

Straddling the nonformal and formal education paradigm. A qualitative study of transformative learning within an Islamic Teacher Education Programme presented in the Western Cape from 2012 to 2014.

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ABSTRACT

This study addresses the question of the transformative effect of a nonformal learning programme for Muslim education practitioners - the Islamic Teacher Education Programme (ITEP) in the Western Cape, within the context of lifelong learning. It investigates the effect on participants' personal teaching practice and whether it assisted adult learners with decisions for further formal study.

ITEP can be treated as an example of a wide variety of nonformal programmes within different contexts. The programme serves to fill the gap where no accommodation is afforded to it in the broader formal education provision of this country. This dissertation argues that nonformal education has the ability to be a springboard to launch educators on a trajectory of personal transformation and development in their own field of practice, as well as to forge a path that provides access to formal education.

A qualitative research design and a narrative research method was utilised to answer the research question, drawing on a range of data - personal learning narratives of adult learners; interviews with a sample of six learners as well as journal entries. This approach allowed the study to demonstrate how participants gauged the readiness for change in their own transformative perceptions from their personal learning experiences in a safe environment. The spaces created within the programme created the opportunity for participants to reflect critically, participate and collaborate in a range of learning experiences that served as a catalyst for perspective transformation. The six participants of this study revealed how disorienting dilemmas, frame of reference and context are important to consider in programmes such as the ITEP.

The research has shown that the provision of competent educators to teach, motivate and inspire is possible by means of teacher training in faith-based, indigenous and other non-western, nonformal spaces with a group of nonformal practitioners that generally do not have any access to formal higher education.

While such a programme is rarely considered by policy efforts, it certainly does not diminish the legitimate role the programme plays and the value placed on it by the society which it serves.

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GLOSSARY

For the transliteration of Arabic I have broadly followed the English Transliteration System of the International Journal of Middle Eastern Studies (IJMES).

I have used italics for Arabic, Malay and Afrikaans words. Words that are commonly used and familiar to readers, such as Allāh, Qurʻān, madrasah are not italicised.

I have given the meanings of the words listed in the glossary in accordance to the context within which it was used in the text rather than its strict lexical meanings.

(Ar.) – Arabic; (Afr.) - Afrikaans

ʻAqīda (Ar.)	Foundational beliefs/tenets of faith
Ādāb (Ar.)	Good manners, morals, decency, humaneness
ʻAlim / pl. ʻulama (Ar.)	Islamic clergy and scholar
Allāh (Ar.)	Proper name of God
Blommedraer (Afr.)	Flower cultivator and seller
Darul ʻulums (Ar.)	Islamic seminaries
Duiwehokke (Afr.)	Pigeon aviaries/lofts
Fiqh (Ar.)	Islamic law
Hadith (Ar.)	Direct sayings of the prophet Muhammad
Hafith/pl. hufaath (Ar.)	Memoriser or specialist of the Qurʻān (male)
Haj (Ar.)	Pilgrimage to Makka
Imām (Ar.)	Muslim priest
Ijāzah (Ar.)	licence to teach
Jumuʻah (Ar.)	Friday Islamic congregational prayer
Khalifa (Ar.)	Muslim teacher (as used in Malay)
Licentia docendi (L)	licence to teach
Madrasah (pl. madaris) (Ar.)	Islamic traditional school, place of learning
Mardyckers	Muslims from Amboyna in the southern Molucca Islands, Indonesia
Muslimahs (Ar.)	Muslim women
Niqab (Ar.)	Face veil
Qissah (Ar.)	Story with amoral lesson
Qurʻān (ic) (Ar.)	Word of Allāh revealed to the prophet Muhammad (Pbuh)
Shaykha (Ar.)	Female Islamic scholar
Slamseskole (Afr.)	Afternoon/evening madrasah

Taqwā (Ar)	Goodness or virtue
Tajwīd (Ar.)	Correct vocalisation of Qur'ān
Toekamannie (Ml)	Female washer and embalmer of the deceased (as used in Malayu)
'ulum (Ar)	Muslim seminary
!Xun and Khwe	Indigenous San community living at Schmidtsdrift
‡Khomani San	Indigenous San community from the Kalahari area

ACRONYMS

AEQ	Adult Education Quarterly
BAHIS	Bachelor of Arts Honours in Islamic Studies
CRM	Cultural Resource Management
DUAI	Dar al-Ulum al-Arabiyyah al-Islamiyyah
ICOSA	Islamic College of South Africa
iLABS	Learning across Borders
IPACC	Indigenous Peoples Coordinating Committee
IPSA	International Peace College South Africa
ITEP	Islamic Teacher Education Programme
JEQ	Jam 'eyyatul Qurra'
MAIT	Master of Arts in Applied Islamic Thought
MJC	Muslim Judicial Council
MSA	Muslim Students Association
MYM	Muslim Youth Movement
NPDE	National Professional Diploma in Education
NQF	National Qualifications Framework
SACE	South Africa Council for Education
SASI	South African San Institute
UCT	University of Cape Town
UNESCO	United Nations Educational, Scientific and Cultural Organization

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CHAPTER 1

INTRODUCTION

In this dissertation the focus is on the learning journeys of six adult learners attended the Islamic Teacher Education Programme (ITEP) which was launched in January 2012 as a nonformal, non-accredited education programme developed and presented by Learning across Borders (iLABS). This is a non-profit organisation focusing on education with the purpose of guiding adult learners from particular sites of practice on a transformative journey over a period of six months.

The study examines how adult learners studying in the field of education in the ITEP learned and progressed to become more efficient in their practice, and also explores how the programme enabled them to access further formal study. The motivation for the study is to enable development of educators in their own field of practice as well as to create pathways towards further study in formal education.

The research question that this study addresses is: *What was the transformative effect of the nonformal Islamic Teacher Education Programme on participants' personal teaching practice, and did it assist adult learners with their decisions for further formal study?*

The context in which this study is framed is within the new policy, developed in 1994 after the dismantling of the apartheid state, of lifelong learning which has also become prominent worldwide and within the context of Islamic Education in South Africa. The theoretical framing includes Communities of Practice; Transformative Learning theory and the socio-cultural context.

A qualitative research design was used to gather data within a nonformal education space. The method used could generate data to determine and understand what the participants' prior knowledge of learning was, and what their motivations and aspirations were before they entered the ITEP to establish a baseline. Data was then gathered to address the focal research question. To achieve this, the research methods utilised a narrative approach as the principal research method drawing on the personal learning narratives of adult learners; interviews; and journal entries.

HOW THE ENQUIRY EMERGED

At the beginning in 2012, my partner and I applied our cumulative knowledge and experience to realise a unique initiative to provide a teacher education programme in the nonformal, predominantly Muslim teachers' sector in Cape Town.

Our collective experience in teaching, training and materials development from the 80s to currently, includes working within the non-Government sector; the corporate sector, IT sector, trade unions, tertiary institutions, learnerships, working with the !Khomani San in the Kalahari as well as with the !Xun and Khwe.

The opportunity for a nonformal teacher education course presented itself through a pilot programme called the Islamic Teacher Education Programme (ITEP) in collaboration with the Discover Islam Centre from January to June 2012.

At the time of designing the ITEP we did not find any teacher-training course that addresses the specific needs of Islamic education practitioners in South Africa save for a few workshops, on didactics or barriers to learning. This mainly took the form of one-day workshops that are not comprehensive enough in developing better education practice.

The key objective of the ITEP was to produce efficient, confident, empowered, skilled and dynamic educators of Islam, with the Muslim community as its target audience and the Islamic branches of knowledge as its subject matter. The course was specifically designed for Islamic scholars and teachers who already practice, and who seek a more contemporary and informed approach to learning and teaching.

After conducting the pilot programme a complete evaluation and analysis thereof was undertaken by iLABS- Learning across Borders and Discover Islam Centre which revealed that, above anything else, the course had managed to elicit and nurture confidence in the adult learners. It had stimulated exciting new ways for teachers to engage students when they went back to their own classrooms. The feedback from the evaluation on our teaching practice was good but I needed better insights into what we had shaped. Our focus in preparing the curriculum was to develop outcomes that would generate relevant learning experiences as opposed to a structured curriculum of what we perceived their needs to be.

When I met Alan Rogers in 2012 at the University of Cape Town (UCT) to launch his book and workshop on *Ethnographic Approaches to Literacy and Skills Training*, we discussed the ITEP pilot programme. His question to me remained in my mind. *Are you developing a programme from your perspective of the adult learners' needs or are they a part of defining the curriculum?* To measure the progress of the programme I reverted to Alan's understanding of adult learners, as summarised by Muller (1993:239-240) noting that they:

- are adults by definition, but some are more adults than others; some are still searching in education for dependency, others for autonomy;
- are in a continuing process of growth, but they grow in different directions and at a different pace;
- bring with them a package of experience and values, but the degree of willingness to use this material to help the learning process differs;
- come to education with intentions and needs, some specific, some more general and related to the subject matter under discussion, and others unknown even to themselves;
- bring expectations about the learning process; they are all at different points in the spectrum between those who require to be taught everything and those who wish to find out everything for themselves; and they each have some consciousness of what they can and cannot do in the way of learning; and
- already have their own set patterns of learning, which vary considerably one from the other.

Bearing these insights in mind, I went back to the drawing board to look at weaknesses of the pilot programme. I had formal conversations with all of the adult learners to get a clearer view of what the ITEP experience meant to them in their lives, in the community and in the classroom.

MOTIVATION AND SIGNIFICANCE OF THE STUDY

The focal question of the study includes discussing the specific effects from the perspective of personal development and transformation of the participants including their practice. It undertakes firstly to explore the role of nonformal education (within the framework of lifelong learning). Secondly, it further interrogates the influence of this nonformal education programme on the personal development and teaching practice of participants and explores any perspective transformation of the participants of such a programme. It also examines nonformal education as an enabling mechanism for widening access to higher learning.

This dissertation argues that nonformal education may have the ability to be a springboard to launch educators on a trajectory of development of personal transformation and development in their own field of practice as well as providing a path to formal education through creating “the bridges and ladders connecting learning in different modalities, levels and places” (McKay & Romm, 2006:17).

It further argues that nonformal education programmes can serve as a means for participants to gauge the readiness for change in their own transformative perceptions from their personal learning experiences by creating safe environments for critical self-reflection, participation and collaboration as a catalyst for perspective transformation and can also facilitate the widening of access to higher learning.

As for the significance of this study, Singh (2015:6) rightly points out that the challenges identified by United Nations Educational, Scientific and Cultural Organization (UNESCO), decades ago, are no different to those facing us today: social inequality, unequal access to educational opportunities and increasing income disparities compounded by a widening “job-education gap”. Singh (2015:7) further identifies that there is a need to treat unrecognised potential in society with more respect and sufficient esteem. She argues that society should offer a greater range of avenues for self-improvement and personal fulfilment through the application of nonformal and informal learning.

If the ITEP is found to potentially serve as a springboard to launch educators on a trajectory of development of personal transformation and development in their own field of practice as well as a path to formal education through creating the “the bridges and ladders” as referred to above, then certainly nonformal programmes can serve as “avenues for self-improvement and personal fulfilment to all citizens, increasing a country’s economic potential and making its political arrangements more socially inclusive” as argued by Singh (2015:7).

BRIEF DESCRIPTION OF CONTEXT TO THE STUDY

To briefly clarify the nonformal paradigm used in this study and to explain the context in which this study emerged, attention is drawn to the quotation of Alan Rogers, (2004:7)

When we step into a pre-existing learning programme but mould it to our own circumstances, we are engaged in nonformal education. When we surrender our autonomy and join a programme and accept its externally imposed discipline, we are immersed in formal education.

Learning is one of the essentials of life – it is the way in which we make meaning, explore, understand and acquire a new skill in everything that we do. It is a lifelong process that sometimes happens to us and is often chosen by us. *Education* on the other hand, is learning organised in a very particular way; it is purposeful and through it (education), students empower themselves to reflect, become mindful about who they are in relation to the world, share their understandings and make meaning of their lived reality. Education also results in the acquisition of both cultural and symbolic capital.

The concept of lifelong learning serves as an underlying philosophy of this study, as will be seen in later discussions. It is also that which similarly underpins the ITEP. Rogers (2004) drawing on Coombs and Ahmad (1974:8) points out that all learning falls broadly within three paradigms – formal, nonformal and informal learning.

In the context of lifelong learning, more than four decades ago the United Nations published the Faure Report, *Learning to Be*, that proposed:

If learning involves all of one's life, in the sense of both time-span and diversity, and all of society, including its social and economic as well as its educational resources, then we must go even further than the necessary overhaul of "educational systems" until we reach the stage of a learning society. For these are the true proportions of the challenge education will be facing in the future (Faure *et al.*, 1972: xxxiii).

Singh (2015: 6) describes this "learning society", identified by the Faure Report as "one in which learning is valued by all members of society, in which stakeholders invest in recognising and developing human learning potential, and everyone regards people's nonformal and informal learning as a cornerstone of lifelong learning strategies".

The implications of how learning is valued for this study is particularly crucial when I discuss ways in which ITEP could serve as a possible "bridge" towards further education.

THE ISLAMIC TEACHER EDUCATION PROGRAMME (ITEP)

The ITEP is a nonformal teacher education programme that is non-accredited but subscribes to a syllabus; is organised; has clear learning objectives and outcomes, evaluation and assessment criteria; and conforms to a high standard of pedagogic practice. However, its entry requirements and validation are not guided by the National Qualifications Framework.

The specific sector that ITEP targeted were Islamic education practitioners in the Western Cape. The term *Islamic education practitioners*, as used here includes all education efforts within the Muslim community from early childhood development through to higher education in order to pass on the rich heritage of Islamic knowledge contained in its primary sources, the Qur'ān and the practice and teachings of the Prophet Muhammad (Peace be upon him¹) as well as the vast body of knowledge passed on through 1400 years of Muslim scholarship including contemporary Muslim society and contemporary understandings of Islam.

Most of the educators who enter the ITEP mainly acquire their educational qualifications outside of the formal education system and as a result most of them have not entered formal

¹ Muslims never utter the name of the Prophet Muhammad without adding (Peace be upon him) after his name based on the Qur'anic injunction in al-Ahzab 33:56: I will use a shortened form in brackets (pbuh)

higher education. A substantial number do not possess a matriculation certificate. Even though no formal statistics of numbers of madaris and Islamic educators are available, iLABS did a cursory inquiry. Since there are few access points to higher education in general or teacher training in particular, this programme aimed to serve as such an access point.

The South African Muslim community has developed a sophisticated system of nonformal education structures parallel to the formal education system as described earlier, and as a result has developed a fairly large nonformal teacher community of practice.

