



ISSN 1989 – 9572

DOI: 10.47750/jett.2024.15.01.010

Religious education and society's rooting project -A socio-historical approach to the original education in Algeria

Dr. Siham Cherif *

Journal for Educators, Teachers and Trainers, Vol. 15 (1)

<https://jett.labosfor.com/>

Date of reception: 05 Apr 2023

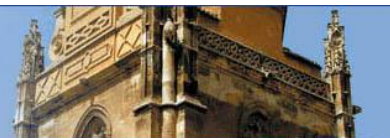
Date of revision: 20 Nov 2023

Date of acceptance: 20 Dec 2023

Dr. Siham CHERIF (2024). Religious education and society's rooting project -A socio-historical approach to the original education in Algeria. *Journal for Educators, Teachers and Trainers*, Vol. 15(1),94-99

¹Université d'Alger

²LRS , Laboratoire de Recherche Société et Religion , Rue Djamel Eddine El- Afghani, 02 - Bouzareah - Alger – Algérie / www.univ-alger2.dz/



Religious education and society's rooting project -A socio-historical approach to the original education in Algeria

Dr. Siham Cherif *

¹Université d'Alger

²LRS , Laboratoire de Recherche Société et Religion , Rue Djamel Eddine El- Afghani, 02 - Bouzareah - Alger – Algérie / www.univ-alger2.dz/

*Corresponding author

Email: siham.cherif@univ-alger2.dz, cherif.siham@gmail.com

ABSTRACT

Religious education represents a great ambition that has many issues, even in monotheistic societies that may solve their problem on their own by studying their religion according to their vision, but it is quite the opposite in the context of globalization. When societies were organized thanks to pluralism and social equality, and when modern technology penetrated minds, it was necessary to organize a new group of religious education that would be open to others with positivity and awareness. This factor alone is what makes teaching religious affairs in a modern way keep pace with modern challenges.

In this study, we will try to learn about Algeria's experience in establishing this type of education. How were original education institutes established?

What are the programs and subjects included in them?

Was it able to keep pace with social changes?

Keywords: Religious education, Original education, Rooted education, Religion, Algeria

INTRODUCTION

in the Islamic nation "The religious education" is named over the education that is based on the religious culture in order to distinguish between it and the civil and the modern one which was imposed by the Europeans for the sake of spreading their culture and their civilization, therefore the religious education concept included all the knowledge's disciplines : religious only or other universal sciences, as a result, it is variety of sciences and knowledge that serves education with a strong belonging. Thus, it is not about what is known by people only, it related to islamic sciences as well like :doctrines, interpretations, Hadiths, Fiqh and its roots. This perception of the islamic studies is restrictive and imaginary because many of them is related partially to Shariah such as : Chemistry, Biology and Anatomy...these sciences serve doctrinal and Fiqh's ideology as long as there is a link between them and Shariah, therefore we study the universal phenomenon.

Khaled El Samedi and Abdurrahman Halelli defined this concept according to the difference between teaching the islamic sciences and mental ones. As a matter of fact, this chapter is a result of colonial evasion in the islamic countries, they said:" the islamic world knew "the religious education" and "the global modern education" in the beginning of the colonization era, between the end of the 19th and the start of the 20th century, during the separation of the social and the human sciences, and Shariah's sciences and Arabic language as well, in the biggest islamic universities in Cairo, Fez and Kerouane where the educational approaches were integrated and multi-disciplinary, side to side with Medicine, Astronomy and Sciences Based on the philosophy of Arabic and Islamic educational theory, built on knowing the creator, which is the essence and the universal policy in a successive way"

The religious education may be polysemic: the one that is built on religious and scientific institutions, starting from the top of the stairwell until its bottom: El Azhar in Egypt, Zeytouna in Tunisia and the university of Imam in Saudia Arabia, it might be also teaching religious in public schools, through classes, lessons and conferences at schools and universities.

The religious education during the modern era in some of the Islamic countries, is known by different names such as : the authentic, or the ancient in Morocco, or the civil in the Sahel countries and in the African Sahara, or in the Islamic and Arabic schools in Asia, or the doctrinal in some Gulf states. This education might be taught and formed officially by the government, or unformed by associations and social organizations sponsored by volunteers.

Religious education in islamic countries:

In the begging of the 5thhedjri century, the schools are shown up in the islamic East, seminars at the mosques and masjids, they were complementary such as in: Baghdad, Damas, Cairo, Kerouane and Fez. Even the Abasi

minister" Nezam Al Molk", one of the most famous institutors of these schools in Baghdad, and the Andalusian traveler "Ibn Jebeer were impressed by those schools " provided knowledge regardless to hard life conditions which makes them special in the whole country"encouraging the islamic western students to come.

