph Conrad’s graphic and definitive study of the British hypocrisy [23] that has been ably exported to Brown-Sahib-run commonwealth nations. Indeed, a cloak of pretentious benevolence and virtue adorns the foreign policy of Fabian wolves and trained sheep from London’s School of Economics, and from Tavistock and Frankfurt’s critical theory bunglers who, after a few score decades, have done precious little to mitigate or expose the beastly corporate charade.

The historic centre of this mass psywar apparatus is based outside London in the Tavistock Centre. Established in the aftermath of World War I under the patronage of Duke George of Kent (1902-42). The original Tavistock Clinic, led by John Rawlings Rees, developed as the psychological warfare centre for the royal family and British intelligence. In the 1930s, Tavistock’s extended networks developed a symbiotic relationship with the Frankfurt Institute for Social Research, created by European oligarchical networks, which focussed on the study and criticism of culture from a neo-Freudian standpoint. By WWII’s end, the combined influence of Tavistock (which became the Tavistock Institute in 1947) and of Frankfurt School

Jan. 2015

- 16 Delaney, A. (2015). “Michigan Ignored ‘Conclusive Evidence’ Of Flint Lead Poisoning, Researcher Says,” *Huffington Post*, 21 Dec. 2015;
- 17 ABC News, “Malaysia Detains 12 Police Officials in Thai Border People-Smuggling Camps Probe,” 27 May 2015; Abandoned at Sea; The Refugee and Trafficking Crisis in Southeast Asia, Amnesty International, Index: ASA 21/2574/2015, Oct. 2015

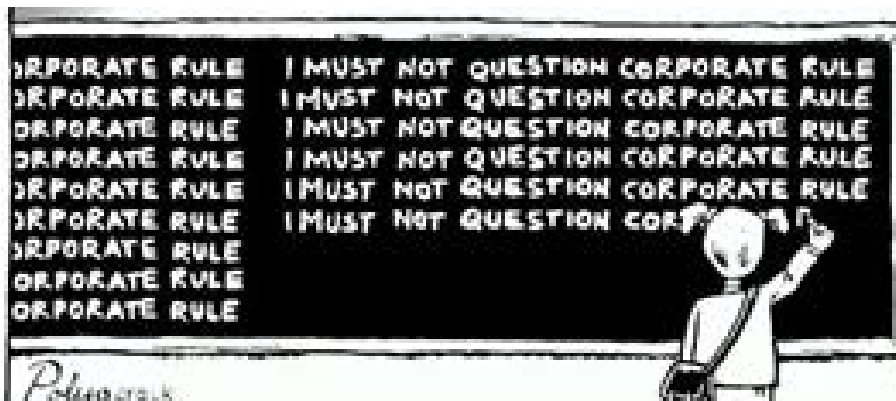
operatives, had created a cadre of “psychological shock troops,” as Rees called them, and “cultural warriors” numbering in the several thousands. Today that network numbers in the several millions around the world, and it is the single most important factor in determining the design and content of mass media products.”
– L. Wolfe, *The American Almanac*, 05 May 1997.

Presently, the entire world emulates the farce in a myopic swoon chanting alpha waves of ‘sustainability’ and ‘growth’ while morality, environment, education and higher cultures suffer multiple insults and demoralising degradation. Mono-theist scholars call this faithfully exercised denial, reprobation: a final sub-human condition before divine judgment demands recompense and dogs of war are loosed.

Corporate commanders are no less committed than U.S. commanders-in-chief to the notion that the institutions under their direction are dedicated to magnificent principles. U.S. and other corporations who poison the Earth, undermine democracy, destroy eco-systems, bribe politicians, manipulate citizens, shred jobs, wreck communities, and generally ruin lives (human and other) at home and abroad routinely claim to be acting in the higher and compassionate interests of the greater and common good [11a].

This ‘fiction of moral purity’—this fascist delusion—is more a matter of power than justice or even service. It commands the day as the grandest sublimation of malevolence known to mankind since Rome accepted Pergamum’s exiled Babylonian crown of Sumerian Swindle devilry [24abcde]. Hence, heavily subsidized academic barkers compete to peddle fabricated corporate constructs, social theories and contrived philosophies that replace authentic higher cultures and principles that are fast becoming faint memories committed to never-read recyclable histories and cinematic illusion [25].

Its corporate globalization project seeks the ultimate enclosure of the commons — our water, our biodiversity, our food, our culture, our health and our education [26].



Providing we accept a definition of 'honourable' as what is honest, courageous, moral, ethical, principled and righteous right-mindedness (truly noble), I submit that wholesomely socialized mental frameworks naturally structure metaphysical matrices that embody 'trust' and appropriately direct 'mistrust' in non-pathologic psyches. Such minds do not require blackboard remediation or Ayn Rand's Yiddish version of what has become the neo-conservative moral deficit that presently plagues the entire earth. To the contrary, well-placed trust in responsible governance blossoms and maintains the prosperity that communal 'good will' musters as a matter of naturally ordered development and growth under honourable leadership protected by a virile praetorian guard and wiser matriarchs. Hence, the present and mounting lack of trust clearly indicts the character of contemporary leaders, as well as their guardians and womenfolk.

Under the post-modern spell of elitist corporatocracy, its imposition of self-serving measures embraces sophisticated scientific methods that coerce the devolution of special interests to global polities. It subverts indigenous and national cultures and destroys respective group identities in the process. Those who cooperate are given credit cards and are spared the bombs and bullets of private armies or deluded public servants dressed in patriotic parody. Others, like Colonel Gadhafi, are mercilessly destroyed.

There is a systematically planned effort to impart hopelessness to the masses by elitist white men... The conquest of the earth, which mostly means taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look at it too much. – J. Conrad

White middle class Westerners believe it is their prerogative not only to manage the nonwhite world but also to own it, just because 'it' is not quite as human as 'we' are. There is no purer example than this of dehumanized thought." - E. W. Said, *Orientalism*, p. 108

To work them to death is a great kindness. – T. Malthus

In a rich man's house, there is no place to spit but in his face. – Diogenes of Sinope (The Cynic, 412–323 BCE)

According to Sun Tze's *Art of War*, which is still studied in war colleges, good will towards leadership inherently holds immeasurably greater potential under virtuous management. Therefore, under a generic lack of honourable governance, social capital is likely to be underutilized, undervalued and misdirected by profit-oriented venal mind-sets. I submit, therefore, that today's social capital is grievously out of sync with natural social order (Chinese Dao) and thus, abused.

Consequently, this abbreviated dissertation (i) describes the genuine value of human trust extending from micro to macro social constructions; (ii) explains how a 'trust deficit' in governance unambiguously signifies dishonourable leadership that; (iii) neg-

actively affects the gamut of human relations and beneficial activities from family to state via; (iv) establishing and maintaining mean spirited defensive hypocrites robed in impunity who are; (v) protected by odious loyalty frameworks shared by toadying professional and bureaucratic institutions such as the IMF, IRS, AMA, FDA, CDC and WHO¹⁸, etc., in addition to suspect armed forces¹⁹ and police as well as criminal intelligence services;²⁰ while mentioning (vi) a genuinely misguided majority who naively misplace their trust in this crew of pinstriped and/or officially sanctioned pirates.

The US government is the worst criminal enterprise that has ever existed on Earth... As a former professor of economics, Wall Street Journal editor and Assistant Secretary of the Treasury for Economic Policy, I am astonished at the corruption that rules in the financial sector, the Treasury, the financial regulatory agencies, and the Federal Reserve. In my day, there would have been indictments and prison sentences of bankers and high government officials. – P.C. Roberts²¹

If only more of today's military personnel would realize that the owning elite is

18 “The medical profession is being bought by the pharmaceutical industry, not only in terms of the practice of medicine, but also in terms of teaching and research. The academic institutions of this country are allowing themselves to be the paid agents of the pharmaceutical industry. I think it’s disgraceful.” -A.S. Relman (1923-2014), Harvard Professor of Medicine and Former Editor-in-Chief of the New England Medical Journal.

WHO / CDC Corruption: S.H. Lee, MD, Dir., Milford Molecular Diagnostics Lab: open-letter of complaint to the Dir.-Gen. of the WHO, Dr. M. Chan, alleging gross misconduct, malfeasance and what amounts to criminal behavior to mislead the global public regarding the safety of HPV vaccines

19 High rates of sexual abuse among US military children stems from a culture of dehumanization: half of those serving time in US military prisons, or whose cases are working their way through the so-called military justice system, involve child sex abuse... *The psychology which these soldiers are encouraged to adopt during war, is something which they are bringing home with them, and which is now destroying the lives of many of their own children.* – Lardner, R. et al. Assoc. Press. 04 Jan 2016; Crisis level: Report says many govt. officials in US convicted of child porn, sex abuse crimes (2010). Project Safe Childhood, U.S. Dept. of Justice..

20 “Two years before the Arab Spring, I was in England and met top British officials, who confessed to me that they were preparing an invasion of rebels into Syria... This [Syrian] operation goes way back. It was prepared, preconceived and planned.” - French Foreign Minister Roland Dumas, quoted in John Pilger’s Essay: “From Pol Pot to ISIS, the blood never dried,” Counterpunch, 17 Nov 2015.

“Jury reaches verdict that Martin Luther King Jr. was murdered as a result of a conspiracy involving the FBI, CIA, U.S. Army, Memphis police and the Mafia.” - A. Ismi, “Who Killed Martin Luther King? The Cover-Up of the Century,” Global Research, 16 Jan 2016. <http://www.globalresearch.ca/who-killed-martin-luther-king-the-cover-up-of-the-century/5502343>

21 Former Assistant Secretary of the Treasury for Economic Policy, and associate editor of the Wall Street Journal; 10 Jan 2016; “The 21st Century: An Era Of Fraud,” oline, <http://rinf.com/alt-news/editorials/21st-century-era-fraud-paul-craig-roberts/>

using them as a publicly subsidized capitalist goon squad. – Maj. Gen. Smedley Butler, USMC.

D. Family Limitis

As evidenced by the traditional Korean chaebol system, a beneficial trust radius usually and quite naturally stops at the family border [6]. Constructively expanding this radius requires the extensive application of socialized codes of conduct, even for black market underworlds. Legitimate social codes historically rise from traditional cults that establish offices, institutions and transparent systems that ideally guarantee accountability to the polity that enjoys the expansion. However, contemporary corporatism enjoys a divorce from such traditions with a view to explicitly protect idiocentric perks for stockholders and dynastic foundations whose bottom-line holdings exceed the GDP of most nations.

Like electrons on nuclei, we know that fraud generally attends large family-run and similarly insulated trusts and firms. Nevertheless, the commonly mistaken assumption is that such inherent opportunism is discouraged and/or regulated by law [27]. We also know that family-centred transnational trans-generational syndicates have manipulated markets, nations and armies for centuries and that the post-Enlightenment era has suffered the foremost major insults at the hands of Atlanticist clans who favour the *de facto* tyranny of the same central banks that financed Hitler, Mao and Stalin [29b].

Liberal economic theory came to the forefront, championed by the global hegemonic power of the day, Great Britain, which was firmly under the control of the banking dynasties [28].

Ours is a century in which there has been greater slaughter than in all preceding centuries put together, and we find it acceptable to kill any number of people, including women and children. - Eric Hobsbawm, *Age of Empire*.

These facts of real politics and purposely canted fiduciary duties were exposed by Norman Dodd's Congressional report, as well as by Dr Antony Sutton's several books²² and Carroll Quigley's mostly unread classic, *Tragedy & Hope*²³, written after twenty

22 "Sutton comes to conclusions that are uncomfortable for many businessmen and economists. For this reason his work tends to be either dismissed out of hand as extreme or, more often, simply ignored." – Richard Pipes, Baird Professor Emeritus of History, Harvard University.

"Do you accept the premise that the United States is the victim of a conspiracy?" "Yes," said Dodd. "Then," said Congressman Reece, "you must conduct the investigation on that basis." B.E. Hutchinson, chairman of Chrysler Corp., although approving the goals of the investigation, warned Dodd, "If you proceed as you have outlined, you will be killed" [29a].

23 Quigley asserts from primary research that secret societies play a significant role in world history. The Book's first printing was removed from all public libraries; and Macmillan was forced

years of primary research in the archives of major eastern seaboard American Foundations under the sway of Cecil Rhodes' (Rothschild Retainer) and Lord Milner's Round Tables (e.g., Tavistock, British Councils, Chatham House & CFR)—all of which and more were sired by the British East India Company and sundry houses of European/Venetian Black Nobility, which includes the House of Orange that chartered the Bank of England [29abc].

Dr. Cuddy²⁴ contends that many of the men who rule America are Fabian Socialists, Rhodes Scholars and members of Skull & Bones or the Council of Foreign Relations, which is an outgrowth of the Rhodes' plan to rule the world [29d].

The working hypothesis in this realm of mostly unknown but extremely germane facts of real politics is this: transnational conglomerate clans are internally constrained to cooperate with each other by insular trust mechanisms that unambiguously exclude the *hoi palloi*, much like a castle wall and moat.

Full of pretence as paragons of virtue, some of these groups hold familial bonds, others are inaccessible cult-like Masonic associations that attend golf, country and gentlemen's clubs; and still others are gangs of well-paid toadies and retainers who thrive on bribes, bloated salaries and sequential opportunities at venues for scandalous privilege. More community-friendly contrivances extend beyond the moat to infiltrate the general public with social construction missions via Kiwanis, Lions, Rotary, Boy Scouts, Girl Guides, Knights of Most Anything Clubs, religious sects, government outreach programs and similar bodies [6b]. Many such institutions are metaphysical stockades fenced by subliminally 'internalized' trust cognitions that are social-context dependent and neurologically mediated as described in another paper [14]. Additionally, there is more to this than meets the eye:

In other words, most people behave as if they have two personalities or preference functions. One is competitive and self-regarding. The other is cooperative and other-regarding. Social framing is key in triggering when the cooperative personality emerges [30].

Shaping the minds of schoolchildren controls public imagination. – Edward Bernays, father of modern PR propaganda.

Compliant personalities so beloved of corporate managers are mass-produced in publicly schooled consensus/repression factories where social construction techniques in the wake of Freud and his nephew, Bernays²⁵ distorted Vygotsky's brilliant learning

to do reprints by court order. Towards the end of his life, Prof. Quigley began to view the elitist he once studied as malevolent.

24 Professor of American History, Univ. of North Carolina, Chapel Hill.

25 For a complete and definitive history of propaganda see: G.S. Jowett and V. O'Donnell, Propa-

framework towards submission to state corporatism. 'Across-the-moat' sophists usually marginalize uncompro-mising personalities who reject (i) the subtle fraud of such consensuses and (ii) the institutes that are caught-up in politically correct *Counter-Tradition* fictions.²⁶ This post-modern tradition is reiteratively reinforced by efforts that Noam Chomsky says takes '*hundreds of billions*' of dollars to control the public mind-set, as confirmed by the late Edward Said²⁷, and which politically-correct outcome Donald Trump says is a "*sign of moral weakness that is killing us*".²⁸

For some, the canny dualism of social framing helps them navigate labile social seas and circumscribe 'role setters' who determine conventional social parameters. Nevertheless, an uncanny majority of non-scammers are caught in the counter-tradition's undertow. Overall, their conditioned lack of discernment reveals a disturbing ability to decouple reason from reality; as do Americans who dissociate Christian mercy from mass murder as long as drones or 'yes sir' people who watch TV and generally have pizza delivered on time commit the slaughter.

In corporate venues, analogous psychological compensation accompanies social framing so that cognitive dissonance is sufficiently adjusted to the acquiescent cooperation that avoids sanctions and job loss while assuring bonuses. Venues are delicately, systematically, aesthetically and painstakingly crafted and apologized for to maintain the special interests of an insular boardroom and/or political cult. The masterful feat is accomplished by professionally *trained* rather than *educated* management and PR staff who utilize emotive oxytocin inducing fabrications and entertainments to stimulate unwitting attachments to rarely seen strangers called CEOs, managers, ministers of state and corporate images (logos), even as the company or government cause irreparable harm to both community and environment in the name of progress [31].

Resolute marginalized thinkers call this treacherous collusion criminal and deserving of severe curbs, which, in the recent case of Iceland, for example, cleared a few boardrooms and brought an end to several banking careers, allowing the collective to

ganda & Persuasion (6th Ed), 2014, Sage Publications.

"Sexual morality seems to me very contemptible. I advocate an incomparably freer sexual life."
– S. Freud. Both Freud and Bernays were members of the B'nai B'rith Society, an exclusively Jewish Freemasonic Occult Group

26 "... the authors argue that tradition... is frequently a set of invented practices and beliefs used in mass societies to create a sense of identity at a time when organic solidarities of family, village and clan have broken down. Thus the emphasis of tradition in the 19th and 20th centuries is a way that rulers can claim to have legitimacy, even though the legitimacy is more or less manufactured... e.g., sports rituals like football ... are a recent way of diverting large numbers of people." - E. W. Said, *The Clash of Definitions*; Also See: *The Invention of Traditions*, Terrence Ranger and Eric Hobsbawm (eds.); and *Black Athena* by Martin Bernal.

27 "Essentially, Orientalism is Systematic Evangelism." E.W. Said, *Orientalism*, Harvard Univ. Press, 2000, p.122;

28 15 Jan 2016, Iowa Stump Speech.

regain control of the country's real wealth and rudder.²⁹ However, that noble microcosm cannot compare to NWO central and transnational banks like Swiss based BIS³⁰ or the IMF, which are private organizations in the hands of families with limited trust radii, as attested by the above cited 147 and 737 creeping transnationals. These same institutions also have little to no obligations or accountability to the communities (us) they feign to serve. Indeed, "... a very small group of the wealthiest (perhaps the top tenth of 1 percent) may have sufficient power to dominate policy in certain key areas" [32].