The ITEP aimed to create a bridge between the nonformal (that educational practice which, though structured, falls outside of the National Qualifications Framework (NQF), and the formal (those within the NQF), in order to create an access point for those educators interested in further study. Equally for those who do not wish to enter formal academic studies, to equip them with a broad range of education theory and practice and pedagogic tools that would enable them to improve their skills as teachers and to give them an understanding of contemporary realities in the field of education.

The programme includes the following modules: Islam and Education; Academic Literacy and Professionalism; Psychology and Politics of Education and Contemporary Teaching Practice. The curriculum of the ITEP does not cover traditional theological branches of knowledge. Educators who enter the programme each have a specialist knowledge of their teaching content such Islamic Law and Jurisprudence; Qur'ānic Sciences and Exegesis; Arabic; Islamic history; Sciences of Hadith and so forth.

For the years 2012 to 2014, 68 Islamic educators graduated from the ITEP and of the learners included *Imaams*, *'Ulama*, *Hufaath*, (Muslim priests, Scholars, Memorisers) and teachers at Islamic schools.

ITEP started out as a once-a-week two-hour session at the Discover Islam Centre, and from 2013 onwards was conducted either on Wednesday afternoons at the Islamia Academia Centre or in the Boardroom of the Muslim Judicial Council on Saturday mornings.

The ITEP is an interactive programme that encourages learners/teachers to voice the challenges that they face which are then collectively analysed and addressed in class. This is a unique opportunity for educators who are *'Ulama* and *Imaams* to engage in current debates and educational discourse. Some participants on the programme have been teaching for more than 30 years and come with a wealth of experience and knowledge. Some have studied for more than ten years at seminaries and other institutions of higher learning.

Of the teachers who attend the ITEP, many of them have never been in a post high school “secular” classroom besides the seminary, or been in a class alongside women, let alone have a woman teach them. Many of them lead vast congregations as well as teach in Islamic educational institutions without the benefit of formal teacher training other than their own experiences as learners. Incidentally, the Imaam of the local mosque that I attend was a participant of this course.

The overwhelming majority of teachers at madaris and Muslim schools teach at nonformal institutions and the qualifications that they possess fall outside of the academy. Some graduate programmes take up to eight years of study which prepares them to lead congregations daily, weekly *Jumu'ah*, evening adult classes and perform community ceremonies and rituals such as marriage, birth and funerals. Generally, the term '*Ālim*' is used in reference to these graduates, in its general usage it means *Islamic scholar*.

Over time it has been accepted practice that “the role of the teacher was taken as a constant – that if the teacher is Muslim, they would by virtue know what it means to educate ‘Islamically’”, as is aptly described by Memon in a short paper (Memon, 2007:2).

While teaching is an integral function of their responsibilities, the majority of institutions of learning do not teach pedagogy, it is embedded within the curriculum in the form of role modelling. The learning/teaching relationship between the '*Ālim*' and her/his student has elements of a master-apprentice relationship, or a cognitive apprenticeship. This view concurs with Russell (in Lunenberg et al., 2007:588), who reflects upon his own teaching, “How I teach IS the message” in *The teacher educator as a role model*.

Another development is the increase in fulltime nonformal madaris as well as the burgeoning of Muslim independent high schools and primary schools, from a single one – the Habibia Girls High School in 1985 – to more than 80 currently. Davids (2014:2), quotes Dangor,

In this respect Dangor (2005:520) argues that the establishment of Muslim schools is warranted on the basis that the curricula of secular schools cannot be expected to bridge the requirements of religious curricula, because they differ in respect of origin, worldview, objectives, methodology and epistemology.

Davids (2014:3) also refers to Waghid (2013) who explains that “there are many reasons for the continuing emergence of independent Muslim schools. One is the broadly-held perception by educational associations, parent–teacher organisations and Muslim societies that Muslim schooling contributes overwhelmingly to the shaping of learners’ faith-based identities”.

A recent change in the Department of Education Policy requires that all teachers be registered with South Africa Council for Education (SACE) and need a four-year B.Ed. degree or a Bachelor's degree with postgraduate certification. This poses a definite problem for Muslim schools, as many of the teachers at Muslim independent schools during the past 20 years have been co-opted from the pool of Islamic scholars that graduate from Darul 'ulums (Islamic seminaries).

The dilemma faced by scholars is that young '*Ulama* and *Hufaath*, generally do not meet formal academic access requirements as many of them have not completed their matric, at least in South Africa. Therefore, it is very difficult for them to enter the academia and thus to become certified teachers or gain any form of teacher training. In this context the ITEP fills a significant gap in providing these educators with a means of achieving some level of teacher training, and in addition creating a platform for them to move on to further their training formally through a process of scaffolding.

To complete this introduction, it is also fair to say in addition to the statement at the beginning of this section, that my experiences of having been engaged in teaching in a number of different terrains both formal and nonformal range from being involved in a Cultural Resources Management (CRM) programme by the South African San Institute for UNESCO to Management training at Pick 'n Pay; from Langlaagte College in Johannesburg to research for tracker training for the Indigenous People Africa Coordinating Committee (IPACC), to my lecturing at IPSA and many sites of practice in between. Teaching in different cultural sites allowed me to traverse the nonformal and formal paradigms with ease. Thus, doing a study of a nonformal programme that I co-designed was the feasible topic for my study that would enhance my intellectual interests and fill a knowledge gap in the field of nonformal Islamic Education programme. I conclude this chapter with a description of how the dissertation is structured.

ROAD MAP

This dissertation is presented in five chapters, with the introductory chapter setting the scene, briefly outlining the topic and subject matter, the purpose and significance of this inquiry, both a global context and the local historical context of communities of practice, the development of Islamic education in the Western Cape and how the study emerged. This chapter concludes with a roadmap explaining the structure of the dissertation.

In the second chapter the literature review deals with literature covering the conceptualisations which have been significant in framing the study. The context in which this study is framed is within the new policy of lifelong learning which has become prominent

worldwide, and within Islamic Education in South Africa. The theoretical framing includes the Communities of Practice of Wenger (2000 and 2015); Transformative Learning theory of Mezirow (1981) and the socio-cultural context and its influence on transformative learning application and theory. In my discussion on Islam and education I draw particularly on an Islamic framework which is addressed in the second Chapter on Page 29.

Chapter 3 discusses the research design and analysis which starts with considering the methodological positioning of the study before continuing with a discussion of the particularity of the methodology for this specific inquiry. It also addresses the approach to the analysis of interviews and narratives of the participants of this study which forms the main data of the research. This chapter includes collating and challenges faced as well as outlining the handling and coding of data and the organisation of data before its final discussion and analysis.

In Chapter 4 the tone is set by sketching the context of the development of Islamic education in the Western Cape. What follows is a presentation of the findings, re-presenting the narrators and the narratives and interviews, dealing first with each narrator in the reflections of their journeys in which a narrative synthesis of the evidence is shown.

Finally, Chapter 5 is a discussion that interprets and analyses the main concepts and themes in the findings with reference to the focal research question in relation to the motivation and significance of this study. As the final chapter, it brings this research to conclusion.

CHAPTER 2: LITERATURE REVIEW

Nonformal² education came into vogue as early as 1968, coinciding with the world crisis in formal education as claimed by Coombs in his well-known work *The World Educational Crisis: A Systems Analysis* (Coombs, 1968). Prior to this, education and learning was viewed in a rather binary way as either formal or informal. Formal being that which carries qualifications, provided by state-approved institutions. Everything else was considered informal learning. Coombs and Ahmad changed this view by including a category of “nonformal education” defining the categories as follows:

Formal education as used here is, of course, the highly institutionalized, chronologically graded and hierarchically structured "education system, "spanning lower primary school and the upper reaches of the university. **Nonformal education** as used here is any organised, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children. **Informal education** as used here is the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment (Coombs & Ahmad, 1974:8).

Singh (2015:20) adds to the debate in *Global Perspectives on Recognising Nonformal and Informal Learning - Why Recognition Matters*, defining nonformal learning as an addition or alternative to formal learning where educational and training arrangements are still structured, “but in a more flexible manner”. She explains that its settings are normally community-based, workplace situated and within the purview of civil society organisations.

From the perspective of learning as a lifelong process in 2004 Alan Rogers constructed what he called a Learning Continuum (Rogers, 2004) which he then improved ten years later as shown below in his book called *The Base of the Iceberg* (Rogers, 2014:21).

² As for opting to use this particular spelling of the word nonformal as one word as opposed to the hyphenated spelling, it is important to say from the outset that this term is generally used as a hyphenated word ‘non-formal’, the hyphen distinguishing the distance from formal learning or opposite to it. It is also used in the literature as the concept of Non Formal Education and as such NFE. For this study the term as nonformal education without the hyphen because I find that there is less distance between the paradigms. (Masoud, 2014)

Table 1: Learning Continuum Rogers (2014:12)

informal (accidental/incidental)	self-directed	nonformal	formal
unplanned/unintentional	intentional/self-planned	purposeful/planned by others	
unconscious learning	task-conscious learning	learning-conscious learning	
not measured	measured by task	measured by learning	

By 2016, Van Noy, James and Bedley (2016), based within the Rutgers School of Management and Labor Relations, proposed an alternative continuum that is not much different than the original definition of nonformal education. However, their criteria and typology based on the work of Colley, Hodkinson, and Malcom (2003) differs from that of Rogers. Their learning categories makes it more comprehensive as is seen in Table 2, replacing the term nonformal learning with *Organized informal learning*.

Table 2: Van Noy, James and Bedley Continuum of Learning Formality, adapted from Colley, Hodkinson, and Malcom (2016:6)

	Formal learning	Organized informal learning	Everyday informal learning		
			Self-directed learning	Incidental learning	Tacit learning
Location	School awarding formal credential	School non-awarding formal credential, work, or community			
Process Content	Instructor lead Organized curriculum	Instructor lead Organized curriculum	Learner led Learner organized	Contextual Spontaneous based on need	Contextual Social norms and practices
Purpose	Intentionally sought	Intentionally sought	Intentionally sought	Not intentionally sought but aware after	Not intentionally sought not aware after

Colley, Hodkinson and Malcom (2003:1) point out that formality and informality are not discrete categories, “and to think that they are is to misunderstand the nature of learning. It is more accurate to conceive ‘formality’ and ‘informality’ as attributes present in all circumstances of learning”. Daniel Schugurensky (2006:166) continues,

In short, informal learning entails more than the learning that occurs outside the walls of educational institutions, because informal learning can also occur in formal and nonformal educational sites. At the same time, this understanding recognizes that formal and nonformal learning can also occur outside the physical confines of formal and nonformal institutions.

Informal learning occurs in the everyday of living in life and in work. This comprises a range of learning which includes self-directed, incidental learning and tacit learning. Formal learning on the other hand occurs in a hierarchically structured education system, with a set curriculum (mainly external), set entry criteria, is classroom or lecture based within accredited educational institutions offering recognised credentials and accredited certification. Whereas nonformal learning occurs in organised settings offering a variety of learning experiences, has a learner-centred and tailored curriculum but does not necessarily lead to a formal educational qualification (Coombs & Ahmad, 1978; Foley, 1999; Schugurensky, 2006; Rogers, 2014; Van Noy, James & Bedley, 2016).

While the debates around definitions and typology continue, I found that Coombs and Ahmad’s three categories of learning and education, as stated above, still prevail. Over the last 50 years the debate has centred mainly on sub-categorising those three definitions, as well as terminology and typology.

It is a common assumption that much of adult learning is located largely within the nonformal and informal arenas, though formalised at Certificate, Advanced Diploma and Masters levels in some South African universities since the mid-1990s, following changes in educational policy and the inclusion of adult education in the NQF (Ismail, 2011). Merriam and Bierema (2014:1) claim that the typology of formal, nonformal education and informal learning, with all of their overlap and intersection, is a framework that resonates well with most adult learners’ and adult educators’ experiences. I found the most comprehensive summary of the different types of learning across the continuum of learning to be that of Van Noy, James and Bedley (2016) as listed in Table 3.

The nonformal education literature spanning the past 50 years starting with Coombs and Ahmad 1968 and concluding with Van Noy, James and Bedley in 2016, impacts strongly on the body of knowledge regarding nonformal education. For example, Foley (1999) discusses informal learning in social movements and his categorisation of learning (2004) emphasises

incidental learning as part of learning in social action. Although this is not the paradigm I am working with I feel it is imperative to acknowledge his contribution. In February 1999, at the NALL Annual Conference, David Livingstone presented his report, *Mapping the Iceberg*, a survey of 1500 Canadian adults about their current learning at the full range of adults' learning activities. These activities included not only formal and continuing education courses but also informal learning that occurred outside organised education. In 2001 Livingstone offered his typology of learning which adds the dimension of agency of learners vis-à-vis the educator (Livingstone, 2001).

Table 3: Specific Types of learning across the Continuum of learning formality (Van Noy, James & Bedley:2016)

Formal learning	Organized informal learning	Everyday informal learning		
		Self-directed learning	Incidental learning	Tacit learning
Traditional degree programs	Non-credit learning	Trial and error, learning by doing	Trial and error, learning by doing	Trial and error, learning by doing
Competency-based education	Work-based learning	Modelling others	Modelling others	Modelling others
Work-based learning	Volunteerism and service learning	Reading, web searching	Reading, web searching	Occupational socialization
Volunteerism and service learning	Communities of practice. Mentoring and coaching			

Table 3 will guide the discussion around the specific type of nonformal learning in the final chapter. I am particularly concerned with how they have categorised organised informal learning and, more importantly, communities of practice.

COMMUNITIES OF PRACTICE

In chapter one I discussed the complex system of nonformal education structures developed by the Muslim community to accommodate for a culturally specific educational need not catered for by the formal structures of learning, as a parallel structure to the formal education system. This nonformal education has given rise to a fairly large and vibrant nonformal community of practice. Therefore, I will start with the discussion of my research framework

with communities of practice first, as I think it best describes the particular type of nonformal education which characterises this study.

According to Wenger (Wenger-Trayner, 2015:2) the three elements that distinguishes a community of practice from other communities are:

The domain. A community of practice is something more than a club of friends or a network of connections between people. It has an identity defined by a shared domain of interest. Membership therefore implies a commitment to the domain, and therefore a shared competence that distinguishes members from other people (Ibid);

The community. In pursuing their interest in their domain, members engage in joint activities and discussions, help each other, and share information. They build relationships that enable them to learn from each other (Ibid.); and

The practice. Members of a community of practice are practitioners. They develop a shared repertoire of resources: experiences, stories, tools, ways of addressing recurring problems - in short a shared practice. This takes time and sustained interaction (Ibid.).