The reform of the religious education is not a new movement, it began with the Tunisian KheirEddine, in 1875, who built Sadiki college, after that he reforms Zeytouna college education, but previously Ali Bacha Mubarak established Cairo university in 1872, which was considered as the modern religious education essence, subsequently Jamal Eddine El Afghani was the first man who encourages teaching philosophy, Ibn Seena and Faraby's heritage in El Azhar's college where Sheikh Muhammed Abdah, Mustapha Abdurazek and Muhammed Mustapha El Maraghi devoted their efforts to develop the education in the late of the 19th century. Abdu El MutaaliSaidipublished his book in 1924," the criticism of the religious education in El Azhar", even in the other Arabic countries like Sheik Muhammed Raghieb works in Syria, and Muhammed Taheer Ben Achour in Tunisia known as " the vocation's ambassador". The religious reform was the main renaissance matters in the med of the 19th century.

The religious education in North Africa

Ibn MarzuqTelemssani presents a variety of schools directed by Sultan Abu El Hassan encouraged knowledge in (708l), but before, it is important to talk about the raisons of the establishment of school In Middle East since 1100J-C, thus, this sultan created the golden era in North Africa.

Many Zawiyas and maktab schools and religious institutes played a big role in fighting the French, Italian and Spanish colonization in the north Africa, thanks to the religious education. These colonization tried to eliminate Arabicat all costs, the French policy for example banned teaching Arabic, and prisoned arbitrary everything related to it from six months to two years, in Algeria, Tunisia, Morocco and Mauritania. In addition, in Libya, Italians eradicated all religious zawiyas that defend the islamic and Arabic culture, they even initiated the revolutions against the Italian and the French colonization, therefore, the sheikhs of the biggest zawiyas lead the first Algerian popular revolutions.

The Association of Algerian Muslim Ulema's religious institutes were directed by (Abdu El Hamid Ben Badis and Bachir El Ibrahim), they have a huge role in keeping Arabic and Islam in Algeria, meanwhile in Tunisia, Zeytouna college has a crucial role in the history of the country until nowadays, that the French colonization attempts to destroy. In Morocco, the karouiyinemosquée initiated the revolution of Abud El Kareem El Khatabi, who contributes in fighting the French colonization, in the same time, Sheikh Shenkiti and the religious zawiyas resists the foreign evasion.

Despite of the lack of means in all the religious institutes in north Africa during the colonization era which lasts more than a century and thirty years, they could defend the Islamic and Arabic existence.

These institutes depend generally in their approaches on :

- Teaching the Quran : reading and interpretation.
- The Sunnah of the prophet
- Teaching Arabic.
- Fiqh
- Deontology and holy books

According to this, those institutes could keep the cultural aspect and the unity of the north African people. After the independence, their governments nationalized some of the religious institutes by transforming them into official establishments.

In Algerian for instance, after the independence, the mosques worked on teaching and memorizing the Qur'an, even the minister of education integrated theislamic sciences in the educational program, it incorporated the islamic side with the Marxist one, considering them the official choice in Algeria back then, in this period of the Algerian history, the Francophonie and the influenced the islamic role, in addition, the adherents of the association of muslimulemawho followed the Arabic and the islamic movement, demand building an islamic university in order to keep the islamic and algerian identity away from westernization, plus, the original educational institutes were closed in the era of the pervious president (HaouariBoumedien)

However, nowadays, despite of the religion continuity, it loses its public influence, as MalekBennabi said:" the modern muslim does not need to know his doctrine only , but he should release how to get back its dynamic and its influence as well"8. The modernity negative effects impose specific main issues which are related to the social heritage and keeping its cultural privacy, In return, the religious traditional deviations put a great number of issues, it does not mean doubting the religious role in the societies. We become in front of two different position situations: the first one is the atheist side that fights the religious , in the other hand, the religious side, that represents social intolerance., as a result, the question is :

How to fulfil the gapbetween the spiritual and the chronical system Away from theocratic policy? The religious education and the institutes of the original educational institutes in Algeria try to answer.