As such, we, the public—all 7.39 billion of us [33] on the far side of the moat—are not included in their 'privatized' concerns. Nevertheless, we are bombarded with enough oxytocin inducing drivel and socially destructive propaganda to place our common trust and welfare in extraordinarily exceptional criminal personhoods fronted by corporate agents called politicians, bureaucrats, and pseudo-government institutions like the IRS [34]³¹, or judges and magistrates of legal fictions, etc. This, dear reader, is the socio-neuropolitics of organized political evil at daily work in the present hour. Here is an impeccable example of an irrational outcome of this wonder at work:

Court Decision (1979) by Dame Baluze-Frchet, judge, Lyon police court, decreed that simply questioning the existence of [proven to be non-existent] Nazi gas chambers was an affront not only to "good morals" but also to "the moral order" [52].

Plunder Privileges

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! – Isaiah 5: 20-21

29 "We were wise enough not to follow the traditional prevailing orthodoxies of the Western financial world in the last thirty years. We introduced currency controls, we let the banks fail, we provided support for the poor, and we didn't introduce austerity measures like you're seeing in Europe." – Iceland's President, Olafur Ragnar Grimmonson.

30 The Rothschild–Rockefeller families were instrumental in setting up the institution [post WWI] and are still today among the major shareholders of an entirely privately owned international monetary institution. It later took over the role of coordinating and gradually controlling central banks around the world and the flow of funds between them. – Peter Koenig, *Letter to Sergej Glaziev*, Greek Delphi Initiative, 19 Dec. 2015.

31 "We do have two different tax systems, one for normal wage-earners and another for those who can afford sophisticated tax advice. At the very top of the income distribution, the effective rate of tax goes down, contrary to the principles of a progressive income tax system." – Dr V. Fleischer, professor of law, University of San Diego.

A. Paranoid Ponerocracy

Dogmatism is a way of thinking. It is not a set of beliefs. Dogmatic individuals tend to accentuate differences between 'us and them' and display self-aggrandizement. She/he also has a paranoid outlook on life [trust deficit] and is uncompromising in his/her beliefs and intolerant of others. These characteristics serve as defences against a sense of personal inadequacy [35].

A sense of personal inadequacy drives defences that are actually offenses against 'others'.³² This lack of integrity, dignity, self-trust and confidence in one's own or in the other's true self-worth as human beings (genuine social reciprocity) reveals a deeply ingrained identity disorder that leans towards belligerent anti-social attitudes. Such a profoundly imprinted anxiety (fear) should have been erased early in life at the natural *Dao*³³ of a mother's breasts.

Dogmatism, greed and intolerance usher mounting waves of violence towards 'others' as an irremediable 'fixed way of thinking', especially for Atlanticist flag wavers and similarly dim-witted fundamentalists. Pavlovian masses institutionally support hypocrite scoundrels who practice the science of paranoid groupthink (terrorism) that negates the golden rule as a matter of routine Machiavellian praxis. When set in corporate stone and protected by legal fictions, exceptionally wealthy foundations promote the bias by funding faculties and suspect round tables such as Chatham House, the CFR and sundry religious charismatic sophists and/or evangelical Zionists, etc. Together, these groups dig legislative moats and construct drawbridge policies and abstract ideologies (e.g., Huntington's *Clash*, Falwell's *Moral Majority*, or the *Islamism* of Muslim Brotherhood cum Salafi fanatics). All of this guarantees the inevitable tragedies that customarily strike pedestrians who have misplaced their trust in post-modern establishments and charismatic heroes.

I propose no solution for the hoary dilemma except for microcosmic attempts to lessen cause, effect and incidence. At best, understanding is what the cogent among us have on offer.

32 "Orientalism, with its astounding accomplishments, is, in the final analysis, a systematized rational defense and offensive impartation of Christian Supernaturalism based on constructs that are entrenched in sands of narcissistic speculation." - E.W. Said, *Orientalism*, p. 37.

33 Dao (Tao) Chinese concept signifying 'way', 'path', 'route' to Peace & Security, or more loosely, 'doctrine' or 'principle'; the primordial essence or fundamental nature of the universe; *Tao is not a 'name' for a 'thing' but the underlying natural order of the universe* whose ultimate essence is difficult to circumscribe. It is, therefore, "eternally nameless" yet distinguished from the countless 'named' things that are considered its manifestations. In Taoism, Chinese Buddhism and Confucianism, the object of spiritual practice is to 'become one with the dao' or to harmonize one's will with Nature in order to achieve effortless action.

B. Education

Vygotsky's validated and widely used "Zone of Proximal Development" [36a] in which teacher-student trust is so crucial, has been modified on a continuum with sophisticated 'academic scaffolding' [36b] covering façades of deceptively attractive constructs leading directly to devastating social consequences. Most corporate managers fail to see the subliminal traps but those at Bertrand Russell's initiated Fabian Socialist³⁴ level know exactly what was/is taking place:

[Mass] Education should aim at destroying free will, so that, after pupils have left school, they shall be incapable, throughout the rest of their lives, of thinking or acting otherwise than as their school-masters would have wished... The subject of most importance politically is Mass Psychology. The populace will not be allowed to know how its convictions were generated... Most civilized and semi-civilized countries known to history had a large class of slaves (serfs) completely subordinate to their owners. There is nothing in human nature that makes the persistence of such a system impossible. And the whole development of scientific technique has made it easier than it used to be to maintain the despotic rule of a minority. When the government controls the distribution of food, its power is absolute so long as they can count on the police and the armed forces. And their loyalty can be secured by giving them some of the privileges of the governing class. I do not see how any internal movement of revolt can ever bring freedom to the oppressed in a modern scientific dictatorship [37c]. – Bertrand Russell

H.G. Wells explained "*a plot*" whereby heads of state would come and go, but bureaucrats trained at the London School of Economics (Fabians) would remain in government making rules and regulations furthering the goals of the Fabian Society [37e].

Mr Russell describes conspiracy, tyranny and wilful impositions while justifying exploitation and his class's exceptional escape from accountability. The purpose of this ever-so-subtle and sedulous Fabian scaffolding—proceeding out of London via unwitting Rhodes scholars and Fulbright peers—is to guarantee tenure and retirement eggs by assuring profits and interminable chairs for grandees and dames who crave the entitlement of plunder privileges, which is where the author adds greed and self-aggrandizement to the malignancies of the one percent mob.³⁵ The certainty of such designs has been revealed by Senator Dodd and professors Sutton and Quigley, and others too

34 Fabians derive from French Rosicrucians who originated in Alexandria (Gnostics), traceable even further to ancient Persian Illuminati [37a].

35 The richest 1% now have more wealth than the rest of the world combined. – OXFAM [37b]

numerous to mention here. But plodding on as if this were not so, the majority of post-modern academics accept politically correct conditioning and merely pass it along their stretch of the mass education assembly line repression. They partake in the injustice [37d] by tacitly convincing Masters & PhD students as well as corporate managers and employees that dependency on idiocentric never seen absentee superiors (i.e., unapproachable Lords & Ladies in Olympian Board Rooms, palaces and pseudo-Arthurian Round Tables) is the acceptable but unmentionable moral ethic of the unspeakably malign corporate empire they daily service but never discuss.

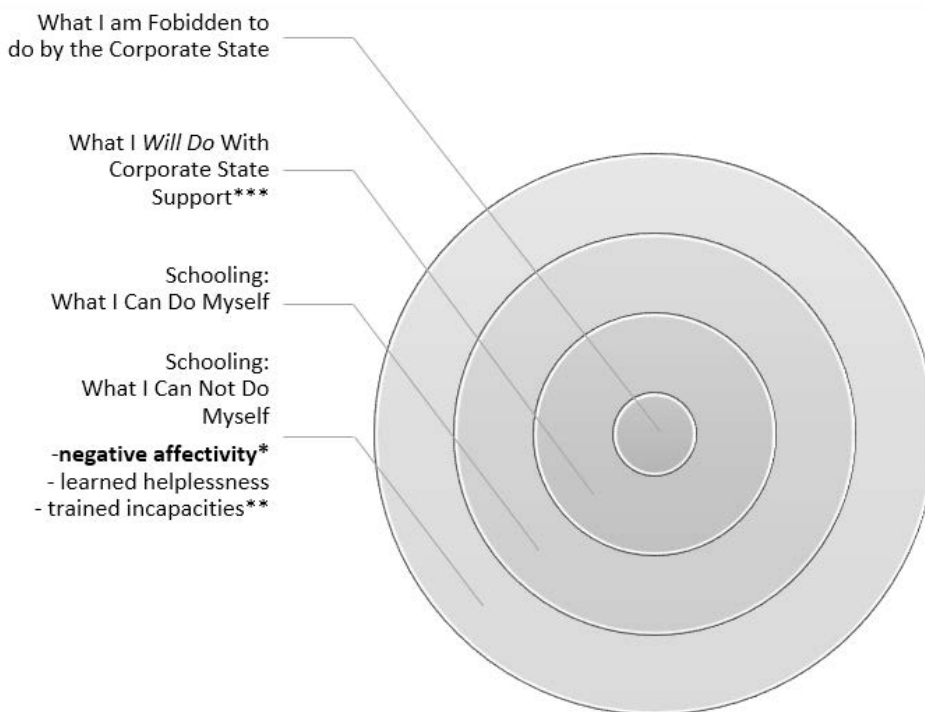


Fig 1. Revision of Vygotsky's ZPD towards complete dependency on the hidden hand of the state corporation, indicating teachers are actually programming the community's misplacement of trust.

* Negative Affectivity: strongly associated with neglect and abuse; comprising a component of poorly controlled, environmentally mediated secondary psychopathy where emotional lives are dominated by overwhelming feelings of anxiety, depression, inferiority, insecurity, fear, poor impulse control, criminal tendency, need for stimulation, prone to boredom with parasitic lifestyle, lack realistic long-term goals, irresponsibility and/or dependency [36c].

** Trained Incapacities: inability to see certain possibilities because of customary or habitual barriers such as impersonal mass schooling, cultural idiosyncrasies, social construction, and sundry purposeful delimitations.

*** The State needn't have anything to do with education. Hellas, in all its glory, had no formal educational system. State Controlled Education is a vain social construct that only supports the hidden elitist hand.

The literary-cultural establishment, as a whole, has declared the serious study of imperialism and culture off limits. Orientalism brings one directly against the realization that political imperialism governs an entire field of study, imagination, and scholarly institutions—in such a way as to make its avoidance an intellectual and historical impossibility. – E.W. Said, *Orientalism*, pp. 13-14.

Henry Ford opposed the organized evil of this poneroocracy but was denied the motion by the same internalized trust mechanisms that bond corporate attorneys to sundry hypocrites and retainers who, once again, used the law to sustain plunder privileges for their Olympian patrons:³⁶

The case arose when, instead of issuing dividends, Henry Ford wanted to increase employee wages, reduce the cost of the automobile, and “spread the benefits of this industrial system to the greatest possible number” of people—and not just shareholders. The Dodge brothers, shareholders and future competitors, argued that Ford was violating his duty to the shareholders of the company by diverting profits. The Court agreed [38].

Cooperative patterns of behaviour sometimes develop within firms even when external incentives, such as legal sanctions, are unavailable or ineffective [30].

I imagine this was not a singular sometime collusion between corporate cohorts that overruled Mr Ford's humanitarian ideal—a motion Lao Tse (of the Dao) would likely have applauded and trusted.

It is well enough that the people of this nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning. – Henry Ford

36 The Committee of 300, dubbed Olympians by intelligence services, is a group founded by British aristocracy in 1727, primarily spawned by shareholders in the British East India Company. In *The Conspirators Hierarchy, the Committee of 300*, former British MI6 intelligence officer, Dr John Coleman, details first-hand information on this group. “*Three hundred men, all of whom know one another, direct the economic destiny of the continent and choose their successors from their area.*” - Walther Rathenau (1867-1922).

C. Oxytocin, Trust and the Social Environment

Social environments produce high or low trust. The neuroactive hormone, oxytocin, facilitates trust between strangers and appears to induce trustworthiness. Positive social signals cause oxytocin to be released by the brain, producing an unconscious attachment to a stranger. Research demonstrates that oxytocin levels can be manipulated and demonstrated by functional brain imaging of neural networks related to trust. Further findings suggest that *oxytocin* variation modulates levels of social support via proximal impacts on individual temperament, which vary racially, culturally and ethnically [31abcfg].

Manipulators rely on emotional images and messages, not facts. They depend on willing partners [charismatic sophists] who amplify easy and glib characterizations of who and what is good and bad. They depend on their audience not asking questions or investigating on their own. In times of rapid visual and text information sharing via social media, the potential for deceit is huge. – Rick Sterling³⁷

Oxytocin, the matriarch of socializing human hormones, brings us full circle to Prof Fukuyama's "*at the disruption's core was a shift in values concerning sex and the family—a shift that deserves special emphasis.*" To optimally express this growing malaise we use the extreme case of the paranoid personality disorder.

Fifty to sixty years ago, classicists who retained Kant's *sensus communis* attributed the disorder to the lack of maternal care that bonded, habitualized and developmentally patterned essential neuronal pathways that enshrine trust (sympathetic empathy) and *mistrust* (non-sympathetic antipathy) within a cognitive framework of identity selectivity as integral components of social reciprocity [31bcd]. This natural (*dao*) process necessarily begins with the family.

Paranoid personalities are often maternally rejected infants who were insufficiently caressed, fondled and kindly spoken too by mothers and extended family caregivers. If such neglect is prolonged and the child survives, she/he never learns to trust anyone, even themselves, because the inherent instinct was not baptized with reciprocal social patterning during crucial formative stages of infancy. Consequently, many become obsessive-compulsive perfectionist quibblers who endlessly climb social ladders seeking the security they can never subjectively realize. Physical and psychological abuse goes further to induce the paranoid schizophrenia and/or multiple personalities needed by intelligence services for programmed operatives and sacrificial patsies. Moreover, as in similar anti-social maladies, gradations of paranoid expression and dogmatic inflexibility correspond to degrees of neglect and attendant deviant socialization (abuse). The latter includes criminal conditioning [31k] and even the acquisition of deviant learning

37 Retired engineer and co-founder of Syria's Solidarity Movement.

sets [31].

The great disruption's targeted core was/is family integrity, and specifically marriage. Outcomes distance spouses from each other and fully alienate children from a gestalt sense of security while, at the same time, permitting strangers (state agents, teachers, social workers etc.) to act as proxies for what can never be replaced. The success of this internationalist initiative was/is so overwhelming that professor Fukuyama opined,

The importance of kinship as a source of social connectedness will probably continue to decline, and the stability of nuclear families is likely never to fully recover [6a].

As a natural result, trust will continue to suffer degrees of arrested and/or misguided development. Our instinctive yearning for trust as security's companion to peace of mind is never abandoned except by the criminally conscious. This cadre of higher ordered sociopaths is more liable to abuse scientific knowledge and thus, purposely misguide the failing judgment of all who naturally seek trusting relations, meaning most of us. Indeed, studies show that increased oxytocin levels elevate trust levels but results can be tainted by the scaffolding of learned bias, or by a clear lack of discernment tied to emotive leanings (antipathy vs. sympathy), which clearly indicates the blind faith of a well-conned grifter's mark (fool) [31e]. For example, this leads to what Muslims call *taqlid* or blind following; an open door to the misplaced trust of a group like ISIS.

Corporate managers are obligated to fulfil fiduciary duties to boards of plunder and are well aware of PR value/profit increases when stimulating oxytocin production with puppy-dog-eye adverts, etc. For clients and personnel, or bureaucrats and citizens, manipulating human emotions for purposes of creating an artificial trust-consensus while creating the facade of a healthy corporate culture and/or state, as well as belief in valuable corporate community offerings (products / outcomes) are ancient tricks of political science. All that is new is the knowledge of neurotransmitter psychology [31h], hormone stimulation techniques (or synthesis and distribution), and subliminal sedation methods (inhibition: trained incapacitation) that control targeted populations via sophisticated propaganda³⁸ and/or numbing mass education. All of this was foreseen and forecast by Bertrand Russell and others of his illustriously damaged ilk.

"Take advantage of people outside your immediate family at every occasion because otherwise they will take advantage of you first" is a criminal rule of thumb [39]. Hence, to

38 "Tavistock's researchers showed it was important that victims of mass brainwashing not be aware that their environment was being controlled; there should thus be a vast number of sources for information, whose messages could be varied slightly, so as to mask the sense of external control." – L. Wolfe, *The American Almanac*, May 5, 1997; Steinberg, J. British "Fellow Travellers" Control Major U.S. Media, *The American Almanac*, May 5, 1997; Tavistock's Language Project: The Origin of "Newspeak", *The American Almanac*, May 5, 1997.

assure an increasing trust radius and healthy social order, the politics of any community must align with justice as opposed to the legal fictions of corporate laws [40]. Fukuyama further asserts:

One of the most important lessons we learn from examining economic life is that a nation's well being, as well as its ability to compete is conditioned by a single, pervasive cultural characteristic: the level of trust inherent in the society.

However, he also argues that "*natural forms of sociability*" (the Dao) must be replaced by the modern state's approach to citizenship and meritocracy, which indicates he has been duped by the post-modern corporate melee in which an abstract entity (the State) reigns supreme, a fallacy any hunter can affirm.

The actual and most permanent threat to any public trust radius is the very real, non-abstract human tendency to favour friends and family (nepotism). The only proven historical restraints on this self-serving challenge have been various forms of ecclesiastical law rather than secular impositions, and the only truly Christian communities to successfully counter-balance this tendency have been the heterosexual, agrarian based, family/marriage-centred Amish and related groups who practice an apartheid system that isolates them as much as possible from abstracted criminal state authorities [41] and other non-empathetic non-transcendent influences. Hence, a morally imbued strong civil society with vibrant private sector economies is indeed a viable alternative to monopoly by big-government big-corporatism.