In a broad sense the adult learners on the ITEP come from a community of practice which has been forged since Muslims arrived in South Africa. They came as teachers, Imaams, bakers, theologians, artisans, wood craftsman, tailors, flower sellers, pigeon breeders, cooks, builders, washer women, fishermen, boatmen and so on. After more than 350 years many of those skills are extant in the community as discussed in Chapter 4. Accordingly, it could be argued that there are many functional sub-communities of practice within the Muslim community such as skilled artisans; Islamic teachers; choirs and clubs.

On the ITEP adult learners developed into a community of practice based on the similarities of domain, community and practice. Encouraged by group collaboration and plenary sessions they became interdependent.

This dissertation describes and discusses a qualitative study of a particular nonformal education programme based within a community of practice as categorised by the above typology of Van Noy, James and Bedley (2016).

TRANSFORMATIVE LEARNING THEORY

Transformative Learning theory was developed through a collaboration between Jack Mezirow and Victoria Marsick³ in 1978 in which they proposed the concept of perspective

³ Although Mezirow is seen as the father of Transformative Learning theory Victoria Marsick's collaboration in the joint paper "Education for perspective transformation" should be acknowledged.

transformation (Mezirow 1978). Transformative learning as a means of change is largely based on the ideas about learning espoused by Paulo Freire in his seminal work *Pedagogy of the Oppressed* (Freire, 1970:79).

Transformative Learning theory is also significantly grounded in Habermas' three domains of learning (instrumental, communicative and emancipatory) and particularly explores the communicative learning domain (Mezirow, 1978; 1990; 2000).

Mezirow's Transformative Learning theory has certainly become "the most researched and discussed theory in the field of adult education" (Christie et al., 2015:15) over the past three decades, dominating the top ten most cited *Adult Education Quarterly* (AEQ) articles as at March 2014 (AEQ, 2014; Taylor, 2007, 1997). While Taylor's critical review of 1997 "acknowledged the influence of Mezirow's theory, which in many respects had displaced Knowles's theory of Andragogy (Knowles, 1980)", Taylor concluded that it was important to guard against "the reification of transformative learning theory" and encouraged scholars to reconceptualise it (Christie et al., 2015:14).

In his 1997 article *Transformative Learning: Theory and Practice*, Mezirow describes transformative learning as "the process of effecting change in an individual's *frame of reference*" (Mezirow, 1997:1). He further explains that the structures upon which our expectations of, and assumptions about our thoughts, feeling and actions are based is what is referred to as *frames of reference* (Mezirow, 2009:22). Frame of reference, he argues, "provides the context for making meaning within which we choose what and how a sensory experience is to be construed and/or appropriated" (Mezirow, 2000:16). Under the right circumstances, according to Mezirow, transformative learners will change their frame of reference to that which is more inclusive, discriminating, self-reflective and integrative of experience. It involves "cognitive, conative and emotional components", nurturing "habits of mind and a point of view".

Habits of mind he argues constitute a set of codes based on "broad, abstract, orienting, habitual ways of thinking, feeling and acting influenced by assumptions" (Mezirow, 1997:5-6). These codes may be cultural, social, educational, economic, political, or psychological (ibid).

He continues, "Such frames of reference are better than others because they are more likely to generate beliefs and opinions that will prove more true or justified to guide action" (Mezirow, 2003:58-59).

Three common themes of Mezirow's theory are:

- the centrality of experience;

- critical reflection; and
- rational discourse in the process of meaning structure transformation.

Adults examine the underlying assumptions on which they have built their lives through critical reflection. This self-reflection is often activated by a major disorienting dilemma or challenge, and may be achieved individually as well as collectively with others who share similar problems or dilemmas. The consequence of this process leads to a change in one's perspective (Mezirow, 1991 & 1997).

It is the learner's socially-constructed experience that is the starting point and the subject matter for transformative learning (Mezirow, 1991). Experience as socially constructed, can then be deconstructed and acted upon.

Howie and Bagnal (2013:17) point out a possible dilemma with Mezirow's theory could be that "It is hard to avoid the conclusion that a frame of reference might be almost any aspect of a person's identity, and that any change in it may constitute a transformation". For the purposes of this study I will take a broad view of transformation and what constitutes a frame of reference.

Taylor and Cranton (2013:34) list the grounding of this theory in Habermas' three domains of learning (instrumental, communicative and emancipatory) as a possible reason for "the over emphasis of research about individual transformation and the lack of significant attention concerning the relationship of positionality and non-western ways of learning and transformative learning".

Transformative theory also posits rational thinking and non-coercive dialogue as a means to bring about a positive change. The aim of transformative learning is to create the platform for individuals to challenge the current assumptions on which they act, and, if it is considered to be inadequate, to change them. "This includes a mental shift as well as a behavioural one. The hope of transformative learning is that better individuals will build a better world" (Christie et al., 2015:11).

Perusing all the criticism directed at Mezirow's (1991; 1997) theory, I found Merriam (2004) particularly useful for working with students within a non-western context. Merriam questions the ethical validity of the educator's right to tamper with the students' worldview. In her paper *The Changing landscape of Adult Learning Theory*, Merriam (2004:207) raises some of the major challenges to Mezirow's (2000) theory to include its lack of due consideration for context, the stress on rationality, the absence of a strong social action agenda. She also raises the question of ethics in the promotion of transformative learning.

For Merriam these critiques are connected for example, “a social action agenda raises ethical questions about the role of the adult educator in tampering with the worldview of learners and about the sometimes unintended consequences of such an intervention” (ibid).

While Merriam’s critique about ethical positioning is an important concern that I concur with in relation to hegemonic worldview and the less-valued knowledge of marginalised peoples, it is also important to note that in entering any space of learning, both the learner and teacher impact on and are impacted upon by each other – in other words we grow and we change and hopefully transform into someone better than before we entered that space.

Following on the critique started by Taylor (1997), Merriam hones in on Mezirow’s lack of attention to context and culture as well as the need to explore “the increased role of other ways of knowing” (Taylor, 1997; Merriam, 2004).

To be fair to Mezirow in response to the issue of context, Mezirow did respond in 2000 where he acknowledges that context plays a role in transformative learning: “The process of self-empowerment, acquiring greater control of one’s life as a liberated learner, is of course, always limited by social, historical, and cultural conditions.” (Mezirow, 2000:27).

Nonetheless, Merriam and Ntseane note that Taylor (2000:311-312) comments on this, stating that “much more research is still needed with a primary focus on the role of culture and transformative learning” (Merriam and Ntseane, 2013:416).

Elizabeth Tisdell (2004) and Sharan Merriam (Merriam & Cafarella, 1999; Merriam, 2001) were among the first to respond to this call by Taylor. While Tisdell focused on the spiritual underpinnings of transformative learning, Merriam concentrated on the role of cultural context as well as other forms of knowing, more specifically non-Western perspectives of learning and knowing. The next section will be an in-depth discussion on socio-cultural context and transformative learning.

SOCIO-CULTURAL CONTEXT AND TRANSFORMATIVE LEARNING.

Learning is a social and relational process which is shaped by the social context in which it occurs (Merriam & Cafarella, 1999). The social context within which ITEP is shaped is both local and global. On a global level it is shaped by the ever-changing developments in the field of education and rapid technological change and disruption, as well as by issues pertaining to Islamic identity, epistemology and worldview. On a local South African level, the ITEP relates to a homogenous group in a cultural and religious discipline – “a community of practice” as described above.

Muslim educators educating Muslim learners in the twenty-first century grapple for their space within the educational landscape. Participants on the ITEP needed to contextualise the nature of learning and locate themselves in today's world as well as shift their teaching practice to be relevant to the lives of their students. On the one hand, the participants were teaching their students what Kamis and Muhamad (Merriam, 2005) coined as the ethos of "borderless learning," or seeking knowledge even as far as China; and seeking knowledge from the cradle to the grave. On the other hand, as adult learners on the programme the participants found themselves in a position where their own perspectives were shifting – not only their perspectives of educating within a contemporary global context but also how they understood teaching within the Islamic paradigm itself.

During the past decade Sharan Merriam (2014, 2010, 2008, 2004) has addressed the issue of the adult learning context by looking at how globalisation and the knowledge economy has shaped the social context that adult learning inhabits. She points out that it is only through globalization and the recent developments in communications technology that adult educators in the West have become more cognizant of "diverse worldviews and epistemologies regarding learning and knowing" (Merriam, 2008:97). Interaction with people from all over the world has promoted an awareness of different perspectives on learning, teaching and what counts as knowledge. These perspectives are now informing our understanding of learning and how best to promote learning (ibid).

In a conversation with Saudelli, Mogadime and Taber (2011:7) in *Globalization and Adult Education*, Merriam speaks about the nature of knowledge.

She believes that we must encourage 'valuing what each perspective has to offer'... Merriam spoke of different ways to understand aspects of learning such as memory, questioning critical theory, conceptions of intellectual property and dialogical learning that are culturally, religiously and contextually oriented. This recognition has profound implications for how educators teach and relate with others. She emphasised the need to 'decentre the privileged, Western perspective' as many other places have ways of being and ways of knowing that have 'worked for them for eons'

In a short paper focusing on non-Western and indigenous voices in adult education, Thomas Della Porta and Rosemary Caferrella (2011) highlight the imperative for adult educators to understand different influences on our concepts of knowing and learning. They summarise some of the views of Western and non-Western frames of knowing and learning as distinctly different. While the West places primary focus on the individual, they intimate that non-Western cultures are normally supported through frames of knowing and learning that relate to that culture's history, beliefs, attitudes, thought process, language and worldview.

During recent years a number of studies have appeared focusing on transformative learning within socio-cultural contexts, such as the work of Peggy Gabo Ntseane in Botswana (2011) that shows the role that culture plays in the shaping of meaning-making in transformative learning. Cox and John have also pointed out that this study within the African context “indicated that transformative learning in African concepts seems to lead individuals to a greater sense of interdependence with their communities, rather than autonomy and independence that Mezirow (1997b) proposes” (Cox & John, 2016:308).

The article by Ntseane (2011), focussing on Culturally Sensitive Transformational Learning, highlights that in order for us to explore transformative learning in non-Western settings, it is imperative to be culturally sensitive and aware that this includes ways of knowing specific to that culture. Similar studies in this regard include that of Taylor, Duveskog and Friis-Hanson (2012) exploring farmer field schools in western Kenya utilising an Afrocentric perspective as well as the Cox and John (2016) case study of transformative learning in a post-apartheid South Africa. What is of particular importance here are the similarities between these studies and the ITEP study as a platform for transformative learning.

While those studies address groups of people that are largely marginalised, the ITEP deals with a group of participants that are located in a minority cultural situation within in a non-Western religio-political context.

This study then, is a response to Taylor’s (1997) call - the need to explore the influence of context and the role of other ways of knowing in examining transformative learning in a Muslim minority cultural formation in South Africa.

The study draws particularly on the observations of Cox and John (2016) which clarify the importance of context in shaping lives and learning. They describe how “the key concepts of disorienting dilemma are deeply context bound” and it highlights the mediating influence of the immediate and historical context of the life crisis. Cox draws attention to the fact that all life crises do not necessarily lead to perspective change, “Conceptions of disorientation are inextricably tied to what is normal and stable in life” (2016:308).

LOCATING ISLAMIC EDUCATION

The ITEP is the primary site under investigation and is directed squarely towards empowering Islamic education practitioners. That being the case, it is important to first explain some of the key concepts within any understanding of Islamic education and to locate it within the broader education landscape.

The first Qur'ānic injunction revealed to the Prophet Muhammad (pbuh) in Chapter 96 verses 1 to 5 is an instruction to Read! Which relates directly to learning and teaching: "Read! In the name of your Lord, Who has created (all that exists). Read! And your Lord is the most generous. Who has taught (the writing) by the pen. Has taught man that which he knew not." (Al-Hillali and Khan, 1999:842).

Waghid and Davids (2014:124) aptly summarise how the Muslim mind conceives of education and the centrality of this concept within the Muslim psyche:

The conceptual framework of Muslim education is most aptly articulated in its primary source, the Qur'ān, in chapter 49, verse 13: 'O humankind! We have created you of a male and female, and we have made you nations and tribes that you might know one another. Verily the noblest of you with Allāh is the most God-fearing of you; verily Allāh is Knowing, Aware.' Muslims are reminded in the Qur'ān that the guiding principle of their education ought to be the acquisition of goodness (*taqwā*) or virtue.

There are many Arabic terms that have been used to denote education and the process of educating by Muslim scholars over the past 1400 years. Most notably these scholars include the likes of Ibn Sahnun, Al-Jahiz, Al Miskaway, Al Farabi, Ibn Sina, Al Ghazali, Al-Zarnuji, Ibn Jama'ah, Al Tusi and others as noted by Sebastian Gunther in (Memon and Zaman, 2016) . One classical Muslim scholar, for example, named Al Farabi (259-339 AH/872-950 AD) uses no less than seven terms to refer to the concept of education as identified by Ammar Al-Talbi (2000). These are: discipline (*ta'dib*), correction/assessment (*taqwim*), training (*tahdhib*), guidance (*tasdid*), instruction (*ta'lim*), exercise or learning (*irtiyad*), and upbringing or education (*tarbiya*).

During the past two decades there are three widely contested terms that have emerged as central to any concept of Islamic education. It is not within the scope of this paper to delve into the details of these debates except in a cursory manner.

The term *ta'dib* has been strongly argued for by Al-Attas (1981) and the adherents of the Islamization of Knowledge project such as Wan Daud (1998) and organisations like the IIIT and the International Islamic University of Malaysia. Daud states "Education is thus *ta'dib*: the process of instilling and inculcating *adab* in man which enables him to recognize and put everyone and everything in its right and proper place, starting with God, leading to natural and social justice, harmony and everlasting happiness."

Al-Attas argues that the term *ta'dib* stems from the root *aduba* (to be refined, disciplined, cultured) and refers to the process of character development and learning a sound basis for moral and social behaviour within the community and society at large. It includes

coming to understand and accept the most fundamental social principles, such as justice and truth (cf. Al-Attas, 1979, Daud, 2009).

The term *tarbiya* was widely debated at the University of Cambridge conference entitled Reforms in Islamic Education (Anderson, Tan and Suleiman, 2009). *Tarbiya* comes from the Arabic root *raba* (to grow, increase). Dawud Tauhidi (2009) claims that *tarbiya* is “The name for this process of education and transformation.” He further points out that according to the classical Arabic lexicographer Al-Raghib Al-Asfahani (d. 402 A.H. /1011 C.E.) the word *tarbiya* means “to cause something to develop from stage to stage until reaching its full potential.”

Mark Halstead (2004: 522) summarises the meaning of ‘*tarbiya*’ in relation to education as referring “to the development of individual potential and to the process of nurturing and guiding the child to a state of completeness or maturity”.

Khosrow B Naoparast (2001, 2012) has also vehemently critiqued the position of Al-Attas in favour of the term *Tarbiya*.