A- The original education and the problematic of the social alternative project

If we got back to Fichte saying about the importance of the religious education” raising people in order to hold the religion and the ethics is every government’s essence, so it should build a permanent religious and education institute. This institute is a part of long-term lasting governmental establishments”

MouloudKacemNeitBelkacem was responsible in the original education and works on developing its branches and programs, its certificate is a literal application to what Johann Gottlieb Fichte said, it is about prioritizing religion or the religious education that supports the personality of young graduators from those institutes, according to their intense religious educational programs (all the streams of islamic sciences) but It also works and gives an education that matches with modern exigences via its scientific and athletic programs. The original education’s new concept with its various programs : scientific, religious.... Are results of a deep study made by a commotion created by the minister who provided all the means and many different programs in the sake of many institutes whether in the east or the west according to both of traditional and modern type until a various rich program is made, which serves the cultural, social, and ethical characteristics of the Algerian individual. The aim is to keep the education away from deviation. MouloudKacem said about the experiment of the original education that he wants it to be a supporter to the situation of Arabic, and rescuing minors who were banned to access into the public education.

b- the potentials and the orientations of the original education

the Algerian islamicinstitutes were built in 1962 by Taoufik El Madani, the pervious minister of religious affairs then, those institutes were considered as the first essence of original educational high schools afterwards, it was about organizing formations and trainings for the imams of mosques. These institutes contributed later by building a national school to form the religious institutes lunched by Mr.MouloudKacem in January the 15th 1976, the aim was graduating religious students who knew many cultures with different ideology, approach and aim, in addition to the formation in many fields of traditional imam missions.

These institutes included many buildings which were not designed for this purpose, most of them were army barracks, hotels and mosques’ annexes. Their number increased from 08 in 1963 to 16 in 1965 spread all over these wilayas : Algiers, Blida, Chlef, Oran, Belabbas, Mascara, TiziOuzou, Constantine, Annaba, Batna, Biskra, El Ouali, Bousaada and El Aghouat. In addition, new institutes were built until 1976 : 29 high schools and 55 middle schools.

New modifications has been found in originaleducational institutes since MouloudKacem’s era in 1965, these reforms effect the approach and organizational side.

So, it included original educational programs, aspecially high schools for example

1) Religious and linguistic sciences

The Arabic literature, History, the Arabic and Islamic civilization, the Quran, Hadiths, the islamic law, law’s philosophy and the religious philosophy.

Their contents followed a pervious planning by defining the methods of teaching, and avoiding the opposite ideology, so it was important that they match the Marxist revolutionary contentbecause they were complimentary.

2) The modern sciences and their subjects:

Mathematics, biology, social studies, physics and chemistry exactly match the programs of minister of education, plus foreign language and sports.

In 1974, December the 20th 1974 exactly, according to the original educational minister and religious affairs, two exams were edited (BEM) and Baccalaureate. In BEM exam, some applicate selective modules : calligraphy, drawing, sewing and music, in the other hand, the constant subjects like : the Qur’an, interpretation, Fiqh, ordinances, text analysis and mathematics.

The subjects’ coefficients and their importance shown in this following schedule:

| Subject | Qur’an | iqh | monotheism | Text analysis | Mathe matics | biology | History Geogra phic | Foreig n lanuag e 1 | Foreig n langua ge 2 | Sports |
|--------------|--------|-----|------------|---------------|--------------|---------|---------------------|---------------------|----------------------|--------|
| coefficie nt | 3 | 3 | 1 | 3 | 5 | 2 | 2 | 2 | 2 | 2 |

But the baccalaureate exam includes three streams :

- Religious and literature streams
- Mathematic stream
- Scientific streams

The main streams of religious and literature streams are : the Qur'an, interpretation, Fiqh, the Arabic literature and philosophy.

The main streams of mathematic stream are : mathematics, physics and chemistry.

The main streams of the scientific streams are: biology, physics and chemistry.

It is important to mention that the program of mathematics, sciences, physics and chemistry in the same as the national minstrel educational program.

These institutes are directed by teachers, like Sheikhs of the association of the Algerian muslimulema, and from El Azhar college and others.

c- Some characteristics of the original educational system

the administration of the original education imposed some conditions to accept its pupils, despite of the difficulties such as : memorizing six qur'anic bands. However, the number of the institutes has increased from twenty in 1971 to 24 in 1972, and even to thirty three in 1973. Those institutes have received in 1965 about 4906 student, the statistics reached 37433 students in 1976.

We have noticed that most of the original education's students are rurals according to information and their lists in the minister of religious affairs' archive, Most of them come from the east or the south of Algeria, in addition, they are poor and sons of roers or martyrs.

In 1971, we found 200 foreign students in these institutes who come from : Senegal, Niger, Tchad, Nigeria, Ivory Coast, Mali, Mauritania... they study side to side with Algerians, undergo the internal regulation, beneficed of scholarship, Even the minister of religious affairs and original education paid travel fees, books and their health-care costs.

The original educational institutes received students according to some rules:

1. Aged between 15 and 12 except of qur'anlearners .
2. Memorizing six quranic bands
3. Having the primary certificate or its similar.
4. Passing the exam of mathematics, Fiqh and dictation.
5. Medical certificate.