Social Capital's optimized potential is a function of communal equanimity and rests upon a fully transparent trust radius [42a]. To the contrary, the academic and practical frauds³⁹ of the Neoclassical Economics Cult [42b] rest upon an incomplete set of limited certainties that are founded on reductionist assumptions that consider whimsical fiat an authentic means and measure of real economic exchange. In addition, there is tacit academic agreement to avoid moral issues and empirical results:

All of economic theory — except Keynes's and a few other similar macroeconomic theories that aren't based upon microeconomics and that therefore are likewise viewed skeptically by economists as being foundationless — are based upon microeconomic theory. All of the standard or "classical" macroeconomic theories are based upon microeconomic theory. That's the foundation of "classical econom-

39 "Economic theory proper, indeed, is nothing more than a system of logical relations between certain sets of assumptions and the conclusions derived from them... The validity of a theory proper does not depend on the correspondence or lack of it between the assumptions of the theory or its conclusions and observations in the real world." - William Vickery, 1997 Nobel Economics Prize Winner

"Neoclassical economics has become a religion because it has a mathematical veneer, and I emphasize the word veneer." - Professor Steve Keen

ics.” A core component of microeconomic theory is its equations for ‘welfare,’ and those equations are based upon the Pareto Welfare Principle, which prohibits interpersonal comparisons, and therefore rules-out any consideration of equality or inequality.

Consequently, whatever a given economist might happen to feel about the question of what the “most efficient” or “optimal” or best level of equality and inequality is, there exists no basis for that in economic theory. It’s a philosophical issue [ethics], perhaps, and a political issue, certainly, but the people who are supposed to be the experts in it, economists, are allowed to talk about it only *ex-cathedra* — it’s something that’s outside their area of expertise. Consequently, economists generally prefer not to discuss it — least of all in print — amongst themselves or in professional papers. – Eric Zuesse⁴⁰ [37b]

Moreover, elitist benefactors of the most treacherous branch of human evolution knowingly direct this unscientific farce as if it were systematically sound. When added to the great disruption’s cultural assault on the family, the combination supports the numerous social disasters we now witness:

The decline is readily measurable in statistics on crime, fatherless children, broken trust, reduced opportunities for and outcomes from education, and the like.... Changes propelled millions of women into the workplace and undermining the traditional understandings on which the family had been based ... birth control and the culture of individualism changed the realm of social norms, where it corroded virtually all forms of authority and weakened the bonds holding families, neighbourhoods, and nations together, causing disruption in the world of social relationships [40].

Nonetheless, Fukuyama counters himself by arguing that current socio-political studies⁴¹ clearly indicate the remedy is “*self-organization on the part of decentralized individuals*” — in the self-same manner of the Amish, et al., or that of an ideal Islamic Caliphate. Moreover, he asserts, “*Moral values and social rules are not simply arbitrary constraints on individual choice but the precondition for any kind of cooperative enterprise*” that completes the purpose of social capital.

We therefore close this sub-narrative by adding that expert criminologists consider early-childhood socialization venues the most important crucible that determines levels of future criminality. Learned reciprocity based on traditional values and ethics that protect women and children by holding men accountable cannot be fabricated,

40 RINF News, 20 Jan 2016, “Oxfam Finds Global Poverty Is Soaring.”

41 Neurophysiology, behavioural genetics, evolutionary biology, ethology, and biologically informed approaches to psychology and anthropology

legislated, substituted for or mimicked by oxytocin-induced trust in strangers. Trust must be earned, learned, imprinted and protected by communal standards of justice in natural dao-imbued environments, of which the traditional heterosexual family union is primal.

Human Conduct

Students of social science must always fear popular approval; evil is with them when all men speak well of them. – Alfred Marshall

Authority, when not derived from a necessity for order but rather on the basis of sheer power, leads to disorder through the appropriation of privilege by the unworthy and ambitious [44].

A. The Ethical Social Framework

Post-modern intellects have reduced knowledge to ever more segmented abstractions divorced from the gestalt networks and principles of essential social frameworks. However, Charters of the Dao demand virtuous human conduct for profitable social capitalization rather than subservience to hollow theories, abstractions and ideologies. Nevertheless, suspect highbrows brought social postulates, once considered universal such as the family, under severe pressure by a specious 'State Apparatus', which, according to Thomas Paine, purely exists for one major purpose: to restrain the vice of the so-constituted and governed society. To the contrary, malefic influences deriving from and protecting neo-classical economic fraud and cunning corporatism have developed social frameworks and networks that foster the present global crisis wherein virtue is a most unlikely result. Moral philosophy (ethics), so denied or stunted, is a function of both power and ignorance and represents an unrestrained, uneducated faculty of reason bent toward the irrational. Thus, as Mr Paine and Sun Tze would most likely have it, the sword that preserves the common good in such an imperfect world is best held in virtuous hands, a conclusion centred on the metaphysics of traditional Islamic Social Order:

[Which] is practically premised on the principle of subsidiarity, where every realm is held competent prima facie to deal at its own specific level with the social organization it is entrusted with. This teleology necessitates that the social end of man is always tied to an ontological understanding of his role as man. The social dimension, thus, is reflective of the spiritual priorities inherent in acceding to the dictates of the revelation. This is evident in the social planning of the traditional Islamic city, and the organization of the corporate craft and merchant guilds. The socio-economic order is united with the legal and moral orders and, in turn, dependent on the first principles as presented in metaphysics. Without them, we

truly face the deluge of incoherence and socio-political chaos [44, p. 21].

Although Social Darwinism has been soundly discredited [44ab], its political momentum displaced ethics ontologically and denigrated Kant's 'Good Will' to a position of servitude to the corporate impunity that governs Wall Street wolves. This extraordinary estate of social irresponsibility granted to an unaccountable "fittest beast" given fictional personhood is an exceptional example of collective post-modern stupidity; one that marks the antithesis of an ethically imbued social order that commands good conduct. Hence, its pretentious and actual reign stifles the fruition of good will and social capital while trust treads waters of incoherent chaos in search of lifeboats that were never placed on this titanic ship of vain abstraction and practiced criminality.

In essence, the pseudo-sciences of modern Economics and Finance are stowaways on an Atlanticist Social Darwinian flagship where they teleologically exceed legitimate boundaries in academic, social and political orders. What is under indictment, therefore, is the deliberate praxis and defence of unfaithfulness to a public trust that depends on clearly defined social orders that maintain and protect traditional familial socialization protocols that sustain the good will and equanimity of the commonweal.

Traditional social orders define citizens as those who uphold trust and covenants for the benefit of all, which is the true basis for the profoundly honoured Sino ethic of 'saving face' in honour of one's responsible placement (*dao*) in a mutually beneficial social order. Betrayal of this trust, which is mutually interdependent and complementary, is considered treachery, worthy of abject dismissal from the group (loss of face)—which is also a Sioux Tribal tradition whereby the transgressor was cast out and placed at nature's mercy. In the traditional Chinese social order, one is not worthy of reverence or even acknowledgement if one does not benefit life and specifically, human life as a whole. In other words, self-centred individuals who amass possessions at the cost or risk of communal wellbeing are, by nature, deemed worthless, untrustworthy adversaries.

Hence, the Atlanticist elitists thus far described qualify as a breed apart from universal virtue and as unworthy citizens of the commonweal. Their ill-conceived intentions and deviant morals are clear, and their lack of ethical conduct condemns them to revulsion and exile from decent people who, under natural conditions, demand wisdom, sincerity, benevolence, courage, trustworthiness and discipline in their commanders. It is now apparent that since the Enlightenment and as exactly as monotheist eschatology forecast [45], the praxis of a healthy socio-political order has been upturned in bondage to a cult of idiocentric felons buoyed by socially engineered constructions that condition the *hoi palloi* to avoid correcting the dominion of corporatism's institutionalized anti-social tenure.

B. Dishonesty's Enigma

Zoroaster and Mohammad also predicted this declension of sound sociological order, which, in the scheme of historical perspectives, indicates the existence of autonomous social laws that universally transcend the secular façade that is presently and foolishly defended. Furthermore, fierce competition for material preoccupations reflects a loss of reverence for life and the rights of others. In truth, it is a function of an increasing trust deficit that fosters the loss of both hope in the transcendent and restraints on conduct that lead to ubiquitous self-gratification. In addition, as this competition increases, a degree of fainthearted dishonesty (taboo) shared by our majority avoids any dialogue focused on rectification of the practiced injustices under discussion (conduct). This conundrum only makes the matter even more of a topic of the utmost concern, especially on the part of educators and the politicians who pay their salaries. Why? Because effects deriving from elitist hypocrisy and lack of virtuous governance trickle down like acid on the social fabric:

The hole in the moral ozone seems to be getting bigger — each new generation is more likely to lie and cheat than the preceding one says biennial report on the ethics of American high school students, which revealed significant erosion of values including high levels of dishonesty (cheating, lying, and theft)... This study confirms unequivocally that character counts now and in the future and that values and habits formed in school persist... specific strategies are needed that build good character based on six universal ethical values (caring, trustworthiness, respect, responsibility, fairness and citizenship) [46].

Educators desperately call for values oriented curriculum while avoiding values oriented governance by ignoring the crimes of corporate criminals that destroy their communities and cultures. The study just cited reflects what I will call 'across-the-moat-talk' that can and does lead to delimited corrective measures among the *hoi palloi*. Such works are even funded and promoted by hidden hands within corporate castles to further the honest servitude of the world's Billy Budds to their legally hidden, non-humanitarian agenda. This has frankly been the case among the ranks of the U.S. Armed Forces (covert and otherwise) that have conditioned men and women to mass murder and commit rapine in the developing world of non-Atlanticist CEOs on a corporate continuum since the Spanish–American War.

Here we find an enigma addressed by Islamic metaphysics, which principles postulate a 'rational faculty' that governs man's conduct by balancing both 'irascible and appetitive' faculties *vis-à-vis* distinguishing and discriminating between lies and truth [47]. Clearly, this is a faculty that suffers severe deficit in the post-modern age, consciously and not, and Muslim and not. When man's rational faculty "*exceeds its bounds, the result is swindling and fraud, and when it is applied insufficiently, stupidity is exposed*" [47]. Hence, we readily see both extremes exceeded in service to the western model of

corporatism. All of this indicts constructs that have thus far attempted to socialize collective and corporate behaviours, as well as political will and human conduct as either unsuitable for the dominion of global equanimity or as inconsequentially beneficial in application. Both failures are due to misplaced trust in a voracious corporate model that subverts the course of justice at every turn of man's sober use of his rational faculty.

Despite the tremendous values westerners have given to reason and freedom, they have shown a frightening capacity for irrational behaviour and a fascination for violence and irrational ideologies [47].

America is in a frenzied, implacable competitive rather than cooperative mode of collective function, which reflects the hopelessness spawned by unrestrained capitalism and a complete lack of transcendent reverence for the lives of 'others'. This metaphysical estate invites nihilist gangs to intrinsically and extrinsically fragment and annihilate a naturally integrated whole by overstepping the bounds of reason towards both stupidity and self-deception, which is what scripture calls "strong delusion".⁴²

The assurance of justice is the only guarantee that allows a consistent expansion of a community's trust radius. The institutionalized duplicity of the western corporate zeitgeist prevents this and has not gone unacknowledged in the ASEAN region where calls are being made to wrest control of mainstream media narratives (propaganda) from the five conglomerates that mandate what is newsworthy.⁴³

Mr Kavi Chongkittavorn, Assistant Group Editor of The Nation Media Group said he was "*fed up*" with the narrative, led by mainly Western news agencies, "*that has been dominating the discourse in this part of the world.*"⁴⁴

Such positive advances appear to be mushrooming in a growing challenge to embedded Brown Sahibs who service the dishonest puffery of Atlanticist corporations [48]. Indeed, there is a need for ASEAN and other regions to de-emphasize, distil and attenuate Western influences as they finish their post-Colonial purification and return to honest cultural roots in an effort to restore proper social orders and trustworthy human conduct. In all truth, it is a matter of national and regional security:

If you cannot count on international law, then you must find other ways to ensure your security. – V. Putin⁴⁵

42 (2 Thess. 2:9-12); Al-Qur'an, *al-Dhariyat* (51): 38

43 PBS Frontline <http://www.pbs.org/wgbh/pages/frontline/shows/cool/giants/>

44 Bangkok, Symposium on Interfaith Dialogue & Peaceful Coexistence in Multicultural Societies; Varopakarn Institute of Foreign Affairs, 14 Jan. 2016.

45 Op Ed letter: *New York Times*, 11 Sep. 2013

Food systems have been reduced to a model of industrialised agriculture controlled by a few transnational food corporations together with a small group of huge retailers. It is a model designed to generate profits... Instead of being dedicated to the production of food ... it focuses increasingly on the production of raw materials such as agrofuels, animal feeds or commodity plantations... it has caused the enormous loss of agricultural holdings and the people who make their living from those holdings... it promotes a diet which is harmful to health and which contains insufficient fruit, vegetables and cereals.⁴⁶

C. Remedies: The Council of the Dao

The security Pres. Putin refers to is what traditional Muslims call *al-sakinah* or 'peace and security', which describes the communal and individual equanimity enjoyed so thoroughly, for example, by the Amish et al. Post-modern corporatism represents the reversal of the very social order that assures this estate. The only remedy on offer is education, which purpose ideally serves to produce trustworthy human beings imbued with the character and conduct that benefits the community as well as its governors. Hence, the so-called 'state' is not such a crucial concern, but governance and balanced restraint (rational faculty) by a body of responsible and accountable persons rather than 'personhoods', is. This calls for us to review some aspects of Galls Law:

As systems grow in size and complexity they tend to lose basic functions and functionality. A complex system that works is invariably found to have evolved from a simple system that worked. A complex system designed from scratch never works and cannot be patched up to make it work. You have to start over with a working simple system [49].

Large systems foster large errors. Their operation is based upon large amounts of inaccurate information, most of which escape notice. When it is noticed, the associated information is usually denied, suppressed, or rejected.

Large systems invariably operate in failure mode.

The overall growth in functional illiteracy amongst the general population (Mass illiteracy: promulgation of ignorance in the name of education) not merely in science but in all fields of learning is the enabler.

These business management postulates follow Le Chatelier's Principle of Chemical Equilibrium or balance:

46 Summary Statement: Nyeleni Europe Food Sovereignty Forum (2011).

Any change in status quo [*dao*] prompts an *opposing reaction in the responding system*.

Hence: the larger a Central Government's apparatus becomes the greater its danger of failure.

After 350-plus years on American soil, the incomparable Amish *status quo* remains unchanged and the social science postulates that Princeton University determined were key to their continued success are 'Simple is Best' coupled to 'meeting everyone's needs' [41]. This concurrence based on sound value-based metaphysics, moral philosophy and empirical anthropological evidence provides both sextant and compass sufficient to search out and reach Goethe's archetypal model for social order. It also allows a more appropriate comparison, contrast and assessment of the socio-political neologisms and vain constructs that support the chaotic incoherence and social disorders caused by the post-modern corporate malignancy.

Obviously, the *status quo* of Olympian elitists requires delimiting modifications at the hands of more properly educated cosmopolitan representatives. Such mandarins, in the Islamic scheme of the Dao, comprise a council of highly respected elders who support a chief executive whom they also serve to restrain much like a Roman Censor. To attain such chairs is not a matter of democracy but rather of genuine meritocracy and publicly validated moral character. Further-more, anyone desiring such a seat is automatically disqualified by his or her conceit. According to Malaysia's reigning mandarin, S. Muhd. Naquib bin Ali bin Abdullah bin Muhsin bin al-Attas, this requires the cultivation of *adab*.

Adab is recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to the various grades and degrees of rank. And of one's proper place in relation to that reality and to one's physical, intellectual and spiritual capacities and potentials

What follows, therefore, is that properly educated Mandarins comprising a Council of the Dao are optimally qualified to order society scientifically rather than tribally, preferentially, religiously or in deference to linked corporate cults such as the Malaysian model. Here we confront the 'rational faculty' that is finely attuned to discernment between what is beneficial (truth) and harmful (lie), which, again according to Prof Al-Attas, occurs when the mandarin's cognizance-of and the meaning-of '*anything in a system*' is put in its proper place according to knowledge. This concept, in turn, brings us to yet another Arabic term, which is *Tadib*, meaning "*good breeding, nurturing, manners, refinement, culture, decorum, propriety, social grace, educated, etc.*" — all of which characterize higher cultures under declination by the great disruption, and precious little of which is considered of import in the present scheme of mass educational repression, except for purposes of pretense and servitude to the post-modern corporate cult.

Of necessity, and except for rigidly delimited venues, democracy is, therefore, out of the question in this simplified approach, while trustworthiness is of the utmost importance. Furthermore, the Islamic Council of the Dao admits only those with well formed cognizance who demonstrable obligations to knowledge, which leaves the majority of pedestrians and politicians in a qualified wake of rejection as chairholders. Moreover, it is the *“loss of adab that leads to confusion and error in knowledge”*, which, in turn, allows the election of poorly qualified leaders and ultimately, permanent usurpation by the wicked and self-centered, which is the present global estate, especially among Muslim political cults [50abc].

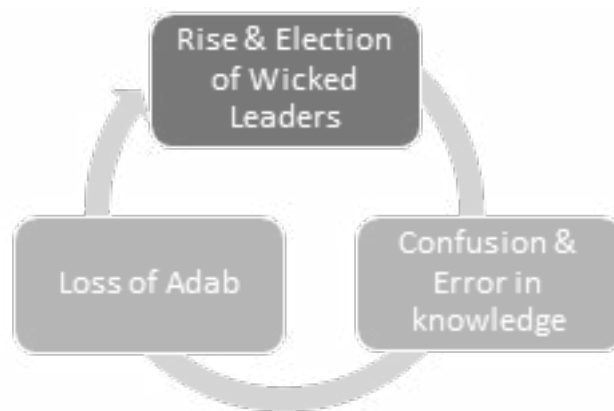


Fig 2. False leaders usurp leadership and then purposely perpetuate a condition of ignorance, which assures their continued control of affairs and allows confederates like them to dominate all fields.

Here, the chaos of the present incoherence and perpetuation of its malefic devolution are described as a conceptual archetype [50a]. Moreover, if we wish to develop exceptionally gifted mandarins, we must heed the advice of the well-qualified sage, John Taylor Gatto:

Growth and mastery come only to those who vigorously self-direct via the protean personality: initiating, creating, doing, reflecting, and freely associating while enjoying privacy. These are precisely what the structures of mass-schooling are set up to prevent [repress] on one pretext or another. Trapped children, like trapped rats, need close management. Any rat psychologist will tell you that. Management by objectives, whatever those objectives might be, is a technique of corporate subordination, it is not education; It is training [conditioning]. – J.T. Gatto [53]

The Great Lie:

We are at present working discreetly with all our might to wrest this mysterious force called sovereignty out of the clutches of the local nation states of the world. All the time we are denying with our lips what we are doing with our hands. – A.