The third term, *ta’līm*, comes from the root *’alima* (to know, be informed, perceive, discern) and refers to the imparting and receiving of knowledge, usually through training, instruction or other form of teaching. The concept of *ilm* (knowledge) in the Qur’ān is closely related to action (noble action). As Saeeda Shah (2016) posits “*Ilm* in Islam is expected to develop insight leading to informed social action; therefore, its meaning encompasses social, political, moral and spiritual aspects”.

Nimet Barazangi (1992:2) defines the role of Islamic education as, “the process of shaping character within the Islamic worldview” (Qur’ān, 3:110). This process requires the Muslim family to expose its children and adults to all knowledge as a means of understanding the parameters set in the Qur’ān to achieve *taqwā*, an equilibrated, constructive relationship with God, other human beings, and nature” (Barazangi, 1992:1).

From an Islamic perspective, this worldview influences the broad abstract habitual ways of thinking, feeling and acting indicated by Mezirow (1997) that are influenced by assumptions constituting a set of codes. These codes centre mainly on the belief that a Creator plays a direct role in the life of human beings, and is at the centre of all knowledge for Muslims; belief in life after death and a revealed Book that serves as a criterion and guidance for living.

From its very inception, South African Muslim society straddles two systems of education which run parallel to each other. On the one hand there is the national education system or formal education, and on the other hand, most if not all Muslims in South Africa inhabit an

informal and nonformal Islamic education paradigm which is considered compulsory from a cultural and religious perspective. As Tayob (2011:1), quoting Qadi al Wadad in his discussion of the function of education in society, highlights that: “Education has been a fundamental feature of modern societies; the cornerstone of their stability, economic development and general welfare.”

Education for Muslims does not start with Grade R; it precedes it. All over the world Muslims engage in lifelong education based on a “cradle to grave ethos” and “borderless learning ethos” as mentioned above. At a very early age children are introduced in an informal, playful way to daily prayers; waking up in the morning; setting foot in the toilet; articles of faith and the pillars of Islam. Incidental learning takes place by being a part of rites such as communal prayers and ritual ablution, while learning to read Arabic and memorise some chapters of the Qurʾān. Incidental learning also occurs in cultural activities such as celebrations of Eid, naming ceremonies and other rites of passage.

In practice, for most Muslim adults, religion is a part of the very fabric of life on a daily basis and is incumbent upon them as individuals as well as a community. It involves ritual prayer, communal worship and social interaction. For this reason, there is great emphasis on Islamic education. Muslims partake in this to varying degrees – some simply to gain an understanding of their religious practices and rituals; some to gain a greater sense of spiritual enhancement on an individual level; while others seek higher education for contemporary understandings and dialogue, seeking a more holistic understanding of Islam and to teach others or to become better religious leaders.

CONCLUSION

The literature review highlights several concepts to consider in the discussion and analysis of my findings. In summary, the literature review located the study within a nonformal paradigm of lifelong learning, broadly based on community of practice. It further identified Transformative Learning theory as a frame to discuss personal transformation through a socio-cultural lens taking into consideration the non-western setting within which it exists. Finally, it dealt with important terminology and key concepts central to our discussion of Islamic education and to locate it within the broader educational landscape.

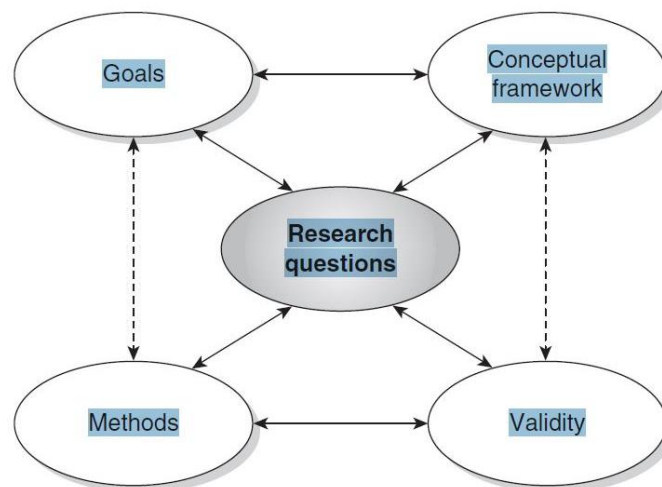
CHAPTER 3

METHODOLOGY

The research design for this study used qualitative research methods to collect data from a nonformal educational space in order to explore the transformative effect of the nonformal teacher education (ITEP) programme on participants' personal teaching practice, and whether it served as a means of enabling decisions for future study.

The primary question under investigation suggested that a qualitative research design would best answer the question, as I was conducting research in a nonformal space with educators whom I have trained. My understanding of a qualitative approach to educational research is concerned with the depth and breadth of understanding the human condition and behaviours that involves value-laden and normative issues as opposed to empirical and statistical analytical data. Thus, I was guided by Denzin and Lincoln (2005:5) who stress that, "Qualitative research is inherently multi-method in focus" in order to ensure a comprehensive understanding of what it is that we are questioning. They further claim that "Objective reality can never be captured. We know a thing only through its representations" (Ibid).

According to Joseph Maxwell (2008:214), quoting Hammersley and Atkinson, "research design should be a reflexive process operating through every stage of a project...A good design, one in which the components work harmoniously together, promotes efficient and successful functioning; a flawed design leads to poor operation or failure." Thus I took my cue from Maxwell's interactive model of research design to create clarity and structure for this study in terms of its design.



Graphic 1: An Interactive Model of Research Design

Source: From Qualitative Research Design: An Interactive Approach, J. A. Maxwell, 2005.

RESEARCH DESIGN AND METHODS

I primarily needed to know what influence the ITEP had on participants' practice and possibilities for widened access to further formal study. The method used generated data to determine and understand what the adult learners' prior knowledge of learning was, and what their motivations and aspirations were. It also enabled me to determine directly from the primary sources, the participants themselves, to establish the influence the programme had.

To achieve this, the study to a large extent used a narrative approach to the study as the principal research method drawing on personal learning journeys of adult learners and in-depth interviews with the use of structured questionnaires. Supporting evidence included reflective journal of researcher; student application information and curriculum vitae; student emails and other documented statements as well as list of challenges written up over the period. Other possible sources of data available to me included:

1. the two course developers and the lecturers on the ITEP, including myself;
2. programme content materials and outlines;
3. other materials generated by students and lecturers during the programme rollout;
4. discussion board of the online learning platform (Canvas) utilised in conducting the programme;
5. programme marketing materials and Newsletter; and
6. the employers of the participants on the programme.

From this varied array of possible sources, it became apparent that the range of data choices were multi-layered as can be seen in the table below.

NARRATIVE INQUIRY

To gain a better understanding whether the ITEP had a transformative effect upon participants' personal teaching practice and/or enabled adult learners on their decisions for further formal study, I wanted them to tell their stories as a part of their life journeys; how they view education in the context of their lives; the sense and meaning they derive from it; and how it shapes their choices and the paths they take.

It is for this reason that I concur with Connelly and Clandinin (1990:2) who posit that, "This general concept is refined to the view that education and educational research is the construction and reconstruction of personal and social stories; learners and teachers and researchers as storytellers and characters within their own stories". This ties in with

Merriam's (2008:96) conception of a growing multi-dimensional approach to adult learning in which the "emergence of narrative learning is a way to theorise learning...storying our experiences and recognising that body and spirit are components in learning are quite commonplace in non-western epistemological systems".

Conversely, I paid close attention to some of the issues raised in Michelson's (2011) critique of the role of the narrative in adult learning.

In addressing the focal research question it was appropriate that from all the possible sources of data gathered in this research, the voice of the participants (adult learners) of the ITEP themselves were the most authentic in answering my research question. I decided the most systematic way would be an approach that involved different stages.

- Stage 1 – the first stage involved gathering all documented data at my disposal, this included data types D1, D3-5, D6 and D8-10 as described in Table 4.
- The second stage would be a cursory analysis of these sources of data in order to construct a gap analysis that would serve to fill any further areas of investigation required to answer the research questions. From this analysis I determined that the best way to gather further information was by means of structured interviews with carefully selected participants on the ITEP through the use of a questionnaire. It is also shown the need to interview the co-lecturer.
- The third stage would be conducting interviews described below D2.

After collecting all documented data that would additionally support these voices, I set out to conduct the interviews (refer to Appendix 3) and gathered all documented statements by the participants. These served as the richest form of data at my disposal. Table 4 listed all the data I gathered, categorising sources with respect to their content value. Additionally, I also needed to establish a credible rationale for using each of these types of data. The easiest for me was to categorise them in relation to how each contributed to answering the focal research question as in the table. D1 and D2 were the main sources of data and the rest of the data was utilised to substantiate evidence from the learning narratives and interviews, and to support the dissertation.

Table 4: Data Gathering Methods, Content Types, Rationale and Selection

SOURCE		TYPE OF DATA AND CONTENT VALUE	RATIONALE	SELECTION AND EXTENT OF COVERAGE
ITEP ADULT LEARNERS: This will serve as the most valuable source of rich data	D1	Learning Path Narrative Statement (LPNS)	Served to document each participant's personal learning journeys and future trajectories. Some also would contain statements of personal growth in teaching practice.	15 narratives were available of which I chose six.
	D2	Participant Interviews and Questionnaires	Allowed researcher the ability to ask direct questions pertaining to their prior learning, aspirations and expectations. Also to establish the effect of the programme on personal teaching practice and decisions around future trajectories.	Six participants were interviewed with the help of a questionnaire of 35 questions see Appendix A. In some cases, a second round of interviews on selective questions was needed.
	D3	Application Information, 71 pre-course evaluation forms and CVs	Assisted to corroborate interviews, LPNS, demographic information, prior learning and practical experience and establish baseline for education trajectories. This also served as a helpful check to verify trustworthiness.	Access to 68 application forms, 68 pre-course evaluation forms, 15 CVs. These included documentation of the sample participants.
	D4	Emails and other documented statements.	Served as a rich source of data because during the programme as well as after graduation students had communicated through	I have selected only the emails and discussions filtered from adult learners that were relevant to answering the research questions.

		(Canvas, Learner Management system)	appreciative notes how the ITEP has influenced their current teaching practice.	
	D5	Teaching practice Challenges raised by Students	Challenges listed and addressed in class weekly by teachers and peers. Addressing issues of lived experience that informed the aligning of the curriculum from time to time. This assisted in answering the question of developing better teaching practice.	Newsprint charts listing challenges experienced by adult practitioners in their classrooms were analysed and organised in a grid. Every year new challenges were added to it. See Appendix D.
ITEP LECTURERS: This served as Supporting Data	D6	The Researcher's Personal Narrative (Personal Reflective Journal Notes)	The researcher is a key role player in the development and delivery of the ITEP. In line with Clandinin and Connelly (1990) who claim teachers' stories as legitimate data, the researcher's personal narrative notes, memos, communications and reflections inform and give clarity to research.	These include notes made during the ITEP as well as reflections and memos during the research process.
	D7	Interview with programme Co-developer and lecturers	A source information for the learning and teaching goals and intended outcomes of the ITEP and how this was effected in the programme structure and implementation.	<ol style="list-style-type: none"> 1) Co- founder and co-developer of the programme as well as lecturer. 2) Specialist Lecturer (Teacher & Psychologist)

	D8	Initial Specialist Consultations (to develop the programme)	The serves to establish need for the development of such a programme and it contains information around contemporary teaching practice within both the formal and the nonformal Islamic educational institutions in Cape Town.	<p>Founder of Islamia Private Schools and Two Oceans Graduate School.</p> <p>Former Director Discover Islam Centre (sponsored pilot programme);</p> <p>Principal of Awwal Academy and Senior Lecturer at Mustapha Institute and Darun Naim.</p> <p>Specialist Lecturer M.Ed (IUA). MA Islamic Psychology (IIUM, Malaysia); MA (Psych) (UWC).</p>
Supporting Data This also served as ITEP MATERIALS:	D9	Course Materials and Curriculum Statement	Course materials and curriculum speaks directly to the educational theory and practice delivered to the ITEP students. This shows how the intended outcome will be achieved.	See Appendix E for course outline.
	D10	Marketing and Promotional Material iLabs Newsletter, brochures	Corroborates added comments from adult learners on the ITEP as well as curriculum.	Adult learners contributed to articles on the newsletter about their experiences on the ITEP.

THE RESEARCHER WITHIN THE STUDY

It is important to note that the researcher has been a central figure in this intervention, having played a central role on the team that was responsible for the conceptualisation of the ITEP and one of the lead lecturers on this programme. That being the case I therefore draw and reflect upon my own experiences in the process of the programme delivery as well as on my findings as a researcher as will be seen in Chapter 4.

Sarah Evans (2008:15-16) suggests that this method

encourages the researcher to reflect upon their own propensity to create stories about their life and about the research that they are undertaking. It further posits that this research should be seen as a tangible feature of the life of the researcher rather than merely an objective and detached project.

Furthermore, I took into account Reason (In Maxwell 2008:12) who

...uses the term critical subjectivity to refer to a quality of awareness in which we do not suppress our primary experience; nor do we allow ourselves to be swept away and overwhelmed by it; rather we raise it to consciousness and use it as part of the inquiry process.

These are considerations that I am aware of and were considered throughout the conduct of the study.

POPULATION SAMPLE

During the years 2012 to 2014, 68 adult learners graduated from the ITEP. This included Islamic education practitioners from both formal and nonformal sites of practice - madaris, *Darul 'ulums*, private primary and high schools and even home-schooling parents. Geographically the areas covered the greater Western Cape, Atlantis and Strand. Generally, classes constituted 60% women and 40% men.

From this population, I chose six learners to interview, my choice was based on gathering in-depth information, and the availability of students that would afford me better collaboration with the participants.

I purposefully selected a range of participants that varied in their sites of learning, socio-economic background and both nonformal and formal education paradigms, dealing with different ages of learners in line with Roberson (2005:3) paraphrasing Merriam,

In order to arrive at a sample that has been purposively chosen, the researcher must have a set of criteria. This criterion creates a list of important attributes for the sample based on the purpose of the study and its theoretical lens.

I chose four women and two men because more women educators attended the programme.

The following list describes the six participants of this study:

1. A formal Islamic studies teacher in charge of nonformal Qurʿān memorisation;
2. A nonformal Islamic studies principal of a private madrasah;
3. A nonformal madrasah teacher teaching children and new Muslims;
4. A formal Islamic studies teacher at a formal private primary school;
5. A nonformal adult educator for Arabic at a community education class; and
6. A *Shaykha* teaching Arabic at a formal private high school.

After meeting up or emailing the participants to invite them to be a part of the study, I emailed a letter with a consent form to outline my intention, promised to respect their confidentiality and anonymity and set tentative dates to meet. It took a very long time to choreograph available times and convenience.