The original education was canceled in 1977, in the president Haouari Bou Mediane's era, in order to unify the education, As the president himself explained it to Mouloud Kacem. However The original education was replaced by the Sharia Sciences Division in secondary education, and also in many Algerian universities, many faculties of Sharia sciences were established, in addition to the University of Islamic Sciences in Constantine, which was opened in 1986.

CONCLUSION

The original educational institutes was such an ambitious experience, although it was temporary, because it did not have educational subjects nor approaches which allowed the critical thinking, and adding prefaces in social and human sciences that were related to the religious education and the lack of opening to the others which did not include the religious and linguistic aspect, according to Theology and intensify teaching technical foreign languages (terminology), Malek Bennabi said: "the spiritual relationship between Allah and man creates the social relationship, which strengthens the relationship between man and his brother" "the religious creates a social system" and "a strong religious relationship creates strong various and different social relationship"

So, the religious education role guaranteed the remain of this religious in minds and protecting it from demise, it is not about keeping the identity only but keeping the social relationships as well, even the social consistency (even in multi-religious societies). In the other hand, the religious education represents a huge ambition that has many issues even in monotheist societies that might solve its own problem by studying its religion according to its vision, but it is completely the opposite in globalization context. When the societies were organized thanks to pluralism and social equality, when the modern technology hacks into minds, a band new religious education must be organized to be opened to the others positively and consciously. Only this factor put teaching the religious affair in a modern way matches modern challenges.

We may analyze many educational samples in this field, the most popular one is the one that is based on the general education which included religious educational subjects, but the question is studying a religion? The religions? or the religious affair? Among the multi-religious societies, and every answer to this question provides new problematics and issues.

May be the most important answer to this question is to put a specific religious education to every subgroup only if the teachers are formed as well, as we previously mentioned accepting, tolerating and respecting the others to create a harmonistic society that has a lot of utopias.

The religious education allows accepting the others and respecting the basic principles which considered as the base of Sociology, and respecting others' freedom, without violating this religion, this is the hardest bilateral question. It makes us rethink about traditions and developing them in the modern way without ignoring the religious identity, because the religious reform is not an educational mission only, it is -the education-, which it can not play a deep social role unless the society has the will to develop and to accept the complementarity between religion and modernity.

The religious education should be a result of three elements: the holy texts which represent the essence of the religion, in addition to the old heritage, the critical mind and the social experiment. The critical mind is in the simple academic establishments, its first aim is the scientific knowledge, and training according to a specific approach of thinking that helps anti-lock, insularity and stagnation.

Finally, we think that is beneficial and important that the religious education having a special programs to study the religious phenomenon as a global science, or as a theological study in order to open up to the others, in addition we depend on human and social sciences (sociology, theology, religious comparison.....) and its various religious phenomenon approaches, and that what makes the critical mind previously mentioned.

REFERENCES

1. El Balancy Abu El Hussein Muhammed Ben Ahmed Ben Joubair, El Kaani El Andalusi, Rehlatou Ibn joubair(Ibn Joubair trip) in arabic, Dr. Hussein's review, Egypt Library, Cairo, 1992.
2. El Telemceni, Muhammed Ben Merzoug, El MasnedSahih El HassenFi MaatherMulanaImmam Abi El Hassan, in Arabic, Dr. Maria Jesus Beggerra'sreview, Dr. Muhammed Meftah edition, Dar El Aman, Rabat, V1, 1433/2012,
3. Hassan Omar, Aissa, B, " professor MouloudKacem and the tragedy of the original education" (a debate with MouloudKacem) in arabic, El Irshadi, May 1992.
4. Samedi Khaled, Halleli Abdu Rahmane, " The crisis of the religious education in the islamic world" , "Azmatattalimaddini fi elalamelislami, silsilathiwarat el karn el djadid(The debate of the new century series)" in arabic, V1, Dar El fiker, Damas, 1428/2007,p 20
5. MalekBennabi, Tr: Abdu SaborShahin, "milademujtamaa (the birthday of society)" in arabic, Dar El Fikr, Damas,V6, 2006
6. Malek Bennabi," les conditions de la renaissance (Renaissance's conditions)", editionANEP , Alger, 1979.
7. Muhammed Mustapha Imbaby, « the religious studies in OumDermanislamic college", The Arabic Dar El fikr, Cairo, 1978.
8. MouloudKacemNeitBelkacem, " Assalia or Infisalia", the national book establishment", Algiers, V1, 1991, Ch1
9. MADI Mustapha, « langue et identité : de la marginalisation à la résistance », Elites et questions identitaires, Réflexion, N°1, ed : CASBAH, Alger, 1997