Toynbee [51]

It becomes clear, especially when recalling Lord Russell's pompous blather, that mass education has been specifically designed to prevent the enculturation of morally sound mandarins and polymaths of excellence. Moreover, it is also apparent that elitist finishing schools are designed to produce seneschals for 'people of the lie', both witting and not, who are sent across the moat with privileged license to misdirect the common trust. Even in Goethe's day this was underfoot in Europe, for he said: "*They feed them on falsehoods till wrong looks like right in their eyes*" [53].

The government and the economy serve interests totally removed from the interests of the American people. A huge canopy of propaganda protects the sell-out of the American people and is provided by free market economists and financial prostitutes paid to lie for their living. – P.C. Roberts [ibid.]

Hence, dear reader, as I have given you the 'whys' of the matter, I leave you to ponder what must be done in your little corner of the great disruption.

When bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle [54].

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A CONSIDERATION ABOUT THE STUDIES ON AHMAD YASAWI IN TURKEY

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Abstract

Ahmed Yasawi, a major Turkish Sufi and well-known with the name of "Hazrat-i Turkistan", is leader of movement of Yasawiyya. With his great work *Diwan-i Hikmat* and his disciples, he influenced an extensive area from Turkistan to the Balkans and played an important role in propagating Islam in this area. Yasawi deeply influenced the sects of Sunni-Naqshbandi and Alavi-Baktashi. Some important names such as Sheikh Adabali, Haji Baktash Wali and Geyikli Baba were followers of Ahmed Yasawi. Sarı Saltuk was also one of the followers of Ahmed Yasawi. In matters of turkization of Anatolia, the followers of Yasawi were warrior dervish (santon) and they took the name of Alparan (warrior). On one hand, these followers were the morals leaders who bring the morals values and discipline the trade area, by doing so they named as Akhi (Turkish-Islamic guild). On the other hand, because of dealing with enlightening women they took the name of Bacıyan (Turkish-Muslim women's union). Since Yasawi led the movement and path which had political, social, moral, thought and education aspects, the researchers interested in his life and thoughts. Therefore numerous articles and books have been written on Yasawi in Turkey. As is known, that 2016 is determined as Ahmed Yasawi's 850th death anniversary by UNESCO. For all these reasons, I will concentrate on interests in Ahmed Yasawi and researches made on his thought in Turkey. In this context I will evaluate some studies about Yasawi. I will examine Yasawi's thought in the context of cultural originality and exemplariness.

Keywords: Islamic Thought, Ahmed Yasawi, Culture of Turkish, Mysticism, Philosophy.

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TÜRKİYE’DE AHMET YESEVİ ÜZERİNE YAPILAN ÇALIŞMALARLA DAİR BİR DEĞERLENDİRME

Özet (Turkish Abstract)

Hazret-i Türkistan namıyla meşhur olan büyük Türk mutasavvıfı Ahmet Yesevi, Yesevilik akımının önderidir. Divan-ı Hikmet adlı eseri ve yetiştirmiş olduğu öğrencileriyle Türkistan’dan Balkanlara kadar büyük bir alanı etkilemiş ve bu coğrafyalarda İslam’ın yayılmasında önemli bir rol oynamıştır. Yesevi, Sünnî-Nakşîbendî ile Alevî-Bektâşî Tarikatlarında derin izler bırakmıştır. Şeyh Edebâli, Hacı Bektâş Velî, Geyikli Baba gibi önemli isimler Ahmed Yesevî’nin takipçileri arasında yer alır. Sarı Saltuk da Yesevi’nin öğrencilerindedir. Yesevî’nin öğrencileri, Anadolu’nun Türkleşmesi noktasında savaşçı dervişler olup “Alperen” adını almışlardır. Yine bu öğrenciler ticarete ahlak ve disiplin getiren ahlâk önderleri olup “Ahî” unvanıyla anılmışlardır. Diğer taraftan da kadınların aydınlanması yolunda uğraşıp “Bâciyân” olarak isimlendirilmişlerdir. Siyasi, sosyal, ahlak, düşünce ve eğitim yönlerine sahip bir yol ve akıma öncülük etmiş olan Yesevi, bu zengin yönleri nedeniyle araştırmacıların ilgisine mazhar olmuştur. Yesevi hakkında özellikle Türkiye’de çok sayıda makale ve kitap çalışması yapılmıştır. Bilindiği üzere 2016 yılı Unesco tarafından Ahmet Yesevi’nin ölümünün 850’nci yılı olarak belirlenmiştir. Biz de sunmayı düşündüğümüz bildirimizde, Türkiye’de Ahmet Yesevî’ye olan ilgi ve onun üzerine yapılan çalışmalara yoğunlaşacağız. Bu çerçevede onun hakkında yapılmış çalışmalara dair bazı değerlendirmelerde bulunacağız. Ahmet Yesevî’nin düşüncesini, kültürel özgünlük ve örneklik bağlamında inceleyeceğiz.

Anahtar Kavramlar: İslam Düşüncesi, Ahmet Yesevi, Türk Kültürü, Tasavvuf, Felsefe

Introduction

Khodja Ahmad Yasawi (Hoca Ahmet Yesevî), one of the major sufi and poet educated in central Asia in 11th century, have big influence on Anatolian sufism and thought life. It has been written important works on Ahmad Yasawi, his *Diwan-i Hikmat* (*Divan-i Hikmet*) and Yasawiyya sect since probably the later of 15th century in Anatolia. It is seen that some studies have been made in last period of Ottomans, particularly on *Diwan-i Hikmat*. Owing to the fact that after 1993 is determined as Ahmad Yasawi’s year in Turkey, the studies on Ahmad Yasawi have increased. Also since 2016 is determined as Ahmad Yasawi’s 850th death anniversary by UNESCO, the interests on Ahmad Yasawi have been increased again and some meetings and conferences have been planned and

organized in Turkey.

We haven't encountered substantive and comprehensive study which dealt with and evaluate the studies on Ahmad Yasawi in Turkey. A bibliographic attempt was made on Ahmad Yasawi in 1997,² but this attempt is not a comprehensive assessment on the bibliography of Yasawi. Furthermore this attempt contained the short list of works that has written out of Turkey and indirectly mentioned Yasawi.

There are articles and papers that make assessment of those works on Yasawi in the Western world, China, Kazakhstan, Uzbekistan (Tashkent) etc. However the absence of similar studies -yet- in this manner is a significant deficiency in Turkey. My main purpose in this study is removing this deficiency and providing a picture of the level of the works which have been made on Yasawi.

Consideration about the Studies on Ahmad Yasawi in Turkey

Before making a consideration on the works made on Ahmad Yasawi in Turkey, it will be benefited to touch on his life, masters, works, thought, followers and effects. Because a great majority of the present works have focused on these subjects.

There are quiet little historical documents about Yasawi's life and these documents mixed up with legends. However it can be said that the information we have about Yasawi are generally (not broadly) real-like.³

Ahmad Yasawi was born in Sayran (today's Isfıcap) near the Chimkent in Kazakhstan. The date of his born is not certain. Although some resources have predicated his born date as 1093 ad there is no accuracy in this topic. On the other hand, based on some historical data it can be said that he was born in second half of 11th century.⁴ Ahmad Yasawi's father is Sheikh Ibrahim (Şeyh İbrahim) one of the famous people of Sayram. His mother is Ayshe Khatun (Ayşe Hatun), daughter of Sheikh Musa (Şeyh Musa) one of the caliph of Sheikh Ibrahim. Yasawi is second child of Sheikh Ibrahim and born after his sister Gevher Shehnaz (Gevher Şehnaz). Yasawi lost his mother and then his father. Therewith Gevher Shehnaz moved to Yesi (today's Turkistan city) along with his broth-

2 Cemal Kurnaz & Mustafa Tatcı, "Ahmed-i Yesevi Hakkında Bir Bibliyografya Denemesi", *Bilgi Bilim ve Kültür Dergisi*, no. 4, Winter-1997, pp. 253-263.

3 Viladimiroviç Barthold, *Orta Asya Türk Tarihi -Dersleri-*, Translate to Turkish: Hüseyin Dağ, Divan Kitap pub., Ankara 2011, p. 156.

4 Kemal Eraslan, "Ahmed Yesevi", TDV *İslam Ansiklopedisi*, v. 2, year 1989, p. 159-160; Fuad Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, DİB pub., Ankara 1966, p. 61-62; Ahmet Yaşar Ocak, *Türkiye'de Tarihin Saptırılması Sürecinde Türk Sıfıliğine Bakışlar*, İletişim pub., İstanbul 2011, p. 31; Nesimi Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", *Diyanet İlmî Dergi*, October-November-December 1993, v. 29, no. 4, p. 3; Mustafa Tatcı, "Hayatı", in *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), ed. Mustafa Tatcı, Hoca Ahmet Yesevi Uluslararası Türk Kazak Üniversitesi İnceleme-Araştırma Dizisi, Ankara 2016, p. 14.

er.⁵ Yesi town was the center of Oguz Khan's government at that time. Therefore, this town was famous and got involve in Turkish legend. Receiving cognomen of "Yasawi" referring to this town "Yesi" increased Ahmad Yasawi's historical importance in Turkish world.⁶

Ahmad Yasawi started his education in Yesi and he was affiliated with Arslan Baba from companions -according to legend- at this place. In the same or next year because of the death of Arslan Baba, Yasawi went to Bukhara, one of the major central sciences at that period. At there, he affiliated with Sheikh Yusuf al-Hamadani (Şeyh Yusuf el-Hemedâni) (1048-1140), one of the major sufis and scholars in its period, and after Hamadani's death he took his place in 1160. Yet, after a while he left this place to Sheikh Abdulkhalik Gujduwani (Abdulhalik Gücdüvanî) (1103-1179) and returned to Yesi and continued the guidance till his death. Since Yasawi's date of birth is unknown, it is not possible to say exactly how many years he lived. According to consensus of various resources the date of his death is 562 h. / 1166-67 ad.⁷

Rumors have it that, Ahmad Yasawi had a son whose name is Ibrahim. But Ibrahim died while Ahmad Yasawi alive. Besides that he had a daughter whose name is Gevher Shehnaz (Gevher Şehnaz) or Gevher Hoshnaz (Gevher Hoşnaz). A great deal of persons claimed that they descended from Ahmad Yasawi's lineage in Turkistan, Ma wara'un-nahr and other part of central Asia as well as in Anatolia. Sheikh Zakariyya (Şeyh Zekeriyya) from Samarkand, Shair Ata (Şair Ata) from Skopje and Avliya Chalabi (Evliya Çelebi) are among these people.⁸

The major work of Yasawi is *Diwan-i Hikmat*. This work is the name of book which comprises his wisdom. The editions of *Diwan-i Hikmat* differ from each other in language and content. This means that the editions were composed by the different persons in different places. When the wisdoms, some of which got lost and changed at the same time, were compiled some other wisdom which reflects the same soul and mean were added. Nevertheless, all these wisdoms based on Yasawi's believes and thoughts and principles of his sect.⁹ As it stands these wisdoms contains such matters: Divine

5 Fuad Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 62-64; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 3; Tatcı, "Hayatı", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 14.

6 Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 63-64; Hayati Bice, *Pir-i Türkistan Hoca Ahmed Yesevi ve Hikmetleri*, H pub., İstanbul 2014, p. 43

7 Eraslan, "Ahmed Yesevi", p. 160; Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 64-65,72; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 3-4; Tatcı, "Hayatı", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 14.

8 Eraslan, "Ahmed Yesevi", p. 160; Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 76-77; Tatcı, "Hayatı", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 15.

9 Eraslan, "Ahmed Yesevi", p. 161; Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 119-125; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 4; Mustafa Tatcı, "Eserleri", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), ed. Mustafa Tatcı, Hoca

love, the unity of God and his eternal power and omnipotent, love of Prophet, exhortation to worship, the life of hereafter, ascetism and piousness, the low of human etc.¹⁰

Ahmed Yasawi's other work *Faqrnama* (Fakrname) actually it is a work which is attributed to him. *Faqrnama* is in the Tashkent's and some Kazan's editions of *Diwan-i Hikmat*. It is composed of prose preface of *Diwan-i Hikmat* rather than a private treatise. Being absent in all of the manuscript of *Diwan-i Hikmat* shows that this work wasn't written by Ahmad Yasawi and then it was written and added by erecters of *Diwan-i Hikmat*.¹¹

The other work which attributed to Ahmad Yasawi is a treatise that named *Risâla dar-Âdâb-ı Tarîqat* (*Risâle der-Âdâb-ı Tarîkat*). This is a short treatise and there are some copies of it in Tashkent. It consists of sects' (tariqat's) morals and positions, relationship of disciple and guide, being a dervish, knowing God and divine love etc. topics. This treatise was translated to Kazak Turkish language by S. Mollakanagatulu and published in 2012 in Almaty.¹²

Also *Risâla dar-Maqâmât-ı Arba'în* (*Risâle der-Makâmât-ı Erba'în*) is manuscript and short treatise and also attributed to Yasawi. It consists of ten each positions and principles for each law (sharia), sect (tariqat), spiritual knowledge (marifat) and truth (haqiqat) morals and positions. Its only manuscript that's known is at the number 1056 and in 112a-113b folio in the Public Library of Zeytinoglu district in Kütahya Tavşanlı.¹³

As stated in resources, there are three saint (awliya) group which show geographic and chronologic stage of the tradition of Turkish folk sufism. These are Turkistan saints (eren), Khorasan saints and Anatolian (Rum) saints. First of these represents earliest sufism tradition which started in central Asia with abiding Turks by Islam. Ahmad Yasawi is founder of this tradition and for this reason he was named "Pir-i Turkistan" (founder of an order of Turkistan).¹⁴ He is also named and known "Haja-i Turkistan", "Hazrat-i Turkistan", "Khodja Ahmad Yasawi" and "Ata Yasawi".¹⁵ He is known as the most important name of Turkish world of central Asia in tasawwuf field. His reputation is common among Turks of Balkans, Caucasia and Anatolia.¹⁶

There are some components make Yasawi important: First of all, there was a strong

Ahmet Yesevi Uluslararası Türk Kazak Üniversitesi İnceleme-Araştırma Dizisi, Ankara 2016, p. 18; Barthold, *Orta Asya Türk Tarihi –Dersleri-*, p. 156.

10 Ocak, *Türk Sufiliğine Bakışlar*, p. 45.

11 Eraslan, "Ahmed Yesevi", p. 161; Ocak, *Türk Sufiliğine Bakışlar*, p. 44; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 4; Tatcı, "Eserleri", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 18.

12 Tatcı, "Eserleri", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 19.

13 Tatcı, "Eserleri", *Divan-ı Hikmet*, (Hoca Ahmed Yesevi), p. 19.

14 Ocak, *Türk Sufiliğine Bakışlar*, p. 51.

15 Ocak, *Türk Sufiliğine Bakışlar*, p. 52; Ahmet Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", *Muhafazakar Düşünce*, year 12, no. 45-46, July-December 2015, p. 63.

16 Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", p. 63.

Islamization in Turkistan and mystical movement which spread over throughout of Islamic world through dervish lodge in Yasawi's time. Also in this time a strong political structure was began to constitute by Kharzemshah state. Under proper circumstances, Ahmad Yasawi taught the principle of Islamic religion and its rules and conventions of his sect to Turkish nomads in area where he lived. He said this ese poem using Turkish language in the manner eloquently and in the plain language even though he knew Arabic and Persian. This conduced easily spreading Yasawiyya among Turkish and affecting a lot of sects which will be arise subsequently.¹⁷ The second component which makes Yasawi important is that he was the first who constitute a mystic path among Turks in the time of spreading Islam among the Turks. There were Turks who accepted the mystic path before Yasawi, but they mixed up with Iranian culture in major centers of Islam or melted away among Turkish communities which they entered to spread new religion. None of them constituted a mystical organism will continue after them. The first who performed this path was Ahmad Yasawi.¹⁸

One of the most important services of Yasawi was to reconcile old Turkish traditions, laws and moral values, which contain Buddhist, Shamanist and Manichean effects, with principle of Islamic moral. This matter is important incident, in terms of Turkish history and culture, which the result of it extends to our time.¹⁹ Yasawi has leaded to create and settle an Islamic understanding which based on Koran and Sunnah -away from superstition.²⁰ Yasawi's poets named wisdom (hikmat) had an important effect for providing unity among Turkish nomad tribes in his time. Besides that, these poets contributed to spreading Islam among Turkish.²¹ The minstrels in Central Asia have imitated Yasawi in this manner until today.²²

There are a lot of Yasawi's caliphs after him. Foremost among them are Hakim

17 Eraslan, "Ahmed Yesevi", p. 161; Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 74-76; Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", p. 62; Osman Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", AÜİFD, no. 12, Erzurum 1995, p. 16-17; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 9, 11.

18 Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 114; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 17; Bekir Biçer, *Türklerin İslamlaşma Süreci*, Akçağ pub., Ankara 2007, p. 75.

19 Ocak, *Türk Sufiliğine Bakışlar*, p. 31-32; Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", p. 55, 58-59; Yakıt, "Hoca Ahmed Yesevi ve Türk Düşünce Tarihindeki Yeri", p. 10-11.

20 Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", p. 60; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 15-16.

21 Hüsnü Ezber Bodur, "Hoca Ahmed Yesevi ve Sosyal Bütünleşme", *Hacı Bektaş Veli*, year: 1995, v. 2, no. 2, p. 13; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 14; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 10-11; Barthold, *Orta Asya Türk Tarihi -Dersleri-*, p. 156.