COLLATION OF DATA

According to Elliot (2005:3), “a narrative can be understood to organize a sequence of events into a whole so that the significance of each event can be understood through its relation to that whole”.

As presented in the Table 4, I amassed the data as illustrated above. To do this I sifted through all documentation to establish relevance. I gathered and printed the learning journey narratives and transcribed the interviews, and determined whether I needed to meet with any of the participants again to verify data. I followed Memon (2009) in reviewing all the information of each individual participant to check for consistency. I organised additional interviews with two of the participants for clarity. For each participant I had interview notes as well as copies of their learning journey narratives. “This meant reviewing each interview as a whole to check for participants’ habits of generalizing or mythologizing facts and events” (Memon, 2009:41).

LEARNING PATH NARRATIVES

Starting with the narratives I set out to start the process of turning information into analysable data. I highlighted sections within the narratives according to the various themes and phases that emerged and where such information was present. The rich data from the narratives informed the beginning of participants' journeys towards personal transformative which will be discussed in the final chapter.

INTERVIEWS: CODING AND ORGANISING OF DATA INTO THEMES

From the interview responses I embarked on a process of inserting every response into a grid and colour coding it, *See sample APPENDIX C*. This assisted me in terms of organising the information into themes.

In organising the data, clear themes started to emerge from the different phases of participants' experience on the programme. Three phases were identified which then subdivided the questions and responses and were arranged into nine themes and organised accordingly.

ORGANISATION OF DATA THEMES

The phases signified the intellectual development and growth, in other words her/his educative journey. From an educator's perspective I could the make clear distinctions within their journeys. The phases and themes are indicated in Table 5 below:

Table 5: Organisation of themes

Phase 1 - Baseline	<p>Theme 1. Motivation to attend the ITEP.</p> <p>Theme 2. Educational achievements prior to enrolment on the programme.</p> <p>Theme 3. Participants' prior teacher training and teaching experience.</p>
Phase 2 - Perspective Transformation and stimulus to improve teaching practice	<p>Theme 4. Whether initial expectations were met.</p> <p>Theme 5. Environment conducive for Perspective transformation through establishing community of practice.</p> <p>Theme 6. Stimulus to improve teaching practice.</p>

Phase 3 - “Value and recognition” of the programme and on decisions for further study	<p>Theme 7. Establishing improved teaching practice.</p> <p>Theme 8. “Value and recognition”</p> <p>Theme 9. Decisions for further study</p>

The interviews consisting of semi-structured questions resulted in responses that produced more data than I required and in some cases the responses overlapped. Themes 1, 2 and 3 were primarily to establish a baseline and were therefore not necessarily essential for our discussion in answering the research question. It then became clear to me that I needed to develop a limited set of topics for the analysis and discussion of the findings.

I made a PowerPoint presentation of all of the data, careful not to lose the essence of the voices of participants, but thorough enough for me to draw on and organise specific topics to address the focal question.

For the purposes of this study I limited myself to four fundamental topics:

Topic 1: Community of practice

Topic 2: Perspective transformation;

Topic 3: Improved teaching practice; and

Topic 4: Value and recognition of the nonformal programme and decisions for further study.

ETHICS

I followed the usual institutional protocols of requesting ethical clearance. As a part of my research proposal I went through the process of filling out forms that were co-signed by my supervisor outlining information about myself and my study, consent, confidentiality, potential risks to the institution and participants. With regard to the participants of the research, I drafted a consent form which outlined a description of my study, personal background and location and intentions with regards to this dissertation.

I was particularly aware that issues of confidentiality went beyond what is filled out in forms and permissions. The written personal learning narratives would be read by others, albeit it a supervisor or the ethics committee. Thus, I gave participants the opportunity to refuse to be a part of the study in the event that they felt too exposed. I also clarified who would be privy to their writings and ensured confidentiality and anonymity in the event that the dissertation is published.

I have assigned alphabetic code for participants of the study both to facilitate managing the evidence and presentation as well as to protect the identity of participants. Finally, as a courtesy I will make a copy of the dissertation available to the participating institutions after it has been assessed by the university.

TRUSTWORTHINESS OF THE STUDY

The issues of validity and reliability is generally related to quantitative research methods or the rationalistic paradigm. Qualitative researchers, on the other hand, need to prove the credibility of their work by employing common approaches for establishing trustworthiness of their qualitative research studies, these approaches are: employ member checking, triangulation, thick description, peer reviews, and external audits. (Creswell and Miller, 2000; Lincoln and Guba, 1985)

I used a variety of data collection methods that increased the trustworthiness of the study. The application forms, pre-course evaluation forms and curriculum vitae served as a means of corroborating some of the information of the narratives and interviews. In relation to the effects of the ITEP, participants' aspirations and future learning trajectories, the interviews were an invaluable source and tool for checking trustworthiness of the narratives.

Semi-structured interviews were designed of which I conducted more than one interview with at least two participants, to revisit areas that were hazy. I also relied on enrolment forms and curriculum vitae of students to corroborate biographical information for the purposes of verification.

Through the use of peer debriefing, I corroborated some of my personal impressions and notes and conclusions in an interview with the co-lecturer, data source D7. The interview with a specialist lecturer, being a professional psychologist, verified impressions of adult learners in their transformation.

These various sources ensured the data and investigator triangulation which helped to cross check my findings, for example, CVs, application information and

pre-course evaluation provided baseline information; course work revealed new body of knowledge required; and narratives and interviews revealed new application in practice and decisions for further study.

As much as I felt comfortable with the fact that I constantly captured and reflected on learning during the programme as well as during the research, I knew that my personal reflections were a way of dealing with some of the most personal life experiences that was handed to me. My note-keeping was a way that I could re-strategise and reconfigure ways to collect all the relevant stories and interviews. “The ‘researcher identity memo’ is one technique; this involves reflecting on, and writing down, the different aspects of your experience that are potentially relevant to your study” (Maxwell, 2008:225).

CONCLUSION

This chapter addressed the methods used in conducting this research. This included the sources; types of data and content value of data; the rationale for choosing the particular types of data, its selection and extent of coverage. It also discussed details of the study sample as well as the management and organisation of the data. This was followed by a discussion on issues of trustworthiness of the study as ethical considerations.

CHAPTER 4

PRESENTATION OF DATA

Two data analysis techniques were adopted in the organisation of the data for analysis and discussion. For the narrative data I have employed the “constant comparative data analysis technique” while for the interview data I used the “participant alphabet code” and the date of the interview as reference. The constant comparative analysis technique is generally utilised to match data to theory and the alphabet code to maintain anonymity and thus confidentiality.

This chapter starts with the development of Islamic education in the Western Cape to contextualise sections to follow. The data is presented by introducing the community of six participants and their stories in the form of the most relevant excerpts of their from their learning path narratives.

This is followed by a presentation of the responses to the interview questions to complete the evidence that answers the focal question: *What was the transformative effect of the nonformal Islamic Teacher Education Programme on participants’ personal teaching practice, and did it assist adult learners with their decisions for further formal study?*

DEVELOPMENT OF ISLAMIC EDUCATION IN THE WESTERN CAPE

Since September 11, 2001, madaris and other Islamic educational institutions have been on the government radar in almost every western country where Muslims live. Waghid and Davids (2014:128) suggest,

Appalling events such as New York’s 9/11 in 2001 and London’s 7/7 bombings in 2005 have not only pushed the term ‘madrasah’ into the public vernacular, but have placed Muslim based educational institutions under an increasingly suspicious and sceptical spotlight. Common and often undifferentiated associations with madrasah, in particular, states Pohl (2009, pp. 19-20), have been those of ‘danger’ and ‘threat’.

However, as noted at a conference on Islamic education at the University of Cambridge in 2011,

...amidst the variety of reforms in Islamic education, institutions are able to succeed by appealing to the identities and aspirations of local communities, and by creatively negotiating the pressures that regulation or local and

national politics present. Because these identities, aspirations and political contexts are variable, the best Islamic education inevitably remains sensitive to its context (Anderson, Tan & Suleiman, 2011:11).

Whereas in most other western countries local Muslim communities and madaris have been a relatively recent phenomenon, in South Africa the Muslim community has been able to survive and grow for more than 350 years. How was it able to survive? To answer this question is not within the scope of this study. Rather it would suffice to point out that one of the mechanisms which the South African Muslim community relied upon was the continuous production of its local leadership and institutions of learning which include madaris. These are the central loci where the Muslim community was able to ensure the preservation of knowledge, its production, reproduction and most importantly the transmission of knowledge. Moreover, this is what is of interest to this study as it speaks directly to the specific community of practice that ensures the reproduction of educators within the community.

Currently, there is an estimated 4 million⁴ Muslims in South Africa. Everyone in the Muslim community is expected at some point attend to one of the thousands of madaris, formal and nonformal, for a significant period of their lives in order to fulfil their religious obligations. Although there are no current official statistics on the number of madaris or educational practitioners, it is obvious that these numbers must be in the thousands. This accounts for quite a significant number of nonformal teachers and learning spaces.

The first Muslims who arrived in the Cape came from Batavia in 1652 as political exiles of the Dutch East India Company. Between the years 1652 and 1700 more than a thousand Muslims arrived on the Cape shores. Most of them were known as freed men (Mardyckers), and most importantly a large number of highly educated political prisoners from clerical as well as eastern ruling classes. That they were highly educated is evident from the manuscripts they had written from memory in Malayu and Arabic. A large number of the Mardyckers were brought to the Cape for the skills that they possessed. These skills included building, carpentry, tailoring and sewing, cooking and baking, and woodcarving (Davids, 1980 & Bazmé Adab, 2007). Some of these skills are still extant in the community

⁴ Statistics acquired in a private communication with M G Kamedien received from the office of K Small-Head Development Information Analysis and Research. The 2016 estimated population for Cape Town is 4 012 441- 2016 Mid-year Population Estimates from StatisSA, 8.3% of the population of Cape Town indicated that their religious belief is Islam

and it has been passed on traditionally through a master-apprentice system. In some instances entire families are known by a trade, skills forged in the community for over 350 years.

Since the earliest arrival of Muslims in the Cape, home study circles and backyard *slamseskole* (*litt. tr.* Islamic school) have been a central feature of Islamic religious instruction. As mosques developed these also became sites of learning for Muslim children by day and adults by night.

According to Tayob, 2011, Ajam, 1989, Davids, 1980, the first known school for religious instruction (*slamseskool*) was established by Tuan Guru soon after his release from Robben Island in 1793. He was the first *Imaam* of what is now known as the Auwal Mosque in Bokaap, Cape Town. The madrasah was based at the mosque soon became very popular “serving close to 500 young students” (Davids, 1980). Tayob (2011:3) points out that with the arrival of Indians during the 19th century many madaris were established and since then the term ‘madrasah’ has been, “specifically reserved for religious education to distinguish it from modern, secular schooling”. The teachers at these schools were known as *the khalifa* and included both females and males, “who transmitted Qur’an literacy, basic theology, knowledge and practical application of religious duties (prayer, fasting), and some history of Islam” (Ajam, 1989:77, 85; Davids, 1980).

Tayob (2011:4) further traces the development of higher Islamic education within the Cape to the early years of the 18th Century. He says: “Such teacher-student networks are recorded by Davids, and they continue unabated today.”

These student-teacher networks referred to are mainly nonformal and include cognitive apprenticeships which continue right up to today. Teachers are mainly *Imaams* at mosques and religious leaders and the content they teach consists of various Islamic studies subjects and practical duties and rituals to produce effective religious functionaries in the Muslim community. Tayob (*ibid.*) continues to briefly map an institutional history of such higher education tracing it to the first nonformal higher Islamic education institution in Kimberley established by Ahmad Effendi in 1884.

While higher education activity took place in the 1800’s, in the first 60 years of the twentieth century, there is no evidence of physical centres of learning for this purpose. “The 1970s and particularly the 80s, saw the emergence of the first nonformal centres of Islamic higher learning developing in South Africa, now generally known as *Darul ‘ulums*” (Mahida, 1993:105).

Generally Islamic scholars has distinguished the Rational Sciences (Ulum al-Aqliyyah) and Transmitted Sciences (Ulum al-Naqliyya). Transmitted sciences contain that knowledge that is essentially religious or theological in nature and finds its sources within the Qur'ān and Hadith. Islam has sophisticated mechanisms of validation and recognition of knowledge. These are the qualifications that the Muslim scholars possess.

One of its main mechanisms for validation is the *ijāzah* system. Idriz (2007) explains that the term *ijāzah* (in Islamic pedagogy signifies generally a *licence to teach* and more specifically refers to a certificate issued by a professor in an institution of higher learning to a student who has attended a course of lectures to the professor's satisfaction). This then gives the student the right to transmit the same knowledge to his/her own students, or *licentia docendi*, (licence to teach). The *ijāzah*, normally contains the titles of the books or compilations and the subjects for which the license to transmit is issued. If the *ijāzah* is not issued by the author, then the (*sanad or silsilah*) chain of transmitters will be listed ending up with the author of the book or the Prophet Muhammad (pbuh). (Idriz: 2007:85)

At the beginning of the new millennium, the Muslim community in the Western Cape witnessed the emergence of the Islamic College of South Africa (ICOSA) and Darul Arqam. The two institutions merged in 2005 to become the International Peace College of South Africa (IPSA). Still later other nonformal centres of learning developed – Jam'eya tul Qura (JEQ), Qasimul Ulum, the Department of Qur'ānic Affairs of the Muslim Judicial Council, as well as Dar al-Ulum al-Arabiyyah al-Islamiyyah (DUAL) in the Strand and the Darun Naim Institute of Higher Islamic Learning – amongst others.

IPSA, as the first accredited Islamic institution of higher learning, received validation and accreditation from the Higher Education Quality Framework for a Higher Certificate in Islamic Studies and Bachelor's degree in Islamic Studies. IPSA has also successfully submitted an application for accreditation of a Bachelor of Arts Honours in Islamic Studies (BAHIS). This submission was lodged on 2nd October 2015. Furthermore, during late 2015 IPSA started to develop its programme submission for accreditation for a Masters in Applied Thought (MAIT) programme in line with its Vision 2020 5-year Strategic Plan described below (IPSA Annual Report, 2015:10).

It is also at IPSA where the researcher is currently lecturing – iLABS designed the Global Leadership and Life Orientation Course on the Higher Certificate for Islamic studies.

THE COMMUNITY OF PARTICIPANTS

The sample of this study comprises six Islamic educators who attended the ITEP between 2012 and 2014. Geographically they come from the Western Cape, more specifically from Mitchells Plain, Tableview, Grassy Park, Wynberg, Woodstock and Athlone. Of the sample, one of the women participants taught Arabic at a private Muslim high school; two at private Muslim schools at foundation phase level, and one participant taught at the mosque madrasah in the afternoons and evening classes for women who had entered Islam. Another participant at the time of the programme was a principal of a morning madrasah and in the afternoons he taught students at a mosque as well as doing private tutoring in the evening. The last participant conducted evening Arabic classes for adults in his area while serving on the board of a non-profit organisation focusing on skills development, education and training.