22 Barthold, *Orta Asya Türk Tarihi -Dersleri-*, p. 156.

Ata (d.1186), Arslan Baba's son Mansur Ata (d.1199), Abdulmalik Ata, Taj Khodja (Tac Hoca), Said Ata (d.1218) and Zangi Ata (d.1258).²³ Yasawiyya has begun to get strong in Ma wara'un-nahr and Kharizm after settling sappily in east Turkistan area at the beginning. Then, after Mongol invasion, Yasawiyya appeared among Turks in Khorasan, Iran and Azerbaijan, and in 13th century spread into Anatolia. This is happened by the way of immigrating Yasawi's dervishes (santons) to Anatolia who runs away from Mongol invasion.²⁴ It should be indicated that some recently resources stated that there aren't enough evidence about this subject.²⁵

Yasawiyya had an impact on the appearing of Naqshibandi sect in Ma wara'un-nahr area and arising of Baktashiyya in Anatolia. This is another important factor, which shows Yasawi's effect on the Turkish culture and thought life.²⁶

The dervishes who followed Yasawi's path were named as "Alparan", "Khorasan Erenleri", "Gaziyan-ı Rum", "Baciyân-ı Rum", "Abdalan-ı Rum". These dervishes had a big role in Islamification of Anatolia, West Thrace and Balkans.²⁷ They had an important part in establishment of Ottoman Empire. Hence Haji Baktash Wali who had a spiritual effect in guilt of Janissary in Ottomans carried on his the effects of Yasawi and Khorasan Saint. Lokman Paranda the teacher of Haji Baktash is one of the Yasawi's caliphs. Otherwise Haji Baktash is also from Khorasan and most likely he moved to Anatolia due to Mongol invasion. Baktashi sect attributed itself to Yasawi's tradition. This attribution is stated in Haji Baktash's work which is *Walayatnama* in different ways. Also it is possible to see this effect in Haji Baktash's ideas.²⁸

23 Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 87; Ocak, *Türk Sufiliğine Bakışlar*, p. 38; Yazıcı, "Hoca Ahmed Yesevi Döneminde Türk-İslam Kültürünün Oluşumu-Gelişimi", p. 4.

24 Köprülü, "Ahmed Yesevi", p. 213; Ocak, *Türk Sufiliğine Bakışlar*, p. 40-43; Bice, *Pir-i Türkistan Hoca Ahmed Yesevi ve Hikmetleri*, p. 174-175.

25 With some lately research it has become open to discussion the information about many Yasawi dervishes come to Anatolia due to Mongol invasion. Some scholars consider that there is not solid evidence in this regard. Nevertheless, Khodja Baktash is only exception of this. Indeed, the relation of Ahmed Yasawi with Khodja Baktash it is understood from his book *Walayatnama*, in which he expressed respect that has not shown to any else and the conceptual similarity between them. It is possible to say that Khodja Baktas is not disciple of Yasawi but he is a contemporary who effected by him, even an competitor. See. Ahmet T. Karamustafa, "Yesevilik, Melametilik, Kalenderilik, Vefailik ve Anadolu Tasavvufunun Kökenleri Sorunu", *Osmanlı Toplumunda Tasavvuf ve Sufiler*, Prepared by Ahmet Yaşar Ocak, Türk Tarih Kurumu pub., Ankara 2014, pp. 67-95; Necdet Tosun, "Yesevilik", *Ahmed Yesevi*, ed. Necdet Tosun, Hoca Ahmed Yesevi Uluslararası Türk-Kazak Üniversitesi İnceleme Araştırma Dizisi, Ankara 2015, p. 39.

26 Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 18; Köprülü, "Ahmed Yesevi", p. 213; Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, p. 108-109; Ocak, *Türk Sufiliğine Bakışlar*, p. 40-43, 60.

27 Yıldırım, "Hoca Ahmed Yesevi ve İslam Medeniyetindeki Yeri", p. 62-63; Yakıt, "Hoca Ahmed Yesevi ve Türk Düşünce Tarihindeki Yeri", p. 11; Bice, *Pir-i Türkistan Hoca Ahmed Yesevi ve Hikmetleri*, p. 175.

28 Abdülbaki Gölpınarlı (Prepared by), *Manakıb-ı Hüsnâ Hacı Bektaş-ı Veli "Vilayetname"*,

It has been claimed that recourses of Yunus Emre's thought, who is most grand representative of mystical folk poetry in Anatolia and probably in the world, were based on Yasawi. Because he might saw or listened Yasawi's *Diwan*. However there are some scholars who assert that the Tabduk Emre the sheikh of Yunus Emre's mystical range was based on Yasawi via Barak Baba and Sari Saltuk. In addition to this attracts attention that the resemblance between main themes of Yasawi's and Yunus's verses.²⁹ Moreover Akhi Avran (Ahi Evran), one of the primer names of Akhi-order which had economic and social importance in Anatolia society, was a character who learns tasawwuf via Yasawi's followers.³⁰

Earliest manuscript related to Yasawi which we know for certain that written in Anatolia is included into the Baktashi collection today. The first of one is that *Walayatname-i Haji Baktash-i Wali* (*Velayetname-i Hacı Bektaş-ı Veli*) written by Uzun Firdevsi (d.1453) and the second one is that *Walayatname-i Hajim Sultan* (*Velayetname-i Hacim Sultan*) written by Dervish Burhan. The important Yasawian manuscript, which is back to 16th century, is the book named *Ebrar min Amwaj al-Bihar* written by Hazini (d.1593/4) from Ma wara'un-nahr. He came to Istanbul in time of Salim II and he is Yasawian dervish. Since this work is older than other copies of *Diwan-i Hikmat* which are available makes it more important.³¹

After we indicate to Yasawi's works and other works inspired form his works, we can proceed to the other related works. In this context, there are some researches has done related to *Diwan-i Hikmat* in the late Ottoman period. One of them is the revision research which made by Sheikh Sulayman Afandi (Şeyh Süleyman Efendi) in 1881/82. Beside that there is an edition of *Diwan-i Hikmat* made in 1900/1 and a translation of *Diwan-i Hikmat* made by Hasan Şükrü in 1909/10.³²

İnkılap Kitabevi, İstanbul 1995, p. 5-6, 10-11, 14-20; Hilmi Ziya Ülken, *Türk Tefekkürü Tarihi*, Yapı Kredi pub., İstanbul 2011, p. 312; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 17; İsmail Taş, *Türk İslam Düşüncesi Yazıları*, Kömen pub., Konya 2011, p. 324-325; Bice, *Pir-i Türkistan Hoca Ahmed Yesevi ve Hikmetleri*, p. 175-177, 181-184; Birgül Bozkurt, "Yunus Emre", *Türk İslam Düşüncesi Tarihi*, ed. Ömer Bozkurt, Divan Kitap pub., Ankara 2014, p. 322; Karamustafa, "Yesevilik, Melametilik, Kalenderilik, Vefailik ve Anadolu Tasavvufunun Kökenleri Sorunu", p. 80-81.

29 Gölpinarlı (Prepared by), *Manakıb-ı Hüsnak Hacı Bektaş-ı Veli "Vilayetname"*, p. 21, 47-48; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 17; Taş, *Türk İslam Düşüncesi Yazıları*, p. 324-325; Bozkurt, "Yunus Emre", p. 321.

30 Gölpinarlı (Prepared by) *Manakıb-ı Hüsnak Hacı Bektaş-ı Veli "Vilayetname"*, p. 49-53; Harun Yıldız, "Hacı Bektaş Veli ve Ahi Evran İlişkisi", *Doğumunun 800. Yılında Hacı Bektaş Veli Sempozyumu* (Nevşehir, 17-18 Ağustos 2009) *Bildiriler* (Proceedings book), Prepared by. Filiz Kılıç, Atatürk Kültür Merkezi pub., Ankara 2009, p. 119-120.

31 Ocak, *Türk Sufiliğine Bakışlar*, p. 68-69; Cihan Okuyucu & Mücahit Kaçar "Giriş", *Cevahirü'l-Ebrar min Emvaci'l-Bihar*, (Hazini), Prepared by. Cihan Okuyucu & Mücahit Kaçar, Büyüyenay pub., İstanbul 2014, p. 16-17.

32 Ahmed Yesevi, *Divan-ı Hikmet*, revized by. El-Hac es-Seyyid Şeyh Süleyman Efendi, Daru'l-Hi-

In addition to these works, in the same period the works of M. Fuad Köprülü (d.1966) on Yasawi have a great importance. Because Fuad Köprülü is the first scholar who introduced Ahmad Yasawi's life, works, personality and effects to the science world.³³ His article "Türk Edebiyatı Tarihi: Hoca Ahmed Yesevi, Çağatay ve Osmanlı Edebiyatları Üzerindeki Tesiri" (The History of Turkish Literature: Khodja Ahmad Yasawi, His Influence on Chagatay and Ottoman Literatures) which published in 1912/13,³⁴ his book *Türk Edebiyatında İlk Mutasavvıflar* (*Early Mystics in Turkish Literature*) which published in 1918³⁵ and his encyclopedia article which was written on Ahmad Yasawi (published in 1978) are important studies on this field.³⁶

We have encountered with some researcher's works besides Köprülü from 1912 to 1991 period. The most important of these limited works are Kemal Eraslan's studies on Yasawi's *Faqrnama* in 1977 and on selected sections of *Diwan-i Hikmat* in 1983.³⁷ Kemal Eraslan's research on Yasawi's *Faqrnama* is probably unique compilation work on the Yasawi's work which except of *Diwan-i Hikmat*. In addition to these, there are a few articles written between 1970 and 1989. In articles' class, it can be said that from 1981 to 2010 Mustafa Uslu's and Kemal Eraslan's researches are at the forefront in quantitative.

1991 is a turning point in Turkey in terms of increasing researches on Yasawi. During this period Turkic Republics entered into political and economic relations with Turkey after gained their independence when the Soviet Union had disintegrated. A follow-up to this, the cultural relationship was accrued. Hereat some activities were organized about Yasawi in Turkey. At first time an international Symposium on Ahmad Yasawi hold by Ministry of Culture in 1991. Furthermore, 1993 was decelerated as "The Year of Khodja Ahmad Yasawi" by Prime Ministry. In this and following years a lot of symposiums, panels, conferences and workshops were held and various books and articles were published in Turkey. Thereby Yasawi who nearly forgotten was began to introduce to Anatolian people from religious, mystics, literary and cultural aspects.³⁸

lafeti'l-Aliyye İslambol (İstanbul), Matbaa-i Mahsusa-i Osmaniyye, 1299, 278 p.; Ahmed Yesevi, *Divan-ı Hikmet*, Daru'l-Hilafeti İslambol (İstanbul), Matbaa-i Mahmutbey, 1318, 160 p.; Ahmed Yesevi 562/1166, *Tercüme-i Divan-ı Ahmed Yesevi*, Translater: Hasan Şükrü, İstanbul: Hürriyet Matbaası, 1327, v. I, 84 p.

33 Ocak, *Türk Sufiliğine Bakışlar*, p. 33.

34 Köprülüzade Mehmed Fuad, "Türk Edebiyatı Tarihi: Hoca Ahmed Yesevi, Çağatay ve Osmanlı Edebiyatları Üzerindeki Tesiri", İstanbul, 1330 [1914], *Bilgi Mecmuası*, v. I, no. 6, pp. 611-645.

35 Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, 415 p.

36 Köprülü, "Ahmed Yesevi", pp. 210-215.

37 Ahmed Yesevi 562/1166, Yesevi'nin Fakrnamesi, Prepared by Kemal Eraslan, İstanbul Üniversitesi Edebiyat Fakültesi Pub., İstanbul, 1977; Ahmed-i Yesevi, *Divan-ı Hikmet'ten Seçmeler*, Prepared by Kemal Eraslan, Kültür ve Turizm Bakanlığı Başbakanlık Pub., Ankara, 1983.

38 Ocak, *Türk Sufiliğine Bakışlar*, p. 64-65; Türer, "Hoca Ahmed-i Yesevi'nin Türk-İslam Tarihindeki Yeri ve Tasavvufi Şahsiyeti", p. 11; Editors, "Atatürk Kültür, Dil ve Tarih Yüksek Kurumu Ahmet Yesevi Toplantıları", *Erdem Atatürk Kültür Merkezi Dergisi*, Hoca Ahmet Yesevi Özel Sayısı, v. 7, no. 21, Türk Tarih Kurumu pub., Ankara, November 1995, p. 1049-1051; Editors,

In following periods we come across the books, articles, papers, master theses and dissertations on Yasawi in Turkey. A great majority of these researches have made after 1993. After this time, it can be said that 8 master theses, one dissertation, 78 books, 198 articles and 181 papers were prepared as I counted.

The great majority of researches on Ahmad Yasawi in Turkey are publishing of *Diwan-i Hikmat*. It is seen that these researches have begun from 1994 and have continued to 2016. The most recent in 2016, a *Diwan-i Hikmat* publication was released in Ankara. This is probably the consequence of that 2016 is determined as Ahmed Yasawi's 850th death anniversary by UNESCO.³⁹

Beside of publishing of *Diwan-i Hikmat*, the works on Yasawi is mostly related to his life, general ideas, followers, living area and his effect on Anatolia. Apart from these, there are some other works on legends about him and the tours made to his living area. However, the works written in recently have reflected more critical and scrutinizer perspective. Ahmet Yaşar Ocak's works are good example for this.

Some articles and papers on Yasawi is the descriptive works such as introduced him from the point of his life, works, and teachers, living and training area, caliphs and his tasawwuf personality. Among the writer of these studies, there are a lot of scholars from the Turkic Republics. The most notably topic of these articles and papers is Yasawi's effects. In these studies he was compared with his followers in Anatolia or grand sufis in same area from intellectual aspects. At this juncture the writings which compared Yasawi with Haji Baktash, Mawlânâ (d.1273), Yunus Emre, Akhi Avran, Kaygusuz Abdal (d.1444) and Ashık Pasha (Aşık Paşa) (d.1333) are worth mentioning. Also the studies, in which he was compared with Sheikh Ahmed-i Hani (d.1707) and Alvarlı Afa (Alvarlı Efe) (1868-1956), who lived in Anatolia in later years after Yasawi, should be evaluated in the same direction.

The articles and papers which analyzed Yasawi's effect on developing Turkish Islamic thought and his connective role in society he lived in are works in which introduced Yasawi through his mystical aspect. The studies, which investigated his effect on various areas -such as Balkans, Turkmens beyond Khazar and today's Turkic Republic- is notable in context of indicating his wideness effects. We should state that the studies involving these topics are considerable amount.

The articles and papers which emphasized Yasawi's literary personality are also considerable amount. These works analyzed first Yasawi's effects on Turkish language and literary and then literary aspects of other various societies.

"Ahmet Yesevi Yılı Dolayısıyla Düzenlenen Diğer Toplantılar", *Erdem Atatürk Kültür Merkezi Dergisi*, Hoca Ahmet Yesevi Özel Sayısı, v. 7, no. 21, Türk Tarih Kurumu pub., Ankara November 1995, p. 1053-1060.

39 Musa Yıldız, "Takriz", in *Divan-ı Hikmet* (Hoca Ahmed Yesevi), ed. Mustafa Tatçı, Hoca Ahmet Yesevi Uluslararası Türk Kazak Üniversitesi İnceleme-Araştırma Dizisi, Ankara 2016, p. 6-7.

On the contrary to these, the researches made on beliefs, traditions, thought systems and personalities which effect the development of Yasawiyya are fairly small number until very recently. There are some works which focused only on Arslan Baba among Yasawi's teachers as far as is known. Besides that, there are a few studies which evaluated the effects of Koran verses and hadiths on Yasawiyya. Since this deficiency will be seen in the recent period it, these mentioned subjects were examined in studies, especially in recent years papers. In this context we can exemplify papers in which Shamanism and Abu Hanifa's effects on Yasawi analyzed.⁴⁰ But these papers haven't been published yet.

In a similar vein, the works which deal with content of *Diwan-i Hikmat* are in small quantity. In present works such as topics processed, the concept of freedom, unity of existence (vahdat-i vujud), the place of Koran, the Prophet Mohammed's ascension (miraj), divine and human love, unity and solidarity, religious law (sharia) - sect (tariqat), religious tolerance. Nevertheless life, death, soul, universe creation etc. topics were not subjected that much. However, the reflection of Yasawi's thought to modern-days or to read or evaluate contemporary problems in the light of Yasawi's thought is glossed over. Nonetheless, it can be said that the studies made on relevant these subjects have a tendency to increase and these topics were examined technically. Also the studies made on Yasawi's works and earliest resources on Yasawiyya are in small quantity. The translation of *Diwan-i Hikmat* to various languages, present Diwan's prints, Hazini's *Jawahir al-Abrar min Amwaj al-Bihar* and few works on Yasawi's two Persian tractates, which recently founded out, do not fill the gap in this area.⁴¹ Moreover, the requirement for constitute critical text publication of Yasawi's wisdoms (Hikmat) is mentioned in papers work in recent years.⁴² In addition to this, the works on *Kunh al-Akhbar*, *Huwayda's Diwan*, *Sayhatname* and some Turkish historical novels are significant in terms of introducing works, which consist of information about Yasawi.

A few articles and papers which deal with the bibliography of Ahmad Yasawi stud-

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- 40 Alyona Baltabayeva, "Hoca Ahmed'in Nazarında Şamanizm ve İslam Sentezi", *International Symposium on Hoca Ahmed Yesevi*, 28-30 April 2016, Ankara (Unpublished yet); Sıddık Korkmaz, "Ebû Hanîfe Öğretisinin Yesevî Süfliliğine Yansımaları", International Symposium on Hoca Ahmed Yesevi, 28-30 April 2016, Ankara (Unpublished yet).
- 41 Özcan Taşcı, "Hoca Ahmed Yesevi Hakkında Almanca Yapılan Araştırmaların Kelami Açısından Analizi", *International Symposium on Hoca Ahmed Yesevi*, 28-30 April 2016, Ankara (Unpublished yet); Necdet Tosun, "Ahmed Yesevî'nin Yeni Bulunmuş İki Farsça Risâlesi", *International Symposium on Hoca Ahmed Yesevi*, 28-30 April 2016, Ankara (Unpublished yet); İbrahim Kunt, "Hazini Divanında Ahmed Yesevi ve Yesevi Tarikatına Yapılan Atıflar", *International Khoja Ahmed Yesevi Smposium Papers*, 20-21 February 2010, 2012, p. 150-155; Kemal Eraslan, "Divan-ı Hikmet Nüshalarının Dili", *Proceedings of International Symposium on Hoca Ahmed* (26-27 September 1991), 1992, pp. 21-23; Ahmet Turan Arslan, "Ahmed-i Yesevi Divanı'nın Osmanlı Türkçesine Bir Tercümesi (Tercüme-i Divan-ı Ahmed-i Yesevi)", *International Khoja Ahmed Yesevi Smposium Papers*, 20-21 February 2010, 2012, pp. 54-59
- 42 Torali Kydyr, "Ahmed Yesevi'nin Hikmetlerinin Tenkitli Metnini Oluşturma İhtiyacı", *International Symposium on Hoca Ahmed Yesevi*, 28-30 April 2016, Ankara (Unpublished yet).

ies in different countries have a particular importance in respect to inform works on Yasawi in the world. Especially Nadirhan Hasan's article which focused on bibliography of Ahmad Yasawi in the West is the product of a rigorous study in this area.⁴³

A great majority of articles and papers which focused on Yasawi are the works which analyzed him in intellectual aspect. In a small amount of these works, Yasawi was also studied in respect of history and art history. The article which deals with relationship of Yasawi and Amir Timur is one example for these works.⁴⁴ The studies, which involving the observation⁴⁵ and introduction of Ahmad Yasawi's complex,⁴⁶ the geography of complex and graves of Yasawi's followers it is noteworthy here.

The great amount of masters' thesis and dissertations which made on Yasawi in Turkish universities prepared in 2000s. Almost all of these works are masters' theses. The only known study in dissertations level is the Khodja Ahmad Yasawi's Thought System (Hoca Ahmed Yesevi'nin Düşünce Sistemi) by Dossay Kenzhetaev in 2003 in Ankara.⁴⁷ In masters' theses mostly the subject of Ahmad Yasawi's effects on Anatolia was studied. Additionally, topics such as the resource about Yasawi, Tomb of Yasawi⁴⁸ and some concepts in Yasawi's thought etc... are remarkable. In spite of all these studies, it is hard to say that the masters' and Ph.D. level studies on Yasawi are enough.

Conclusion

As it is seen there are a considerable amount of studies about Yasawi in Turkey. Yet, it draws attention that deficiency and inadequacy of content of these studies. Even though concentrated on some subjects that require a lot of effort but some issues that

43 Nadirhan Hasan, "Batı'da Yesevîlik Çalışmaları", *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, 2012, no. 61, pp. 151-168.

44 Kemal Eraslan, "Hace Ahmed Yesevi ve Emir Timur Hakkında Bir Belge", *Hacettepe Üniversitesi Türkiyat Araştırmaları*, 2010, pp.353-448.

45 K. Hakan Tekin, "Bir Gezinin Ardından: Hoca Ahmet Yesevi Külliyesi", *Vakıf ve Kültür*, 1999, v. I, no. 4, pp. 22-26.

46 Kamil Uğurlu, "Yesevi Külliyesi", *Erdem Atatürk Kültür Merkezi Dergisi*, Hoca Ahmet Yesevi Özel Sayısı, v. 7, no. 21, Türk Tarih Kurumu pub., Ankara, 1995, pp. 981-985; Başak Burcu Tekin, "The Yasawi Shrine's Bronze Doorknockers: An Assessment of the Timurid Artistic World = Yesevi Külliyesi Bronz Kapı Tokmakları: Timurlu Sanat Dünyası Açısından Bir Değerlendirme", *The Journal of Academic Social Science Studies*, 2012, v. V, no. 8, pp. 1135-1155

47 Dossay Kenzhetaev, *Hoca Ahmed Yesevi'nin Düşünce Sistemi*, AÜSBE, Phd. Dissertation, Ankara 2003; Dossay Kenzhetaev, *Hoca Ahmet Yesevi'nin Düşünce Sistemi*, Hoca Ahmet Yesevi Ocağı, Ankara, 2003.

48 Oktay Aslanapa, "Hazret-i Türkistan Hoca Ahmed Yesevi ve Türbesi", *Erdem Atatürk Kültür Merkezi Dergisi*, Hoca Ahmet Yesevi Özel Sayısı, v. 7, no. 21, Türk Tarih Kurumu Pub., Ankara, 1995, pp. 975-979; Mehmet Demirci, "Yesevi Türbesi ve Yazıları", *Bilgi: Türk Dünyası Sosyal Bilimler Dergisi [Bilgi: Bilim ve Kültür Dergisi]*, 1996, no. 1, pp. 98-100.

require a lot of effort from a scientific perspective has been ignored; on the other hand the topics which require the effort in aspect of scientific are ignored. On the other hand, there is no significant bibliography on Yasawi in Turkey. The studies on Yasawi, especially at the level of Ph.D. degree are few and varieties of topics are not that much. In this study, I tried to draw a picture of quantity and quality of works made on Yasawi in Turkey. Although I make rigorous research there are some studies which I might missed to include in this consideration or study. I want to state that this is related to records. I hope that this study might open a way to make other studies and remove the deficiency in this subject.

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HEIDEGGER'S APPROACH TO THE EDUCATION

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Abstract

The purpose of this article is to explore Heidegger's approach to how education and reflection endeavor, which have been experienced through a vast variety of both regional and universal approaches, should be experienced. Hence, I'll start with explaining Heidegger's problematics. "Why he takes all philosophical problems into one question?", "What is the meaning of being?", and then I will explain what we should understand by education and reflection process. Heidegger links it to an exploration process, investigation of the truth. He believes that the primary responsibility in this process lies on universities and rulers. The process should be centered on reflection and individuals should be reflecting by challenging their own and other individuals' existence. This leads us to two concepts: *Being-in-the-world* (*In-der-Welt-sein*) and co-existence (being-with, *Mitsein*). The most remarkable ability of *Dasein*, as he calls, is the reflection, and it facilitates challenge. Through its capabilities, the individual (*Dasein*) will turn out to be self-conscious of its existence. Grounding on *being-in-the-world* and *co-existence* concepts, *Dasein* can challenge the existence and starts exploring the being. This leads to reflection and questioning, which together form an educational and learning process. Education and learning are the two technical parts of exploring *Dasein's* existence. Due to scientific methods and methodological approaches of education, cultural, regional and local attributes are ignored. Heidegger believes that the individual coexists, which requires considering all the differences around it. Heidegger stresses the importance of reflection and says that the West has a flawed approach. Criticizing that flawed approach which is solely centered on the subject, Heidegger asserts an educational model which reckons many differences such as culture, challenge, etc.

Keywords: Being-with (co-existence), surrounding world, being-in-the-world, education, *Dasein*, knowledge, acquisition of knowledge.

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Introduction

The name, Martin Heidegger, have obtained a position in the history of philosophy which cannot be ignored. The instances such as being a member of Nazi Party and rector's address prompted discussions whether his philosophy justified the Nazi's mindset at the background. Having set aside all these debates, it is clear that Heidegger's contribution to the field of philosophy is undisputed.² The present study does not aim at investigating such kind of deeds (being a member of Nazi Party, thoughts on Jews). On the contrary, the possibilities for *Dasein*³ which can be described as human existence foreseen by Heidegger are to be illuminated. Heidegger's approach towards the problematic of what can be understood by education and teaching within the prospects of *Dasein* will be investigated. First of all, what philosophy meant to Heidegger and what his philosophy was hinged on are to be considered.

Heidegger, in response to those who are in search of Nazi elements in his philosophy, founded his philosophy relied upon the idea and excessive need for this idea beyond everything. He attempts to explain his aim through an interview at German journal *Der Spiegel*.

*"As far as I can observe, in the contemporary age, the greatest of needs towards thought is that there is no philosopher as grand as capable to set the thought in order at the core of the issue in accordance with the direct and explicitly defined form."*⁴

As in the interview, the aim of Heidegger is neither comprehending his time nor justifying any ideology. The point why the problem of existence lies in the core of his philosophy is that the thought itself is bound, eventually, to bring this question forward.

A Short Overview Of Heidegger's Philosophy

Heidegger does not prefer to apply a limitation of integrity constituted in a particular time or space for his philosophy. Whereas, though Heidegger's philosophy was related to actuality, he does not view this as a factuality encompassing only his age. To Heidegger, talking about today, modern age, contemporary ideas and the tasks of modern ideas merely means that the meaning of idea in modern times is an interrogation of what the accumulation of knowledge for two thousand years expressed with its whole problematic. If Heidegger talked on today, and ideas of the recent era, this is an invitation to focus on the advent of the thought throughout the history with utmost care.

2 Micheal Inwood, *Heidegger*, p. 7-21. For further reading on Nazism and Heidegger; Alain Badiou, *Barbara Cassin, Heidegger, Nazism, Kadınlar, Felsefe* is an impressive work.

3 Ibid, p. 34-49.

4 Shenan, Thomas, *Heidegger the Man and the Thinker*, Chicago: Precedent Publishing, p. 65. 1981

Heraclitus or Hölderlin, a Greek mythos or a result of a psychical or chemical research, the quality and future potential of a biological study can be regarded more pertaining to “today” compared to most widely debated issues and the most actual problems from a philosophical point of view. Therefore, to Heidegger, the process of thinking and knowledge acquisition must be taken as the integrity of entire deeds that occurred from antiquity to the modern era.⁵

Heidegger thinks that the sources of philosophical thought, science, and knowledge which has increased from Ancient Greek’s day to modern day and meanwhile got complicated gradually have been described from an improper perspective by the philosophers. This improper inclination gave birth to confinement of philosophy within a given space and paved the way for a world with a subject-centered approach. The subject-centered approach demonstrated itself in sciences as it did in all circles of society. To Heidegger, forming of this problem in respect to philosophy, breaking point and the starting point of flawed inclination root back to Plato and Aristotle.⁶ The famous allegory of the cave by Plato brought a function to existence which cut the latter from the world it lived in and *Daseins* it co-existed with alongside providing a function for the existence within the prospects of mental possibilities. The schemes in the Ancient Greek philosophy such as examination, comprehension of nature and knowledge acquisition through this process were redesigned based on the superiority of the subject, the human being.⁷ *Dasein* was cut from the world in which it co-existed (*Mitsein*) and was described as an existence on its own without reference to this world it co-existed with. The existence of surrounding world (*umwelt*) was ignored.

Heidegger, for *Dasein*, in response to the question how it boosted the beginning of the philosophy, claimed that he displayed his inclination by expressing that it is an existence indeed. Existence, first of all, is existent. Being existent requires being in space. *Dasein*, by *being-in-the-surrounding-world*⁸ (*innerumeltlichen*) gets into relationship with a space. Besides, society, religion, and culture can be enclosed in the world within a given space and *Dasein* exists there. *Being-in-the-world* also means being inside of space, being accommodated in the given space and being remained there along with meaning related to space. Therefore, knowledge acquisition for *Dasein* is the tendency towards everything within the space. Heading towards something requires questioning it at first hand. Since only the questioner can head on the answer, in general, the question of the meaning of a thing or existence⁹ (*Sein*) could only be addressed to the questioner.

5 Stephen Mulhall, *Heidegger ve ‘Varlık ve Zaman’*, p. 22-35.

6 Michael Inwood, *Heidegger*, p. 31-33.

7 Martin Heidegger, *Being and Time*, p. 25-37.

8 Ibid, p. 65-75.

9 Heidegger always uses the division, existence, and existent. Existent refers to existents that we come across in the routine of the daily life. On the other hand, *Dasein* only used to denote the possible and shaping it as a meaningful piece for the existent. Also: Barbara Bolt, Heidegger, p.

According to Heidegger, this heading marks the human existence. The existence of human is nothing but *Dasein*.¹⁰ *Dasein*, with the endeavor of explaining itself along with the integrity of the thing that it exists in is to explain the truth in this wise. The *Truth* (*Wahrheit*) is the detection of existence as how it must be.

Truth and Consciousness

Dasein has the capability to comment on the existent; therefore the existent is knowable for *Dasein*. This possibility demonstrates itself in the world in which it lived. *Dasein*, comprehending itself and the existent as such, paved the way for the explanation of the existential truth.

The phrase about the truth of a thing requires a *pre-apprehension*¹¹ (*Vorgriff*) which belongs to that particular object. The *pre-apprehension* retains the possibility of inclination towards the existent. Hence, an existence without a *pre-apprehension* is to be never known or got acknowledged by *Dasein*. Under these circumstances, the existent exists but is absent in the world of *Dasein* ('*logos*' which belongs to Existence). Pre-apprehension for *Dasein* means prior experience and knowledge of a thing. *Dasein* acquires this pre-apprehension within everydayness (*Altäglichkeit*). The claim towards the truth and truth of existent becomes the existence of existent *being-in-the-world* (*In-der-Welt-sein*) along with either by the interpretation of *Dasein* or by being included in the *logos*.¹² The phrase can be regarded as the congruity of existence with its meaning. The subject-centered position of Western philosophy over the relationship between the meaning and the existence and coming up with a proof of truth is an endeavor in vain. On the other hand, both the existent and *Dasein* are present in this world, every stage of their existence compelled to be fulfilled in this world. The entire acquaintance process of *Dasein* and inclination towards *being true* (*Wahrsein*) are to happen in this world. In this respect, knowing would be the result of being in this world. Knowing is a possibility born out of *Dasein's* relationship with this world.

The explanation of knowledge and truth in ancient Greece meant disposition and inclination towards the existent. Knowledge exists due to its source. The knowledge which means approaching to a thing requires the condition of knowing. Under these circumstances, knowing is an inclination. An inclination towards the source of the knowledge carries the meaning of '*theoria*'. In this respect, knowing and the knowledge born out of the former is not a vertical movement, but it consists of being inclined to fu-

35-36.

10 Heidegger defines *Dasein* as follows: *Dasein* means the existence located there. *Da* is used to mean *there* and *here* while *sein* meant to exist. For further reading Michael Inwood, *Heidegger*, p. 34-38.

11 Carolyn Thomas and Iain Thomson, *Chiasma: A Site for Thought*, p. 96.

12 M. Heidegger, *Being and Time*, p. 29-34.

ture in itself. Knowing is the realization of how encompassing the source of knowledge's existence by the one who aimed to do so.¹³ If we approach the deed of knowing and knowing like that, the right comprehension of human existence and existence problem will be achieved.

Heidegger claims that the possibilities such as knowing, thinking and knowledge acquisition can be explained by the existence of the human being in a *surrounding world*. Knowing and acquisition of knowledge are first of all the heading of the one who aims acquiring knowledge towards the thing which is intended to be known. The object of the knowledge as solely standing there as itself does have a meaning too that is given by the contextual integrity it exists in. That is why Heidegger gives the example of the silver chalice. The existent cannot be explained regardless of existence. Besides, an expression without a context would be the recurrence of a flawed approach which goes back to ancient Greece. If human existence (*Dasein*) is to be mentioned, it is better to explain it by its *being-in-the-surrounding-world* and *co-existence with* other existents rather than an explanation which insulates the human existence from the world which it belongs as a subject. Having embraced this niche, Heidegger views himself as a regenerative and radical philosopher.¹⁴ He undertook the responsibility of rewriting the philosophical tradition which goes back to antique Greece. The quest to save the philosophy out of the flawed direction is his main problematic.

Explaining the *existence* and the existent within a context means the search for the truth towards the existence and existent. When a debate is started in philosophy or a question is raised about the meaning of something, though the phrase does not correspond the meaning exactly we are inclined to explain the thing which is right there, across from us. Heidegger defines the given scheme as the explanation of existence's truth¹⁵. When we asked what the thing is, the answer to the question refers to inclination when the question rose instantly and that thing's being across from us as what it is supposed to be. However, the thing right there at the same time does not belong to that time and space. That thing co-exists with all other things. Heidegger used the term co-existence (*being-with*) to denote this concept. Heidegger clarifies the concept of *being with* by the example of a hammer. When we interrogate the existence of it as an existent, we cannot infer it as a continuous and different existence from the others. On the contrary, the hammer is meaningful to us when considered in a context with the color of its handle, the sort of wood it is made of, the mastery of the carpenter and how he shaped the hammer, and the purpose of the design. Therefore, thinking, knowing and knowledge acquisition become meaningful only under a set of contexts including possibilities such as time and space.¹⁶ The given meaning and the inclination towards

13 Stephen Mulhall, *Heidegger ve 'Varlık ve Zaman'*, p. 68-70.

14 Kaan H. Ökten, *Heidegger ve Üniversite*, p. 1-13.

15 For further reading: Hubert L. Dreyfus, *Being-in-the-World*, division 1.

16 Stephen Mulhall, *Heidegger ve 'Varlık ve Zaman'*, p. 47-56.

meaning constitute the beginning of existence, the primary problematic of Heidegger.¹⁷ The explanation and meaning of existence, according to Heidegger, could only be accomplished in the existence of human. The explanation of existence and having it apprehensible require the possibility of *logos* as an imperative. The existence of human is an existence which exists through having *logos*. Therefore, the solution of existence problematic can be achieved only by analyzing the possibilities of it. Having diverse possibilities and *logos* independent of other existents, *Dasein* is the only existence to explain the existents and the existence. The diversity of possibilities to *Dasein* does not mean the separation of it from other existents. *Being-with* is to be together with the others. (*Existents*, other *Daseins*). Only *Dasein* could be aware of this condition. This consciousness, given the history of philosophy, conveys the subject-centered concept in the Western philosophy. Contrary to the Western philosophy which is based on the subject, Heidegger stresses the importance of the notion, *being with*.¹⁸ To Heidegger, being with is a mandatory condition for all the existents. Hence, to *Dasein*, there is a responsibility of *being-with* vis a vis other existents.