PRESENTATION OF THE DATA

The presentation of data consists of the i) learning journey narratives, and ii) interview data. Together they address the focal question.

As listed in chapter 3 above I will present the data from the narratives as well as the interviews that supports a discussion in relation to the four topics that address the focal question.

The learning journey narratives primarily elucidated the participants' perspective transformation (Topic 2) established from their references to concepts *socio-cultural context*, *frame of reference* and *disorienting dilemma*. The interviews on the other hand will cover the data that deals mainly with topics 1, 3 and 4.

I will now first present data from the learning path narratives before presenting the interview responses.

LEARNING PATH NARRATIVES

The learning path narratives illustrate the concepts *socio-cultural context*, *frame of reference* and *disorienting dilemma* within the context of the topic relating to perspective transformation and are clearly highlighted within the stories of participants in very different ways. I will do this dealing with each participant individually. The quotes in parenthesis are drawn directly from their learning path narratives and there is therefore no need to use references for quotes.

In doing so I keep in mind Josselson (in Mitchell, 2011:557), “believes that the text belongs to the participant while the interpretive authority belongs to the researcher”.

PARTICIPANT A

Participant A taught at primary school level. At the time of the interviews, she was the Head of Department for Islamic studies and Arabic.

Coming from a working class background her own learning journey was interrupted by the socio-economic conditions of her family: constant domestic upheaval, scant formal schooling and was home-schooled for two grades while attending a school to memorise the Qur’an. Continuing on that nonformal trajectory to complete a three-year Islamic studies programme, she supplemented her skill set by completing a life orientation course, first aid training when she worked at a pharmaceutical company and attended a one-off workshop on barriers to learning.

Her family relations, changing of schools and marriage are beacons in her memory. She made certain adjustments in terms of her cultural identity, deciding to wear *niqab* (face covering) which is outside of the general Cape Muslim religious practice, “partially I think it made me feel safe but also it gave me self-esteem.” Then she identifies herself as a Cape Malay from a strict religious home marrying a Pathan⁵ Indian – from a strict cultural home. Cultural context is important in shaping her identity. These are the socio-cultural conditions that constitutes the main features of her life story as reflected in her narrative that shaped and still influences her identity.

⁵ Pathan refers to people of Pashtun origin, originally from Afghanistan, some moved to Pakistan. They are predominantly Muslim.

This participant's frame of reference is shaped by her religious beliefs. Having memorised the Qur'ān, being home schooled in a more Islamic environment and pursuing a full-time Islamic studies programme are the main influences that shaped her frame of reference. This is expressed at a practical level in her adopting the *niqab* as a mode of attire.

The vacillation between formal schooling and home schooling and the constant changing of schools seem to have had a great impact on her, as narrated by her: "At the age of 7, I started school, new experience, new teacher, scary place."

She also cites a childhood memory of her standing with "her mother on a bridge selling clothing items" which sustained their family on a daily basis.

Her learning journey is interspersed with moments that form the realisation of a deep problem (disorienting dilemma) within her family:

I never understood why my mother was so protective over me until, I heard screaming from the backyard. My Father was choking my mother into a bucket of water. At that moment I realised something was wrong in my family.

But being a teacher allowed her to transcend some of these disorienting moments in her life and gave her a sense of purpose,

XXX College, the school that I am currently at is a mixture of learners, from wealthy homes, poor homes, abused homes, multicultural homes as well as unreligious homes.

By the time she entered the ITEP she had 16 years of teaching experience. This was the prior knowledge that Participant A entered the nonformal programme with. The ITEP was another leg in her journey which allowed her to look ahead and clarify her goal. A shift in her frame of reference becomes apparent in her narrative with her words, "Currently I am doing a course and this has made me see teaching a lot differently, it also hungered me to make that step in achieving my goal." Ending her narrative with hope that, "Further studies will assist me so much more in being the educator that I need to be."

PARTICIPANT B

Participant B is one of two males in the sample. The socio-cultural context that shaped this individual is closely bound with the economic conditions and the social

environment that circumscribed his growing up. He is probably a committed educator as illustrated by his dedication. Participant B constantly involves himself in community activities, teaching from the morning to the afternoon, and adult classes in the evening and weekends. At the same time being responsible for both his sister and mother who was widowed in his infancy.

Growing up in a single-headed household with his sister was by no means easy for him and marks a period of this life that he is both sad and proud about:

“When the family split we went to live in a shack in xxx. I started my schooling at the age of five. Good friendships were made which still exist to this day. We lived there till I was in Grade 9 then moved to a bigger shack.”

His family history undergirds his deep sense of responsibility in his home and his community. This interdependency is at the core of his teaching, “Because my mother had to work we had many household chores and from an early age we were taught responsibility.”

Participant B acknowledges that while his mother went to work, he and his sister learnt to clean and prepare meals and take on the responsibility of running the household. He related how at the tender age of nine, “I was able to do all these chores without any instruction or assistance I think that contributed immensely to the person I am today.”

His frame of reference is grounded within his Islamic studies as learner and educator in a space where he models his teaching on those of his teachers. His formal learning trajectory started with learning to be a designer for Woolworths and then finding work in the clothing industry “as a driver”.

He had no teacher training but taught classes in the morning, afternoon and evening, as well as on Saturdays. He had a completed a six year ‘*Ālim*’s qualification at a Darul ‘ulum as well as a three-year Further Islamic Studies programme at the Darul Naim Institute in Cape Town. He is a specialist in teaching Islamic studies which include *Tajwīd* (correct articulation of Qur’ān), *Fiqh* (Islamic law and jurisprudence) and ‘*Aqīda* (Islamic theology).

However, the catalyst for his Islamic studies seemed to be his pilgrimage to Makkah. On his return he stepped into a nonformal space of learning that triggered his passion for teaching:

I was designing at home privately and I decided to go on pilgrimage to Makkah so I quit my driving job and set off on my journey. It was indeed a

life changing journey and experience. Being on such a spiritual high on my return I decide to do some religious studies.

By the second year of his studies, he started off with a *slamseskool* (afternoon madrasah) taking children into his home to teach them the fundamentals of Islam, “being inspired by my own teachers and just seeing how much they enjoyed it.”

For participant B there are a number of experiences throughout his life that could be characterised as disorienting dilemmas for him as reflected in his narrative. The death of his father whilst he was still young is one such experience that had great impact on his life. This is possibly the reason why he starts off his story with this and the thread of the impact of growing up in a single headed household is prominent throughout his narrative.

His pilgrimage to Makka was clearly an orienting moment that signified a “life changing journey and experience” for him and deeply affected him spiritually.

Participant B was one of the first cohort of education practitioners that entered the ITEP and continues to support it with his presence and assistance:

I only recently had some teacher training but there is definitely so much more I need to learn and for this reason I would like to continue my quest for knowledge to up my game and increase my skill to give over the knowledge as best I can.

His ability to design his own learning programmes shows the shift in his confidence and the improvement in his practice while on the ITEP: “By ensuring that there are actual lesson plans and evaluating student and teacher’s progress.”

He is currently in his second year of a National Professional Diploma with North West University, while teaching and doing private tutoring at home. He openly admits that his experience at ITEP gave him confidence as a teacher and to move towards his further study.

PARTICIPANT C

The youngest of the sample participants, Participant C’s narrative clearly shows the difference in her socio-cultural context. She reflects on her connection to her generation which informs her day-to-day experiences:

Reading through my daily Twitter feed I find a quote which states that most of the things we remember before or at the age of five years old actually

never happened, it is your imagination that creates false memories at that age.

Participant C indicates her stable upbringing by recalling the freedom she perceived of being a child, the impact of her pre-school teacher,

I was blessed to have a beautiful childhood. We proceeded to class having prayer time, story time, learning time, play time and even resting time. Class time was well thought out and controlled, but at the same time it wasn't rigid and inflexible.

She outlines her first encounter at afternoon Muslim school in her parallel Islamic education which she straddled with ease, this seems to be the start of the formation of Frame of reference as well as socio-cultural context as she describes her teacher as a woman of standing in the community, "We often accompanied her to teach us the value of community work and helping the needy."

After matric she attended an Islamic College for five years, where she obtained a Bachelor's degree in Islamic studies, part of the first cohort when IPSA applied for accreditation. The consolidation of her Islamic knowledge (frame of reference) occurred during this time,

The lecturers drilled you, pushed you, and exerted all your energies and efforts in perfecting the "Thinker" in us all. We were nurtured to form an opinion; to think outside just what we had been taught at afternoon Muslim school.

She describes falling in love with acquiring knowledge and knowing and thinking, summing up,

having an opinion of which I could firmly substantiate, confidence and self-worth, to be able to speak and have a voice when many could not. It was quite something to be a female and have an opinion, in regard to Islamic Law, through which I had also come to know uplifted and empowered women.

During the final years of study at IPSA she became involved with teaching at the afternoon madrasah, as a passionate teacher reflecting on her own practice constantly, "Despite my natural connection with students, I sometimes struggled to enhance their learning environment."

From her narrative, Participant C, showed deep feelings of inadequacy at the time as an educator, "I was not qualified in any methods of teaching except those I had

learnt informally.” So clearly the start in transformation of her teaching practice that she acquired on the ITEP was spurred on by this *disorienting dilemma*.

Her confidence increased as she transformed her teaching philosophy to more “learner centred vs content centred” within her understanding of teaching.

I paid more attention to the learner and the children I was teaching because ultimately even at school, there was always this impression that when a kid was acting out, that they were disrespectful or a problem child to be put into a corner or stigmatised...taking a closer look at what those barriers were and to overcome them.

Reflecting on her personal confidence and experience it shows that she transformed not only her own thinking patterns and teaching practice but also her attitude towards further study:

The course material, mini assignments, the lecturers, the interaction among students who had undertaken the course all fuelled my passion and pushed me beyond my comfort zone of timid social interactions.

Her strong commitment to the community (socio-cultural context) is evident as she outlines a full teaching weekly repertoire. On weekends she spends time educating new *Muslimahs* addressing their questions and teaching them their fundamental rituals and their relationship to Allah within the new community these women have become a part of. Her reflections are deep and constant, always being prepared to be transformed not only by what she learns but by the students within her teaching practice:

With the Grace of Allah, I hope to use the inspiration gained so that I can enhance the abilities I have acquired and impress upon those whom I teach the value of education and of being educated... I would also like to use what I have learnt to help enrich the community in nurturing sustainability and empowerment of those who feel disempowered.

PARTICIPANT D

Participant D is the oldest of the six participants in this research. She is involved in many sites of practice but her primary site of teaching is at a private Islamic primary school. Her skill set is wide, having a thorough basis in Islamic higher learning both formal and nonformal; teaching adults; and she is a part of the Scouts fraternity.

From the narrative it appears that her socio-cultural context as a young person was clearly shaped by her growing up a traditional Cape Malay family and being schooled during the Apartheid era. Grounded in her responsibility and activities within the community and in her teaching, she reflects on her learning trajectory sometimes with sadness: "I was born in April 1968, eldest of a family of six. My father and mother did not believe that girls should study past standard eight and I was not the brightest student in their eyes."

Participant D's frame of reference was intrinsically shaped by her strong religious upbringing and the numerous Islamic studies programmes that she had completed both formally and nonformally. This undoubtedly shaped her worldview.

Her Islamic education continued. In the afternoons attending two madaris after school:

The one was for religious studies and scripture reading and the other was for Intense Scripture reading with method. In senior years at Darul 'Ilm, I was trained to mentor and teach younger learners by the Imaam of the madrasah. There I started to love giving to others what I have learnt.

At the same time Participant D started to attend evening classes and took the opportunity to teach what she had learnt. One of the strong encouragements in the community was to pass on knowledge through adult classes:

In 1990, I started attending evening classes at Jam'iyyah Da'wahtu Islamiyyah once a week, learning informally Islamic studies until 2006. At the madrasah in 2001, I was given a chance to teach the adults. There I also learnt to wash and prepare the dead for burial (*Toekamannie*) and soon after I availed my services to the community.

Ten years later she was to join IPSA then known as ICOSA, studying Arabic, Exegesis, History and Islamic Jurisprudence. She interrupted her studies to become the secretary on her Neighbourhood Watch.

Participant D highlights a number of critical moments in her life that could be interpreted as disorienting dilemmas. This includes the "political situation" during her high school years, and having experienced "giving birth to two still born babies" as being the most prominent.

During the turmoil her examinations were disrupted so she wrote her matriculation examination at Wingfield Airbase. She had to rewrite a "supplementary exam of

February 1986, studied for two weeks and passed.” But her application to study Radiography was handed in too late.

Subsequent marriage, the loss of two stillborn babies and child-rearing did not deter her passion for teaching Islam as well as involving herself in other community activities. Seemingly even when she was disoriented she involved herself in community work until she was offered a post at the school where she would teach for two years until the post became redundant.

Reflecting on her learning narrative writing, it appears that the process of reflecting could be another disorienting experience for her as she states:

I don't often take stock of my own history. In some ways I became ashamed and angry for myself and in other incidences I was just sad. I gain some understanding of my life and then it was hard for me to realise that I don't give myself the same attention as I do everyone else.

Participant D reflected on the ITEP and what she has gained through it in her narrative stating, “I could help learners more with understanding by setting up a proper designed programme. My administration of lesson planning and accountability improved. Also an enjoyment in my teaching is more.”

PARTICIPANT E

Establishing his socio-cultural context, Participant E locates himself within a typical Cape Muslim cultural milieu in respect of origin, ancestry and perceptions of self:

I am neither a slave nor a follower nor am I from one distinctive race. On my paternal side, my ancestry hails from the valleys of Constantia. Let's step back into the mid-1800s. My great grandfather, Jameerin Adams, dark skinned yet not indigenous to South Africa. Some say he was a wood chopper; some say he was a “*blomme draaer*”. His son, my grandfather, settles in Claremont, Druiper Street, and marries Gouwa Jacobs from De Waterkant, Fourth Street; whose grandmother is of Dutch ancestry, who embraced Islam and was rejected by her folk and in turn settles in Bo Kaap and marries and assimilates into the local culture.”

He further narrates, “She was the daughter of Chicha Cassiem Peren, a Surti from India bearing the name of an Englishman, (who) arrived on a Steamer settling in Joburg, marries a Touffie, my grandmother. They migrate to District Six⁶.”

Continuing in this line of thought of his maternal ancestry he describes as coming from the Ba’alawi tribe from Hadhramawt, Yemen, Arabia, an ancestry of which many Capetonian families currently share.