Dasein can exist by being aware of its being part of a society or *being-in-the-surrounding-world*. *Dasein* is aware of whether the given space is a city, a town or a village regardless of what comprises it (society, tribe) and by being here or there can approach the problematic of existence accurately along with *logos*. Only by this method, *Dasein* can explain the mystery of existents of which it is a part. Thus, Heidegger claims that the endeavor of philosophy since ancient Greece heads on the wrong route. To him, the target of philosophy must be explaining 'howness' rather than the 'whatness'. The problem of how'ness directs the world towards *being-in-the-world*. If *Dasein* manages to associate this approach with the beginning, the endeavor to define itself in a surrounding world starts. The imperative thing for *Dasein* is to comprehend its existence and existence of others can only be approached by existing in this world. Knowing, knowledge acquisition for *Dasein* as a result of an exertion to understand, the inclination to comprehension can have *logos* only with the possibility of *being-in-the-surrounding-world*. The first phase of the knowing and the knowledge acquisition is fulfilled by *being-in-the-surrounding-world* of *Dasein* and being aware of *being-with* other existents. Therefore, *Dasein* is an existent dependent on the space. The connection with the space heads the route to the phenomenon that it has a historical and spatial possibility. *Dasein* is the one which is aware of being historical within the prospects of the same consciousness.

All existents including *Dasein* are in a process of existence. Historically, the existence becomes meaningful partly due to the past. All experiments and experiences of existence and the knowledge came along do not take its peculiarity just from the object of the knowledge. The existence which is the object of the knowledge carries the histor-

17 M. Heidegger, *The Basic Problems of Phenomenology*, p. 1-23.

18 Patricia A. Johnson, *Heidegger Üzerine*, p. 105-115.

ical experience to the modern day. Besides being in historical integrity, it is in a relationship with all of the other existents. Therefore, existence explains itself with temporality (*Zeitlichkeit*), being-with and insideness (Insideness: *Inwendigkeit*; being inside: *In-Seit*). The existent is in a relationship with all other existents within the prospects of all possibilities. The possibility of being historical and being in relation is valid also for *Dasein*. However, *Dasein* apart from other existents is capable of comprehending its existence discretely and vice versa. *Dasein* is interested in all existences. Moreover, the more it comprehends, the more interested it becomes with the existents. As its interest towards the world which it is aware of and coexists with is on the rise, so its responsibilities are, too. The existence of *Dasein* in society and nature is disclosed through its interest in the events in the environment. *Dasein* is in a struggle to come up with a meaning out of the surrounding world which is also related to its existence. Therefore *Dasein* has the possibility of explanation both of others and itself as an existent in the world.¹⁹

Having possibility against the problematic of existence does not prove that *Dasein* can explain this problem. *Dasein in-the-surrounding-world* is in a perpetual experiment. Heidegger argues that *Dasein* has the possibility called everydayness which conduces to the oblivion of its own existence. Within everydayness, *Dasein* is capable of forgetting the volition towards knowledge acquisition and explanation. This forgetting stays ahead of its interest towards others. *Dasein*, living in compliance with others, continues to exist without noticing possibilities that differentiate it from others and remains indistinguishable from others.²⁰ Though *Dasein* has the possibility, Heidegger does not think that it moves in line with this possibility. Heidegger, within everydayness, uses the finitude (finitude: *Endlichkeit*) possibility of *Dasein* pejoratively. *Dasein* under the influence of other *Daseins* forgets its existence within everydayness. *Dasein's* being aware of its existence and having been interested in others' are just acts of thinking. To *Dasein*, an act of thinking occurs within everydayness. However, Heidegger differentiates these two acts. According to him, if *Dasein* remains under the influence of other *Daseins* constantly, the possibility of thinking never emerges. It exists as an instance of illusion.²¹ Whereas, *Dasein* is the only existent that can approach the problematic of existence and question it. Therefore, thinking can get rid of being within everydayness.

Heidegger defines the problem of human being's forgetting its existence as the escape of human from its existence. What is the subject reason of forgetting its existence? Heidegger addresses the medium of "*Das Man*" as a reason of forgetting.²²

Das Man is nobody and everybody, a total of things that exist. The medium in which *Dasein* lost itself in everydayness displays behaviors such as idle talk (*Gerede*),

19 Otto Pöggeler and B. Allemann, *Heidegger Üzerine İki Yazı*, p. 17-23.

20 Barbara Bolt, *Heidegger*, p. 64-73.

21 M. Heidegger, "Düşünmek Ne Demektir?", p. 47-68. Further reading: M. Heidegger, "Düşünmeye Çağırın Nedir?", p. 69-80.

22 Güven Savaş Kızıltan, "Heidegger'de 'Das Man' Kategorisi", p. 67.

curiosity (*Neugier*) and ambiguity (*Zweideutigkeit*). These behaviors and human being are in a superficial relation. Human being is in an existential relationship with any of the existents. Human being is in a relationship with any of the existents without having an existential involvement. This involvement does not contain thinking. Human beings struggle to learn merely to learn that particular thing at this stage. This endeavor does not consist of content. Being in touch with everything within everydayness refers to getting far away from thinking. The possibility of thinking obliges the existence of logos. Only if thinking coexists with *logos*, then the human being rescues its existence from *Das Man*. In parallel to this, Schopenhauer interprets the coexistence of knowledge, *logos*, and thinking as follows:

“A library can be so large; however if it is disorganized, it is not as beneficial and efficient as a medium-sized and organized library. Likewise, a person can have a vast pile of knowledge, but if the individual did not get knowledge by thinking thoroughly over this information and processed it as it must be, the knowledge is less valuable than a thoroughly thought smaller piece of knowledge. Because a person can own the knowledge if the collected knowledge was compared with others and transformed into his capability and power.”²³

To *Dasein*, its existence and exploration of other existents and the explanation of existents are only possible through the possibility of thinking. Likewise, only *Dasein* can have the possibility of thinking. To *Dasein*, as an existent in the world and the interest towards the existence of others and its inclusion into this unity can only be a meaningful whole within the own awareness of the possibility holder. Consciousness (*Bewusstseins*) requires heading towards itself and environment. This heading leads *Dasein* within the possibility of thinking.

Dasein's being in this world, and the being aware of the existence of this world direct its interest towards the world and the existents in it. Therefore the first conscious behavior for *Dasein*²⁴ is being aware of its own existence and its *being-in-the-surrounding-world* and *being-with*. Given the education and knowledge acquisition processes, the first technical part of the learning and thinking would be consciousness. *Dasein* shapes the act of thinking and learning as an interest towards the existent and the inclination. Therefore, the process of learning and teaching starts with consciousness.²⁵

Dasein, which is aware of *being-in-the-surrounding-world* and exists due to the order of surrounding world, would get rid of approaching the world within everydayness as happened every day. *Dasein* is in constant relation with the existents during

23 Schopenhauer, Arthur (2015). “Kendi Kendine Düşünmesini Öğrenmek,” *Düşüncenin Çağrısı*, Trans. Ahmet Aydoğan, İstanbul: Say Yayınları, p. 27.

24 Otto Pöggeler, “Martin Heidegger ve Oskar Becker’de ‘İde’”, p. 113-166.

25 Ben Trubody, “Heidegger, Education and the ‘Cult of Authentic’”, p. 14-31

the daily experimentation process. The constant connection produces the experiment of everydayness. The daily experiments are not routine jobs such as getting up, having breakfast, and going to school. Heidegger, while defining *Dasein* historically, at the same time states that it has historical context among existents. This means that daily routines consist of historical possibilities such as culture and faith. *Dasein* represents these daily experiments in line with the historical realities. *Dasein* is a part of everydayness within a unity.²⁶ This unity contains the worldliness of the world (*Weltlichkeit*), rules, influence of other *Daseins* which were imperative to interact with. Social rules, faiths, and cultures are instances of such kind of benefits.

Heidegger referred the complexity of the experimentation of everydayness. The first possibility of learning for *Dasein*, the consciousness, means getting rid of the given complexity. *Dasein* is not a thinking which negates the daily experiments. On the contrary, *Dasein* must be against the experiments which estrange it to thinking and getting aware of. Therefore everydayness and getting rid of forgetting enables *Dasein* to approach the problematic of existence.²⁷

The possibility of *consciousness* along with getting rid of the complexity of the surrounding world is a compulsory inclination for *Dasein*. Though it has an interest towards the being which is standing right there and in a perpetual existence, *Dasein* can disenchant itself of *the surrounding world*.²⁸ This does not mean that *Dasein* as an existent is different than other existents. Every existent has possibilities in this world in terms of its existence. Likewise, *Dasein* has diverse possibilities that came along with its existence. Apart from other existents, *Dasein* can become conscious of its existence. The possibility of thinking enables it to incline towards the environment. Being able to think is the driving incentive behind the *Dasein*'s ability to getting conscious of its existence.

Invitation to Thinking, Being Aimed for Something, Inclination

The technical part of *consciousness* lies down in the coexistence of *Dasein*'s in the surrounding world along with other existents.²⁹ *Dasein* approaches towards its environment with care and curiosity within limits of this co-existence like the philosophers of ancient Greece. Within the prospects of similar possibilities recognizes that it is thrown into this world without any *preliminary-onto-theological* endeavor. To *Dasein*, the realization of its existence remains ahead of the problematic of existence. The more it got conscious of its existence, the more it recognizes that it is in this world and dependent

26 Iain Thomson, "Rethinking Education after Heidegger: Teaching, Learning as Ontological Response-Ability", p. 847-861.

27 Patricia A. Johnson, *Heidegger Üzerine*, p. 33-42

28 Michael Inwood, *Heidegger*, p. 59-71.

29 M. Heidegger, *Teknik ve Dönüş*, p. 9-53.

on the worldliness of this world. The consciousness reveals that other *Daseins* are of a byproduct of the given interaction as well. One of the reasons why *Dasein* took part in an *onto-theological* endeavor is that the endeavor requires another possibility other than its existence. Having had knowledge of something refers to being aware of the limits of that particular thing and crossing the given limits. However, *Dasein* would never pass the limits since its reality of being incomplete and the possibilities that limit it. As a mortal existent, its relationship with the worldliness of the world transform into another possibility and within the limits of this possibility, *Dasein* would already be out of the world. Hence, embracing an *onto-theological* inception endeavor would make *Dasein* indifferent to main problems.³⁰ The starting point for *Dasein* must be the reality that it is thrown into this world. After this stage, according to *Dasein*, the existents can have logos. When the consciousness of *Dasein* turned to being in this world, it will be able to get into knowledge acquisition and live among existents.

The *consciousness* enables *Dasein* to gain the possibility of *ontic*. Existents exist in the world ontologically. Existents that owe their realization of existence and the continuance of coexistence to being in the world constitute the source of knowledge for *Dasein*. The knowledge that is prior to *Dasein's* interrogation into *existence* forms the preparation of *Dasein's* interrogation. *Dasein* owes its complete knowledge and the meanings drawn out of it to *being-in-the-world* and *being-with*. The entire phenomena including the emergence of question, preparation for the question, the aim of the question and the method for the solution occurs due to given possibilities. Therefore, *Dasein* explains the possibilities in parallel to its consciousness.³¹ Apart from other existents, *Dasein* consists of these possibilities in itself concerning its state of being ontic.

Dasein gains the ability of inclination towards existent as much as the object and the knowledge that its inclination based upon conform. The truth about the existence emerges as much as the source of knowledge and subject fit to each other. The explanation of object by itself paves the way for *Dasein* to explain itself. The consciousness transforms *Dasein* into an ontic stage as a process of comprehension and apprehension.

As *Dasein* was attracted to other existents and the surrounding world, it would be directed to other *Daseins* and itself too. This phase can be called conscious behavior.³² *Dasein* can be aware of its incompleteness (*Ausstand*, *Unvollständigkeit*) and being towards death (*Sein zum Tode*) at this stage. *Dasein*, which is systematic and conscious, can be lost, though it experiences the everydayness and gets in touch with other *Daseins* alongside being able to think and behave consciously. The finiteness³³ (*Endlichkeit*) continues till *Dasein's* being at an end (*Zu-ende-sein*). *Dasein* confronts this very risk through everything it experimented. It risks the possibilities of *Dasein*. *Dasein* can be

30 M. Heidegger, *Hümanizm Üzerine*, p. 5-10

31 Ibid, p. 35-36.

32 Otto Pöggeler, "BirArada, Das Zwischen, In-Between", p. 133-166.

33 Senem Kurtar, *Heidegger ve Poetik Düşünme*, p. 16-20.

interested in the environment. It can be inclined to explain and wonder about other existents. This does not mean that *Dasein* got rid of others' influence. *Dasein* can realize the possibilities as it relieves itself from the everydayness. Being separated from everydayness for *Dasein* means a process of experimentation and learning. In this respect, the process of education can be viewed as a period of knowledge acquisition and existence.

During the process of knowledge acquisition, the education plays a key role in seeing how people incline towards the existence of human, the source of knowledge and how comprehension occurs. The education renders comprehensible how things can be knowable and learnable. The education teaches *Dasein* that things not only can be comprehended theoretically and mentally but also physically and practically.³⁴ It teaches to *Dasein* the technical capabilities of the interaction between *being-in-the-world* and *things-at-hand* (*zuhandenheit*).

Dasein as an existent in the world which pays attention to being aware of its existence and is interested in others is important to comprehend Heidegger's existence perspective. The existence of *Dasein* in nature and society is viewed as its interest to developments around. *Dasein* within the limits of this area, which can be considered as its own environment, attempts to reach an explanation regarding its existence.

As being in a process of knowledge acquisition and experimentation, *Dasein's* (as an individual) interest for its environment means living with. This is the realization of *Dasein* itself in this world as *being-with-inside*. This way *Dasein* explains both its own existence and the existence of others it co-existed with. The interest towards its own existence and the existence of others is a possibility of knowledge acquisition and experimented due to *being-in-the-world* and being towards (*Sein zum, Hin-zu*) for *Dasein*. *Dasein* can only comprehend the possibility of everydayness and being aimed for others by entering the process of knowledge acquisition within the limits of meaning (*logos*).

Being intertwined with knowledge acquisition and experimentation means defining the limits of the existence in the surrounding world for *Dasein*. The given definition is not a definition and limitation excluding other existences. Contrarily, it is the inclination towards others. The inclination occurs due to reason that the realization of existence is being with. Being with refers being on the route and being in a constant experimentation for *Dasein*. When Heidegger interprets the allegory of the cave and *theoria* taken from Plato and ancient Greece³⁵ he stresses that the genuine meaning of the metaphor and the concept is its being a constant experiment. Heidegger claims that this constant experimentation space is thinking. As the individual realizes that it exists in an environment (the world) and shares this environment with other existents, this itself paves the way for existence of the thought. The explanation of other existents and

34 M. Heidegger, *Özdeşlik ve Ayrım*, p. 71-81.

35 Oğuz Haşlakoğlu, "Heidegger'in 'Platon'un Hakikat Doktrini' Makalesi Üzerine Bir Eleştiri", p. 1-17.

the explanation of its own existence for an individual are only possible through thinking. This possibility is valid only for *Dasein*.

Heidegger argues that existents are unveiled with the possibility of thinking by *Dasein*. Thinking facilitates the possibility of utter comprehension of existents. Thinking is just an ability of *Dasein*. Human is a rational existence. Reason “ratio” (: sich entfalten; the opening of wrapped) is related to thinking. Heidegger claims that the reason why we do not want to think is that we have not started thinking yet due to Western misdirection within philosophy. The thing inclined to be thought could not get rid of being secret. Our thinking endeavor is doomed in a circle within the flawed inclination. The endeavor to think is a process of learning.³⁶ Thinking is not complete without the inclination towards the thing which wanted to be learned and the comprehension of the latter in compliance with the truth.

Heidegger emphasizes that the object must be comprehended in line with the truth. This happens through a settlement with conventional wisdom in line with awareness of the *being-in-the-world*. Heidegger states that the possibility of interpreting the existence through existents is misinterpreted, and thinking can be learned as it moved away from the traditional thinking method. This claim does not mean that it is not thought so far. Conversely, the realization of the possibility refers getting closer with the existent. The Western thought has fallen apart from this. Before the possibility of thinking, first of all, the inclination to the one which directs to thinking should precede.³⁷

The interest of *Dasein* was attracted to other existents due to *being-in-the-world* and *being-with*. Therefore, the first conscious behavior for *Dasein* is the awareness of its own existence, existence of others and *being-with*.

There are many reasons that Heidegger’s philosophy was about the problematic of existence, and the fundamental problem of its philosophy was existence. According to him, the problematic of existence is not the issue of disciplines that investigate the existent which was defined by many as confined to the limits of possibility with a priori capabilities and the point zero of ontic priority. However, all sciences share common characteristics of the given existence. The real problem is the explanation of existence. All processes of knowledge acquisition and disciplines will be clarified more as much as this problem is solved. The problematic of existence as the first problem of the philosophy brings us closer to the existent. Heidegger states that the debates until his time were focused on “what is” the existent. The real question of “how is” is ignored which must be questioned along with “what is.” The Western philosophy did not overlook this division.³⁸ However, chose ignoring it.

Human beings have always been in interaction with diverse objects, processes, and

36 M. Heidegger, “Düşünmek Ne Demektir?”, p. 63-68.

37 Ibid, 65.

38 Kaan H. Ökten, *Heidegger ve Üniversite*, p. 17.

other phenomena. Human beings and their environment must be evaluated as a whole. The existents that stay there cannot be explained solely. Likewise, the human is not the one that stays there. It is together with the things that it is within. The consciousness of thinking and being-with constantly exists in an implicit form. *Dasein* is able to comprehend all the existents in unity.

The status of being here and there has a covert meaning to be explained. It would get rid of surrounding definitions through a quest to understand the existence and the question of what is. This leads the way to determine limits for the understanding of the existents.³⁹ On the other hand, when we talk about the existent we can only understand it as a whole.