In his narrative his strong connection to District Six, he uses symbols that depict the cultural milieu and working class aspirations of his ancestors. Breeding and racing pigeons - the “*duiwe hokke*” was prevalent in District Six as was the business of selling fruit and vegetables (the fruit hawkers), that is referred to under the section Communities of Practice in Chapter 2.

He defined how the learning culture of his family and his personal frame of reference were formed:

Qur’ānic recital and memorisation was an old community of practice in my father’s household, madrasah was prioritized above sport, and the Argus was a daily source of reading. Other than that, books penned by Allamah Mawdudi, Yusuf Qardhawi, Sayid Qutub.

He attended Dryden Primary and in the afternoon attended madrasah, “Aunty Shireen Jassiem (May Allah rest her soul in peace), really made teaching exciting through Arabic general studies.” Whereas, “There were many other madrasah teachers, yet they seemed to follow the line of ‘I speak and you listen’”.

The Group Areas Act, political unrest of the 1980s indicated his disorienting dilemma that impacted upon his life direction. What seems to have been further disorienting and traumatic was his high school career, “I found high school unstimulating, principal-ed by an authoritarian who refused reasoning” causing him to leave school before completing his matriculation examination. This prompted his involvement in Muslim political organisations.

1989, the year of high school; I can sum up as political awareness, hard work in the family business and so much turbulence which engulfs me into my 20th year. Confusions, persuasions, temptations and indecisiveness. The Call of Islam, the Muslim Youth Movement (MYM) and the Muslim

⁶ District Six is an area where people were forcibly removed under Apartheid through the Group Areas Act.

Students Association (MSA) workshops all crossed my path as a youngster growing up in the Claremont Main Road community.

Reorienting is identified in another paragraph where he speaks about his madrasah studies, as a turning point in his life; going on *Haj* (pilgrimage to Makkah); marriage and the start of his teaching practice, “the start of Arabic part-time tutoring other students. Time passes, kids grow up and my hollowness increases.”

A shift in his frame of reference is clearly identified in his short description of his experience on the ITEP.

2013, as my Lord decrees, I connected with iLABS through social media. The benefits of the course are experienced in daily life, in its practical aspects – in terms of expression, articulations and economical management of teaching style and public presentation. It infused the passion within me for learning.

The following year Participant E packed up his home and family and decided to further his higher learning in Arabic in Egypt, hoping to gain more knowledge of his specialisation in Arabic. Though the land was in turmoil, he stayed for a year. He invited by Huda Tonight Television to talk about the ITEP on 27 October 2014. He ends his narrative reflecting,

In a nutshell, the (ITEP) course applications were beneficial, especially the module of Sociology - Ibn Khaldun - as I was able to make sense of nonsense, understand the misunderstood and able to comprehend everything. And the words where Allah says, ‘Allah does not change a community until it changes what is within itself.’ I am a slave I am to none but my Creator.

PARTICIPANT F

Participant F currently teaches at a private Muslim high school in a low income area. She teaches Islamic studies - her speciality is teaching Arabic to grades 7 to 9. Her socio-cultural background is different from the rest of the participants. Coming from a local Capetonian social milieu but having been exposed to years of study in Arabia - another society and different culture.

She starts her narrative establishing her personal belief:

My Journey set off 13 years ago as I set off in search of Islamic knowledge. My thirst has sent me to the Cradle of Knowledge and the Beloved Birth Place of our Prophet Muhammad (Peace and Blessings be upon him), Makkah-tul-Mukarramah Saudia Arabia.

Her frame of reference was established before she left for Makkah, when she completed Islamic studies at IPSA and started to teach at a pre-primary level, "I started enjoying the fundamentals and beauty of our religion."

With a sound grounding in her subjects, Arabic in particular, she was still concerned with how she would structure the wealth of knowledge she felt she gained, "with the History of Our Prophets, Companions, Laws and Jurisprudence of our Religion, I was oblivious of teaching methods."

This may have been a disorienting dilemma - when she started to teach at an Islamic pre-school, "I had failure to grasp "structure" and to my surprise there were no structures put in place to mould the child and teacher especially through teaching."

Studying in Makkah was a different disorienting dilemma not only being one of the few women accepted to study at Ummul-Quraa but grappling with the Abrabic language, she recollects:

I was graced by the will of Allah (swt) to attend the University of Ummul-Quraa in Makkah. The only South African to have graduated since 40 years ago, in the beginning it was a bit hard, due to the language barrier of Arabic. But a few Professors understood English and sign language was a big help. Females and males are on separated campuses.

When she entered the ITEP after just delivering a baby, she was sceptical, "What possibly new could I be taught as I had completed my journey through teaching and studying!" and in her reflections she starts to transform her thinking as in her words she describes:

The emphasis on structure and how Islamic history evolved and how it equated to putting it into the values of teaching. History and Development of Education Practice in Islam I thoroughly enjoyed.

Sometimes she found the ITEP to be challenging/disorienting as she started to test her lessons with her peers, and collaborate with other teachers, "My first evaluation was a bit nerve-wrecking, as my colleagues in the class I knew personally, and I had to re-evaluate myself by teaching them a story."

Participant F also involves herself with preparing matriculants and dealing with the parents of students. She was concerned with the trajectories of the learners and the effect the school had on the community as a whole, this too shows her socio-cultural context.

Parents are not always happy with the way the schools are being structured or the lack of experience of the teachers. This is a common practice in our religious schools which sometimes leads to their closure.

She recounts. "The day I graduated from the course it was the beginning step of my Journey as an educator and facilitator in Cape Town. It evolved my learning structurally into facilitating my teaching in the classroom". Her shift in frame of reference as she started to apply the new knowledge to enhance her teaching abilities using a range of methods, "I have completed my self-discovery of structure and strengthening my teaching abilities. Facilitating the lessons into bringing knowledge about from the learner to the teacher."

Participant F has enrolled in the Honours in Applied Islam at IPSA and regarding her trajectory for further study she states is that it was a "stepping stone" and it "gave me the ability to motivate myself to further studies."

She also has a background in teaching English as a foreign language at the Berlitz Language School in Makkah and is one of the few South African women to have completed further Islamic Studies at Ummul Qura University in Makkah where there is limited space for women from foreign countries.

CONCLUSION

Concluding this section of the evidence - the narratives of participants clearly illustrate the concepts of socio-cultural context, frame of reference and disorienting dilemma in shaping the lives and transformation in learning for each participant.

INTERVIEW DATA

The interviews consisted of 35 questions and responses. However, the data presented here has been carefully selected to include only the most appropriate responses to answer the focal question.

To indicate the different responses I will use the Participant alphabet code in brackets before individual responses and I will use their interview date as reference. The interview data presented here primarily covers the following topics as listed in Chapter 3:

Topic 1: Community of practice;

Topic 2: Perspective transformation;

Topic 3: Improved Teaching practice; and

Topic 4: Value and recognition of the nonformal programme and decisions for further study.

To elicit evidence around topic 1 dealing with the establishment of the community of practice and establishment of learning environment conducive to perspective transformation, I posed two questions with regard to peer learning and teaching and group work. The responses to peer learning and teaching were the following:

(A) I benefited from my peers because everybody came with their own experiences and techniques. (Interview: 12/07/16).

E) Yes it was beneficial, it nudged you to improve understanding (Interview: 12/06/16).

(A) People who never spoke to each other became good friends. We realised each other's strengths and weaknesses, we helped each other, we shared ideas and concerns. (Interview: 12/07/16).

(D) I did benefit. We don't always teach in front of colleagues or see the method of teaching of our colleagues so this was a peer learning opportunity. I have also learnt the different strengths that's in our group (Interview: 2/06/16).

(F) Yes I used their teaching methods too (Interview: 7/07/16).

Responding to a question whether group work affected their learning, participants had the following to say:

(B) I think it was good to work with other people to enhance your own skills by learning from them (Interview: 2/08/16).

(C) It gave me more confidence to voice my opinion, albeit in a very soft way. Also gave me different perspective of things considering that many other students were older than me (Interview: 31/06/16).

(E) Some of the women students brought a very uniqueness to this they brought their piety but they were spirited (Interview: 2/06/16).

(F) It was insightful to work with different corners of knowledge, brainstorming, coming together and formulating an idea (Interview: 7/07/16).

With regard to topic 3 that deals with improved teaching practice, a range of four different questions (Questions 10; 12; 13; and 17), were posed first to gauge the impact of the programme in class, and a further seven questions (Questions 22; 23; 24; 25; 29; 33; and 34) were presented to establish whether participants' teaching practice had improved.

When participants were asked which areas of their teaching they had hoped to improve and what they sought to gain in order to establish a baseline of their expectations. These were their responses:

(B) I hoped to up my game in all areas of teaching since I had no actual training (Interview: 2/08/16).

(C) Better teaching methods, help with self-confidence with regards to teaching, improve ways to get content across to the learners (Interview: 31/06/16).

(F) Structure was my weak point and how to introduce icebreakers as a form of teaching (Interview: 7/07/16).

Attempting to establish whether the programme created space in the curriculum to collectively address issues and challenges in schools or madrasah (*See Appendix D for Challenges grid*), participants responded,

(E) I think that was addressed when participants could place complex issues on the agenda regarding their learners (Interview: 12/06/16).

(A) Many cans of worms were opened, which was never addressed before. And that was one of the most amazing aspects of this course for me personally (Interview: 12/07/16).

(B) We wrote up all the issues from different schools. We discussed it and we learnt from each other's experiences (Interview: 2/08/16).

Inquiring whether participants could implement what they had learnt on the programme immediately in their teaching practice, participants responded positively,

(E) Yes, in terms of articulation of managing my space and time and setting myself a goal in my head e.g. Intro, body, brainstorm synthesise. I could draw things in my mind. I learnt to deconstruct an argument or concept in order that you could make a meaningful lesson or contribution (Interview: 12/06/16).

(C) Yes, which was the beauty of the course, in my opinion. The sections on curriculum, understanding the types of learning and learners, the practicals that needed to be done as part of assignments helped with implementation, understanding group dynamics (Interview: 31/06/16).

(B) Yes I could. Doing needs analysis and recognising the different types of learners and catering for their needs (Interview: 2/08/16).

Asking participants directly how the content and skills they learnt on the programme improved their teaching, all of the participants responded positively and I illustrate this with a few quotes from the interviews,

(B) It enhanced my teaching methods and planning lessons better. As well as gave me a new confidence (Interview: 2/08/16).

(C) It has made me more relaxed as a teacher, taught me that I can digress from the 'plan', made me more aware of the learners and their needs instead of just teaching a subject and not caring whether the learner had understood or not. Overall, just made me more aware as a teacher and improved my skills (Interview: 31/06/16).

(A) It has made me a lot more aware of my approach when it comes to planning, assessing, structure and research (Interview: 12/07/16).

The evidence clearly shows that the programme enskilled adult learners to the extent that they could implement new knowledge gained on the programme immediately within their practice. Participants had started to develop a philosophy around their teaching. Learning and teaching theory; understanding what curriculum and pedagogy meant; teaching strategies of a blended approach, group work and peer collaboration, practical evaluation and assessment – all impacted positively on their personal transformation and thus shifted their teaching practice.

One of the comments by visiting lecturer and psychologist relating his impressions of adult learners' improved teaching ability, corroborates this with the following response:

The transformation of learners was clear from week to week as the growth of their confidence became stronger; their interaction in smaller groups, making the connections of theory and praxis and in the delivery of well-planned presentations (Interview 10/12/16).

The final topic to emerge from the evidence topic 4 dealt with value and recognition of the programme and enabling decisions for further study. Questions 21; 23; 24;25; 26; 28; 29; 30; 31; 32 and 33 were relevant to this theme.

To do this I asked participants what they were involved in after the ITEP with regard to teaching, work or study in order to further their academic development. All participants indicated that the programme assisted in their upward mobility and all except one have used their programme certificate to apply for teaching posts as well as to study further. One participant has not had the opportunity to use it as yet. These are some of their responses:

(F) Not as yet (Interview: 7/07/16).

(A) Yes, I have. In fact, I got a job offer in Dubai and this programme certificate was certainly the reason behind it. I also used it to enrol for my NPDE (National Professional Diploma in Education), and I got accepted (Interview: 12/07/16).

(E) I do think that I was offered a National Programme Manager post by the XXX⁷ group because they think I have a degree or a doctorate in teaching (Interview: 12/06/16).

Every participant responded affirmatively that the programme had motivated them to consider further study. Three of the participants are currently doing the National Professional Diploma in Education at the University of North West, one participant went to Egypt in 2016 for a year of Islamic studies and two participants intend registering for the Honours programme at the International Peace College SA in 2017/2018.

⁷ Prominent Islamic Endowment Fund.

Questions 31 and 33 had direct bearing in ascertaining whether the ITEP enabled participants to study further. Participants did not hesitate in answering the question, *Is there a connection between your decision and the ITEP?*

(B) Yes, there is. For me the ITEP was only my starting block and I continuously need to develop myself. Like everything else even knowledge keeps evolving (Interview: 2/08/16).

(C) Yes, it made me more curious and has given me more direction in what it is I'm good at and what I would like doing as a career path (Interview: 2/08/16).

(F) Yes, it was a stepping stone and gave me the ability to motivate myself to further studies (Interview: 7/07/16).

(D) I have always wanted to study. I believe that every day is a day to learn. So, indirectly yes (Interview: 2/06/16).

On the ITEP our initial objective was for participants to write their narratives so that lecturers could gain a better understanding of the context they are located in, curious to know if it was beneficial, I included a question on the usefulness of writing their narratives and keeping learning journals in the programme and their personal life. The following responses were enlightening:

(C) I never kept a journal because I'm really bad at such things. But the learning path narrative made me realise how everything fit together. How it had actually shaped the person that I am today and also contributed to my personality, as well as my teaching style. It made me reflective of my life journey, not just my learning journey (Interview: 31/06/16).

(D) This was the hardest thing for me to do (Interview: 2/06/16).

(B) It was beneficial for me to actually just sit and reflect on my journey of acquiring knowledge and my self-development and growth was encouraging for me to want to grow even more (Interview: 2/08/16).

CONCLUSION

The data gathered from the interviews presented above are relevant to the four topics: Community of practice; Perspective transformation; Improved Teaching practice; and Value and Recognition of the nonformal programme and decisions for further study.

In the following Chapter – Discussion of the findings, I used the Participant alphabet code as well as the date of interviews as a reference to indicate the different participant responses.

CHAPTER 5

DISCUSSION OF THE FINDINGS

The discussion interprets and analyses the main concepts and themes in the findings with reference to the focal research question in relation to the motivation and significance of this study as stated in Chapter One.

The discursive frame reflected in this discussion is guided by my personal developmental work and experience, the literature reviewed in Chapter Two and research design and methodology in Chapter Three.