*“When determining a thing certainly, firstly we step back against a previously defined object. – a very heavy hammer-. As an object, the existent is limited to “the hammer right there” and by this limitation, the obviously stated would be able to appear within the prospects of its definability.”*⁴⁰

Our inclination towards the existent includes the endeavor of understanding. The given demand comprehends the existents as a whole. *Dasein* comprehends the existent by being inside. To *Dasein*, comprehension is an ontological possibility rather than a theoretical one. Though existent seems like simply standing there, it is also together with different contexts. This marks its practical side. The point that Western thought ignores is right here. The shared features in the existents must be disclosed. The common things called present at hand makes the existence meaningful. Any explanation that is aimed to a thing is bound to fail approaching the existence without paying attention to present at hand. Likewise, existence does not unveil itself. Heidegger is concerned on the instance of a hammer for the very same reason.⁴¹ The closest is the present at hand and it is simply there as always. It does not produce consciousness due to its closeness. On the contrary, the interest of *Dasein* is always attracted to furthest. The interest to the furthest is due to the attraction of it and its disconnection with *Dasein*.

Dasein, by inclination towards the existent, produces the possibility of truthiness (*Wahrsein*) as much as it becomes aware of the beings at present. If the truthiness of anything is to be concerned, first of all, the dilemma of subject-object conveyed through truth and reality (*Wahrheit-Realismus*) must be got rid of. The everydayness of subjectivity and the objects and the proving the Existence are of constant problems of Western philosophy. Whatever is done to solve these problems, the result always turns out to reaching to the beginning point. The main problem is to decide why such a proof is necessary. Western philosophy comes up with such a problem to differentiate the human

39 Ruth Irwin, “Environmental Education, Heidegger and the Significance of Poetics”, p. 57-69.

40 Heidegger, Martin (1996), *Being and Time*, p. 33:197.

41 M. Heidegger, *Being and Time*, p. 73.

subject apart from other things. However, the problem is ontological.⁴² All existents including *Dasein* are in this world. All the existents are in unity within the prospects of the worldliness of the world. If a truthiness of an existent is in question, it cannot be explained without the world it is within. Being truth realizes itself in this way.

The inclination towards something signs the being there of that particular thing along with how that thing stays there. *Dasein* will enter into knowing process during the process of knowledge acquisition. This method of knowing possibility is inclined to continue towards being the truth. Since being truth is based on *being-in-the-world*, the first stage of knowing for *Dasein* is *being-in-the-world*.⁴³ This means that the existent and the worldliness of the world are two different concepts. Hence, the mistakes of the Western philosophy will be repeated. The existent and being-in-the-world are intertwined. Likewise, for *Dasein* knowing refers to inclination towards something in unity. The inclination towards something includes crossing the borders of that particular thing. As *being-with* and *being-in-the-world* are explanatory points of the existent, *Dasein*, with its consciousness should stand against the existent.

The inclination of *Dasein* towards the existent demonstrates the definition of *Dasein* by the existent through description. The debates in Western philosophy such as subject-object, existent-perception, and endeavor to create priority seems a vicious circle to Heidegger. Heidegger does not define the existent, and the existence fully depended on the *Dasein*. The existent exists right there whether it is explained by *Dasein* or not. *Dasein*'s relation with the existence refers to explaining the possibilities of the existents. If *Dasein* stops existing, the existent continues to exist.⁴⁴

As awareness is the first technical step of the learning and knowledge acquisition, *Dasein* realizes the thinking and learning acts in line with its inclination and interest. Accordingly, the first target of the learning and teaching must be awareness. *Dasein exists in the surrounding world with others* since it exists in the society. Its inclination firstly must be towards this environment. The world in which it exists is in perpetual motion. *Dasein*, even if it is in experimentation, yet it continues to exist in *temporality* and *historicity* (*Zeitlichkeit-Geschichtlichkeit*). The past is wholly embedded in the moment and *Dasein* must direct its interest in its environment by being aware of this fact. Likewise, the process of education and teaching must not hamper the given inclination and *Dasein*'s interest towards its environment.⁴⁵ The freedom must prevent others (other *Daseins*) to keep *Dasein* under pressure. *Dasein* must be protected against the guidance of others. The period of education for *Dasein* is important. *Dasein* can get rid of the influence of others through education along with justifying its possibility including

42 Ibid, p. 7-12.

43 Samuel D. Rocha, "Untimely Phenomenological Research: Introduction to Heidegger and Education", p. 749-751.

44 Stephen Mulhall, *Heidegger ve 'Varlık ve Zaman'*, p. 134-146.

45 Ibid, p. 123-124.

awareness.

As awareness requires an inclination, the process of learning and teaching must be seen as a process of participation and willingness rather than a repressive and dogmatic process. *Dasein's* must see the process of knowledge acquisition as a result of its willingness to unveil its own existence with a *concern (Sorge)* and should participate in this process. Knowledge acquisition and the knowledge, so far, have been explained through some possibilities of *Dasein*. *Dasein* is attracted to the existents standing right there, and this refers to *Dasein's* inclination towards the existents. As being existent is a perpetual process for existence and *Dasein*, *Dasein* can only comprehend and realize this condition by inclining decisively towards the existents. It always experiments some possibilities. *Being-in-the-world* requires *Dasein* to face the existents in everydayness. *Dasein* can exclude itself from the existents due to this interaction. On the other hand, it is separated from others. It is always inclined to possibilities of which it is out. It is in a process of understanding since it is in constant search. For its own existence and for itself as an existent, it has to understand the possibilities into which it is thrown or it continues to live in.

Dasein is an existent inclined towards the future and the outside (others). Having its possibilities at hand, it cannot be unbiased or objective while inclining towards other existents. *Dasein* exists in an environment which consists of culture and faith within prospects of a particular historicity. Like others, *Dasein* also takes its share from the possibilities and present at hand. Being inclined towards something never occurs without bias. *Dasein* is in this world as a part of this world and exists through pre-knowledge it acquired from these societies. The given pre-knowledge produces bias (*Vorurteil*). This does not mean that *Dasein* will behave in accordance with these biases.⁴⁶ Heidegger argues that the second phase of knowledge acquisition and thinking is *Dasein's* acceptance of biases and being not tied to them perpetually. The interest and determination to unveil the existent includes some pre-knowledge of course. This produces possibility for *pre-apprehension (Vorgriff)*. Heidegger uses the term *Dasein's* being inclined towards something for bias and determination to open it. *Dasein* must be aware of the biases and have the determination to unveil the secret one. Pre-apprehension paves the way for *Dasein* to separate itself and others.⁴⁷ While the present concept of knowing in Western philosophy includes the separation of human existence from others since the onset, to Heidegger it is established through the basic structure of knowing and the acceptance of pre-apprehension's existence.

46 Stephen Mulhall, *Heidegger ve 'Varlık ve Zaman'*, p. 123

47 Ibid, s128-133.

Knowledge Acquisition, Education, and Teaching

Dasein due to its awareness of being an existent itself in the world has the willingness to explain being-with. The multitude of existents, including Dasein, which is the cause of uncertainty encourage Dasein. The reason why Dasein wants uncertainty to disappear is its care for the existent. Dasein segregates the existents and those similar to itself. While it cares for itself and those similar to itself, it approaches the existents with concern since they are present at hand. Its interest in other Daseins pushes them away. Being-with is divided into two parts for Dasein covertly: present at hand and other Daseins. Dasein constructs its individuality within the prospects of this division.⁴⁸ If it stays in the possibilities of society and pre-apprehension, Dasein cannot fulfill the possibilities of individuality. Dasein exists as it is an extrovert existent. It is inclined towards existent without falling into the dilemma of impartiality and partiality. Dasein's individuality must not be confused with its subjectivity. To Dasein, individuality means the consciousness of being-with.

For *Dasein*, the inclination of problematic of existence and the possibility of authenticity require awareness. Awareness comes up as possibility as the existent unveils itself to us. Such inclination towards the existent brings us the knowledge acquisition and the science. *Dasein* is in a mood of thinking. There is a possibility of constant thinking in its interest, imaginations, and awareness towards its environment. The Cartesian view of science and universe consists of thinking and existence too. The Western philosophy is based on the dilemma of *self-existent*.⁴⁹ On the other hand, it gets the subject before the existent with a flawed inclination.⁵⁰ The subject, with its observation possibility towards existents is separate from the world. The given approach ignores the subject's *being-in-the-world* and *being-with*. Heidegger does not separate *Dasein* in this way. *Dasein* is not the one which observes. On the contrary, it is the actor in person. It plays its role in the existence personally. The first stage of knowledge acquisition is *Dasein's* apprehension of its existence in the world. It is in this world. There cannot be just a spatial or temporal coexistence within this world. *Dasein* takes part during existence in person. Acquisition of knowledge is established within the possibility of being inside of a thing. Being inside of a thing encompasses society, faith and culture along with space. The subjective part of acquisition of knowledge is only valid for this possibility. *Dasein* can be different within the prospects of this possibility from other *Daseins*. Likewise, the classic Western philosophy marks this division as the most important division. Heidegger states that the possession of this possibility by Dasein is an unavoidable problem of *being-in-the-world* and *being-with*. The most rational inclination to analyze itself and others for *Dasein* is being-in-the-world. With this inclination, skepticism and

48 Ibid, p. 89-106.

49 M. Heidegger, *Teknik ve Dönüş*, p. 39.

50 Senem Kurtar, *Heidegger ve Poetik Düşünme*, p. 13.

manipulation claims against knowledge acquisition and knowing can be halted. In this way knowledge and the object of knowledge would get rid of being dependent on the subject. Knowing and knowledge acquisition are firstly based on explaining the possibilities. However, Heidegger argues that all sciences are constructed within the possibilities of subject. Science needs to be recognized regardless of the world's past and design. In this respect, according to Heidegger, the role of actors of education and rulers is significant.

Heidegger was interested in what education is, how it is conducted, and its benefits for society, individual and people during his term as a rector. This process was debated by many philosophers on a multi-dimensional basis from historical point of view. The share of these debates in determining the content of education as a science and in setting different inclinations over methodology is remarkable. The education methods that can be traced back to the Ancient Greece are significant to understand the modern day. *Dasein* as a historical existent must be interested in history of the environment in which it exists.

Heidegger was focusing on the given integrity in his expressions about education and education methods. He claimed that cultural, provincial and local characteristics must be taken into account in setting the education models. However, Western education model moves along by forgetting the possibilities it has and out of the capabilities it was born in. All these processes of knowledge acquisition and methodologies were evaluated on human being. Heidegger thinks that this is a flawed approach.

To Heidegger, science is inclined to be justified through experiment and experience.⁵¹ Modern science and the willingness to knowledge acquisition are striving to separate themselves from medieval frame. The further they get away from the holy book, the closer they get to subject. The referred subject here measures, reckons, and is a measure itself for the truth. This view signs that the subject and the existents are located in the world as subject-existent and teacher-learner fundamentally. The comprehension and interpretation depended on this togetherness. The one to be learned needs the inclination of learner. The inclination related to being learned requires *pre-apprehension* and comprehension. *Dasein* has this *pre-knowledge* within the possibility of being at present indefinitely.

Modern technology helps us by unveiling the unknown and by giving meaning to our world. Technology provides a possibility of togetherness and integrity of existents.

As modern science is subject centered, so modern technology is. Though modern science and technology claimed to be objective, they can be authentic only as much as the existence of fundamental subject. In this respect, the fundamental identity of modern science and technology must be disclosed. This leads the problem to *Dasein* and

51 Catherine Chevalley, "Heidegger ve Doğa Bilimleri", p.356-385. Besides Theodore Kisiel's "Heidegger ve Bilimin Yeni İmgeleri", p. 333-355 is also an interesting piece.

Existence again. As *Dasein* conducts comprehension and interpretation within a frame of *logos*, it is imperative to get rid of the flawed approach of accepting *Dasein* as a measure and isolate it from the environment. *Dasein's* education and teaching are grounded on doing and making. Thus, reasoning and knowledge processes are an instance of sensation (*aisthesis*) and experimentation. Education and learning, to *Dasein*, refer to the process of comprehending self and others. Hence, the measure is not the existence of human being. Learning is a process of first exposure to and then as a result apprehension of nexuses. During this process of explanation, *Dasein* is in an inclination. The existence of thinking is not necessary for not to lose the given inclination within the daily *everydayness*. Thinking as a possibility of *Dasein*, though it is possible for *Dasein* requires a process of education and learning. This process is observable in higher education at best.

Heidegger was able to take part in this process during his rector term. He attempted to devise models for ideal education types and ideal models for *Dasein*.⁵² To *Dasein*, historicity and temporality of *consciousness* and *being inside together* are significant to produce Heideggerian education models. *Dasein* and all other *Daseins* get involved this process of experimentation in person. Instructors, rectors, and professors must prefer increasing the awareness of *Daseins* rather than preventing them. In learning process of the individuals thinking must be set to free. Explanation of different things and of things that belong to others along with explaining itself through the given technic can be improved only by accepting the diversity of thinking.

The free thinking and the acceptance of differences must be seen compulsory during education process. In higher education, individuals can only be interested in with the thinking itself in this way and be able to explain other things at the end of the process of knowledge acquisition.

The purpose of this paper is to ascertain the endeavor of education and thinking that is experimented differently both on local and universal perspective from Heideggerian point of view. Heidegger claims that the process of education and thinking depends on explanation and the clarification of the way to truth. The most important role in this process falls to universities.⁵³ Heidegger, who sees education as a result of the call for thinking, defines himself and *Dasein*, as he calls the existence of human being, as the caller to thinking.

By transferring a significant portion of the responsibility to universities, Heidegger transmits both the problems of his philosophy and the endeavor to solve them to the process of experimentation. To Heidegger, the process of education and learning creates opportunities for *Dasein* to be aware of possibilities. In his rector speech, during his discourse on Nazi 'martyr' Leo Schlapeter and in his lectures he experimented the

52 For further reading: Kaan H. Ökten, *Heidegger ve Üniversite*

53 Ibid, p. 79.

process of education and constantly learning alongside explaining the given problems on the basis of the fundamental problems of his philosophy.⁵⁴

Heidegger puts thinking in the core of education and learning process. Thinking to *Dasein* is one of the ontological possibilities. Thanks to possibility of thinking it can be aware of its own existence, existence of other *Daseins* and of other existents. This is *Dasein's* call for itself to thinking. As awareness increases, all the existents are explained through the possibility of thinking. Human beings can explain the world in which they live in by awareness of *Dasein* that appeared with the possibility of thinking. A process of education and learning with a thinking centered view becomes the compulsory experimentation of human existence. *Dasein*, through thinking, can recognize the necessity that the existence of others and itself must be questioned. This type of questioning introduces us two key words by Heidegger. Heidegger, both in his lectures and in his most significant work, *Being and Time*, and in his presentations at meetings tried to justify the concept of existence through these words. Heidegger claims that the most important possibility of *Dasein*, the existing form of human being, is capability of thinking which enables it to question. The questioning leads *Dasein* to the terms *being-in-the-surrounding-world* and *being-with* which are *Dasein's* existential features. Thus, Heidegger puts these terms with existential features at the core of the Existence. This perspective is ignored by Western philosophy. Though, Western philosophy and the history of thought accepts that we exist with others in the surrounding world, it still insisted in placing the subject to the center by ignoring the former concept.

Heidegger, grounding on the terms *being-with* and *being-in-the-surrounding-world*, states that *Dasein* is involved in a process of questioning and explanation of the existent. Likewise, this course of thinking and explaining is a process of thinking which brings the acquisition of knowledge along with. The temporal and spatial part of education process is constituted by acquisition of knowledge under the given circumstances. Education and acquisition of knowledge is the first technical stage of *Dasein's* endeavor to explain its own existence.

The question of existence which arouse at the time of Plato and the philosophical systems that are founded around this question are flawed according to Heidegger. The system must be redesigned, and the ancient Greek philosophy must be examined. The process of thinking and the thinking methods started to be subject centered with Aristotle and Plato, and *the surrounding world* and the *being-with* character of all existents were ignored.⁵⁵ On the other hand, Ancient Greek thought was based on the acceptance that existence and inclination are explanatory processes.

Such a slide in the methodology of this philosophical inclination had its effect in education and training too. Heidegger thinks that *Dasein* must be in awareness. *Dasein*

54 M. Heidegger, "Alman Üniversitelerinin Kendini Hakim Kılması", p. 42-48.

55 Micheal Allen Gillespie, "Martin Heidegger's Aristotelian National Socialism", p. 140-167.

as an historical existent could be fallen to any part of the world. Hence, it should take the differences into account and build its interest towards Existence via these differences.

The acceptance of differences does not mean that all existents must be experimented. However, the Western centered thinking assumes ignoring the differences as truth itself. The other thinking *ecoles* that stand against West either assume that all differences must be experimented or as in the Western way of thinking ignore *the surrounding world* and *being with* others where the subject is placed in the center of everything.

The basis of objection to Western thinking method is grounded on its flawed inclination due to its focus on subject centered thinking under Cartesian methodology or individual-centered view which comes up with Kant.⁵⁶ This objection requires as an individual to justify howness of *Dasein's* existence anew. Another remarkable possibility of new thinking and methodology for *Dasein* displays itself in education and teaching. This approach of Heidegger is an important endeavor to get rid of models that were created for the existence.

For *Dasein*, science refers to being aware of its existence in praxis⁵⁷. It is *Dasein's* interest towards others. It does not follow an ontological endeavor due to its existence in this world. It is in this world in person. Likewise, its existence is experimented towards future. If a starting point is to be chosen, being inclined towards future can be taken ontologically. *Dasein* cannot establish a possibility which is not established for it by science. Science has no chance to determine a starting point. Science itself is in experiment process through *Dasein*. If fundamental priority were comprehended within these possibilities, education and teaching could be meaningful then. Accepting the existence of diversity during the period of education and the possibility of asking questions are to be mandatory actions of educational institutions.

The methodology of teachers and administrators during the period of education must be open to asking questions and to inclination towards others. According to Heidegger, the consciousness of *Dasein* and perpetuity of education requires the establishment of institutions. Hence, this requires the existence of an administrator. The education must get rid of the process of everydayness and of mediocrity along with presenting a suitable and disciplined life for education within limits of the administrator's possibilities. The possibilities in these institutions must be unveiled through experimentation constantly and be inclined towards the existents.

56 M. Heidegger, "Metafiziğin Üstesinden Gelmek", p. 427-456.

57 Senem Kurtar, Heidegger ve Poetik Düşünme, p. 27-75.

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