Therefore the data presented will serve as evidence and a basis to discuss the participants as part of a community of practice, the specific effects from the perspective of personal development and transformation of the participants including their practice. In doing so it will examine the influence of this nonformal education programme that served as a safe environment for critical self-reflection, participation and collaboration as a catalyst for perspective transformation and the widening of access to higher learning.

The Literature review firstly discussed the nature of the ITEP as a nonformal education programme within a lifelong learning context. It then located the ITEP within a community of practice. Thirdly, it identified transformation learning theory as the theoretical framework that guided the study. From that discussion the Literature Review identified and highlighted socio-cultural context; in particular non-Western ways of knowing and learning as a critical consideration in this investigation of perspective transformation. Finally, it reviewed the literature and current debates on recognition, accreditation and validation.

In this discussion I try to maintain this structure with the exception of socio-cultural context. The reason for this sprouts from the narratives which clearly indicate that all of the participants are strongly rooted within a local culture which is a Cape Malay culture. Secondly, the narratives also show that each of the participants entered the ITEP with traditional religious upbringing, strong Islamic educational background and are leading Islamic practitioners within the community. Therefore both their cultural backgrounds and their teaching practice is largely informed by non-Western ways of knowing and learning. Their worldview, practice and culture intersects and are influenced by their strong Islamic identity. Hence any attempt to discuss frame of reference precipitates the need to understand and locate the participants within their specific religio-socio-cultural context first. I will now continue to discuss the findings starting with communities of practice.

ITEP AS A COMMUNITY OF PRACTICE

Considering the data presented it is evident that the specific type of nonformal education (or organised informal learning) within which the ITEP is located is clearly Communities of Practice. This is also congruent with the typology of learning developed by Van Noy, James & Bedley (2016) as shown in the literature review in chapter 2.

Together with fellow educators the participants gathered as a *community of practitioners* every Saturday morning to attend a nonformal education programme, the ITEP, at the Muslim Judicial Council (MJC) buildings in Belgravia in a '*joint enterprise*' with a '*shared domain of interest*' to use Wenger's terms, in an effort to increase and sharpen their theory and knowledge of education and teaching practice (Wenger-Trayner, 2015:2).

This is illustrated by Participant C when she refers to the ITEP as where "The course material, mini assignments, the lecturers, the interaction among students who had undertaken the course all fuelled my passion and pushed me beyond my comfort zone of timid social interactions" (Learning Path Narrative, C: 2016)

As a community of Islamic studies educators, they enjoyed a '*shared repertoire of resources*' such as experiences, stories, tools and joined as members on the ITEP to engage in joint activities and discussions, help each other, and share information through '*mutual engagement*' (Wenger-Trayner, 2015:2).

This was encouraged in the form of lots of group activities and peer involvement in the programme. Adult learners could also articulate a current concern or challenge every week (see Appendix D), giving everyone the opportunity of helping to solve it.

In particular, Wenger's work acknowledges the ways in which adult learners of the ITEP formed a community of nonformal, faith-based teaching practitioners with, as Wenger puts it, a clear "identity defined by a shared domain of interest" where members engage in joint activities and discussions and develop a shared repertoire of resources (Wenger-Trayner, 2015:2). This can be illustrated from a participant that said: "It was insightful to work with different corners of knowledge, brainstorming, coming together and formulating an idea" (Interview, F: 7/07/16)

As a community of practice it created an environment conducive to perspective transformation that elicited confidence even from the shyest students, as the domain became a safe place for students to explore, reflect, to test and to

encourage. Especially with practical assessments, students gained confidence and shared advice to ensure that everyone's presentation was successful. The findings support the idea that this nonformal programme became a site of shared practice that recognise and acknowledge the strands of experience, levels of expertise, cohesion, identity, resources, and narratives to make meaning of acquiring new learning, generate new perspectives and improve practice. And more importantly how these intersect.

PERSPECTIVE TRANSFORMATION

The topic of perspective transformation is theoretically guided by Jack Mezirow's Transformative Learning theory as discussed in the literature reviewed in chapter 2. In the discussion that follows, I will firstly deal with the issue of socio-cultural context before continuing to the evidence in relation to frame of reference and disorienting dilemma as essential features of perspective transformation.

Socio-Cultural Context

The data presented above has produced findings which shows that the participants as a group of nonformal Islamic educators are geographically connected in the Western Cape, South Africa, all born during the apartheid era and are influenced by it to various degrees. They are deeply influenced by their histories and common Cape Malay culture where their worldview is essentially shaped by their religion, Islam. Almost all of the participants come from working class families and proudly identify themselves in their learning path narratives as forming part of the Cape Malay/muslim community. As children, all of them attended the nonformal afternoon madrasahs also known in the Cape Malay community as *slamseskole* and as adults continued in that tradition to become *slamseskool* educators.

Education is central to the lives of these individuals. This concurs with Tayob (2011:1) statement that: "Education in Islam, for different reasons, forms the cornerstone of its culture and civilization".

This also ties in with what Della Porta and Caferrella's (2011) notion of the imperative for adult educators to understand different influences on our concepts of knowing and learning. The findings illustrate that each of these participants are located in a non-Western cultural environment and their ways of learning and knowing is fundamentally shaped by their religious beliefs and practice. Every one of the participants have a strong sense of social responsibility being connected to

their community at multiple levels. Half of them have performed their pilgrimage to Makkah which served as a stimulus for further study and teaching.

Being rooted in a non-Western, Islamic worldview central to the beliefs of the participants would be the concept of *learning* as a religious obligation (*Fardh*) whilst *teaching* is a communal responsibility (*Fardh Kifayah*). Generally Islamic teaching practice defines the teacher's responsibility as that of "knower" and therefore the transmitter while the student is seen as the uninformed and plays no active role in knowledge production and is largely passive in this process. One participant points this out "There were many other madrasah teachers, yet they seemed to follow the line of 'I speak and you listen' " (Learning Path Narrative, E:2016). This is common practice within Cape *slamseskool* culture. It is at these levels of understanding and practice that the ITEP impacted upon the participants, as confirmed by another participant "... it made me realise that teaching was so much deeper than showing up, teaching content and walking out of the door" (Learning Path Narrative, C:2016).

Muslim educators educating Muslim learners in the twenty-first century, grapple for their space within the educational landscape. Participants on the ITEP needed to contextualise the nature of learning and locate themselves in today's world as well as shift their teaching practice to be relevant to the lives of their students.

The objective of the ITEP was not to shift participants' religious beliefs ('Aqīda) or theological perspectives or even the content that they taught but rather to effect a shift in their teaching practice and the way in which they conceived of learning and knowing and teaching and align it to contemporary theory and practice to forge a the 21st century Islamic pedagogy in an integrated way.

The evidence presented confirms Della Porta and Caferrella's (2011) notion that while the West places primary focus on the individual, non-Western cultures are normally supported through frames of knowing and learning that relate to that culture's history, beliefs, attitudes, thought process, language and worldview. Simply put, "Learning is a social and relational process which is shaped by the social context in which it occurs" (Merriam & Cafarella, 1999).

Frame of Reference

In assessing whether the learning experiences of participants affected their frame of reference within which their educational practice and pedagogy are located and whether there was any shift, all the participants responded in a positive manner. It evidently changed the teaching style of one of the participants who expressed that,

“I learnt to deconstruct an argument or concept in order that you could make a meaningful lesson or contribution” (Learning Path Narrative, E:2016).

One of the most significant responses from one of the participants of the transformation through her experience on the ITEP and how it influenced her own understanding when highlighting that she now understood that the importance of connecting with her students, that it is more about the students making meaning of the content “rather than forcibly understand the content from your perspective as a teacher”. (Learning Path Narrative, C:2016). These new understandings led her to change her teaching be more learner-centred as opposed to the “content-centred” method practiced before. There is a clear shift in this participant’s understanding of education and the learning process and this shift influenced her practice.

The evidence show that the nonformal programme created the “right circumstances” referred to by Mezirow (2000:16) that allowed the participants as adult learners to “change their frame of reference to that which is more inclusive, discriminating, self-reflective and integrative of experience”. It involves “cognitive, conative and emotional components”, nurturing “habits of mind and a point of view”.

For Muslim students – there is sacred knowledge and secular knowledge and they are poles apart. One of the first units of the programme is *Islam a knowledge-based society*. Students are taken through a series of lectures: Sources of knowledge; Centrality of knowledge; Aims and Objectives of Islamic education, and everyone was excited and participated in discussion and debate. But when asked what defines Islamic education and whether science or mathematics or any other subject for that matter is not Islamic education, I observed how students grappled with the concept.

So for the ITEP participants, it is their Islam as discussed above that determines their worldview. It is based on injunctions of the Qur’ān and the model of the Prophet Muhamad (pbuh). On a day-to-day level it informs what is taught, why it is taught and how it is taught. What is incumbent on the individual is to learn in order to know Allāh, and to know Allāh is to know the self, society and the environment. Their general practice is guided by the example of the Prophet (pbuh) and Muslim scholars over past 1.5 millennia. Together this is what undergirded their teaching framework and teaching practice as they entered the ITEP.

In all of their learning this group of individuals had never before shared a class with members of the opposite gender. This is very apparent at the beginning of every

course. The first few weeks are used to create a safe space where everyone are nurtured to voice their contribution,

In the ITEP, by the time we start Module 3: Unit 3.3 - Theories of learning, we extrapolate concepts that the adult learners are familiar with, like methodology of learning from Prophetic times and from sacred texts. Students are then able to map learning from the beginning of time to Prophetic times; from Muslim theorists and teachers like Al Ghazali, Ibn Sina (Avicenna) to Piaget and Vygotsky to Knowles and Mezirow.

They could see that contemporary cognitive development theory, androgogy, experiential learning, Kolb's learning styles, emancipatory learning normally seen by Islamic educators as secular are not as strange to the Islamic educational theory and practice.

In this way, I think I am justified to say that their frame of reference shifted even though it does not suggest the cultural suicide implied in Mezirow's perspective transformation espoused in his transformative learning theory. It is more indicative of Merriam's appreciation of multiple epistemological frameworks and cultural sensitivity.

In her article, Ntseane (2011), focuses on Culturally Sensitive Transformational Learning. She highlights that in order for us to explore transformative learning in non-Western settings, it is imperative to be culturally sensitive and aware that this includes ways of knowing specific to that culture. Discussing her work in Botswana, Cox and John (2016:308) argues that according to Ntseane "In an African context, this would include favouring African ways of knowing over Western ways of knowing" (ibid). Similarly in an Islamic context it would include favouring Islamic ways of knowing over western ways of knowing.

Similar studies in this regard from an Afrocentric perspective include that of Taylor, Duveskog and Friis-Hanson (2012) exploring farmer field schools in western Kenya, as well as the Cox and John (2016) case study of transformative learning in a post-apartheid South Africa. What is of particular importance here are the similarities between these studies and the ITEP study as platforms for transformative learning that is grounded in non-Western perspectives and culturally sensitive.

One of the central objectives of ITEP was simply to impact positively upon adult learners' theory and practice as educators. This was vindicated by the evidence

from a participant stating “It broadened my thinking and my application of knowledge and the approach to teaching” (Learning Path Narrative, C:2016).

Another challenge facing teachers at Muslim schools and madaris is the concept of discipline. An entire session was dedicated to address this as in some cases teachers still find the only way to deal with difficult students is to use a cane. We wanted adult learners on the programme to be candid about their practice and dealt with it from a range of different areas starting with the concept of *Pedagogy of mercy* as a Prophetic practice, particularly in relation to youth and understanding the barriers and challenges their learners faced with regard to their learning. In this way we could begin to shift their perspective of discipline in the classroom. The evidence presented clearly shows this shift from the interview response reflecting on her understanding of learning and knowing prior to ITEP, “there was always this impression that when a kid was acting out, that they were disrespectful or a problem child to be put into a corner or stigmatised” (Learning Path Narrative, C:2016).

She now understood that, “those attitudes were preventing them from actually connecting with the content” and the need to interrogate what the learning “barriers were and to overcome them” (Learning Path Narrative, C:2016).

From the literature reviewed I concur with the view of Christie *et al.* (2015:11) that the aim of transformative learning is to create the platform for individuals to challenge the current assumptions on which they act, and, if it is considered to be inadequate, to change them. “This includes a mental shift as well as a behavioural one. The hope of transformative learning is that better individuals will build a better world” (Christie *et al.*, 2015:11).

The nonformal programme as a means of personal and perspective transformation was also confirmed in the reflections of a visiting lecturer claiming that this was “clear from week to week as the growth of their confidence became stronger; their interaction in smaller groups, making the connections of theory and praxis and in the delivery of well-planned presentations” (Interview 10/12/16).

Disorienting Dilemmas

In life one experiences a range of different traumas that for some people spur them on to want to improve their condition by improving themselves through learning. For others it may be more inhibiting and instead paralyses them. So I concur that it would be difficult to exactly pinpoint the “disorienting moment” as was also argued by Cox & John (2016:308ff), arguing that it is “deeply context bound”.

From the literature reviewed Mezirow (1991 & 1997) argues that adults examine the underlying assumptions on which they have built their lives through critical reflection. This self-reflection is often activated by a disorienting dilemma or challenge, and may be achieved individually as well as collectively with others who share similar problems or dilemmas. The consequence of this process leads to a change in one's perspective.

As mentioned earlier, a few applicants to the ITEP left the programme finding it too uncomfortable in a mix-gendered environment - this may have been "disorienting" for some, while others took it in their stride and started to thrive in the learning environment.

While for some participants their disorienting dilemmas stemmed from deeply personal life events, for others the challenges were what they face as educators on a day-to-day level. This may or may not have been the catalyst for their learning transformation. As one of the participants reflects, "I couldn't describe myself and didn't know where and how to begin. I don't often take stock of my own history. In some ways I became ashamed and angry for myself and in other incidences I was just sad" (Learning Path Narrative, D:2016)

For another participant there were a number of experiences throughout his life that could be characterised as disorienting dilemmas for him as reflected in his narrative. The death of his father whilst he was still young is one such experience that had great impact on his life. This is possibly the reason why he starts off his story with this and the thread of the impact of growing up in a single headed household is prominent throughout his narrative. His pilgrimage to Makka was clearly an orienting moment that signified a "life changing journey and experience" for him and deeply affected him spiritually.

In reflecting on their lives in their learning path narratives some participants discussed some disorienting moments that clearly became a stimulus for seeking new learning experiences. This range from giving birth to two still born babies to the death of a parent and having to grow up in a single parent household as the findings revealed. The ITEP for was a safe space to reflect and acknowledge their own disorientation.

In the interviews some of the participants stated that they suffered feelings of inadequacy with respect to their teaching practice and their understanding of the learning process that became a catalyst for wanting to know more. This yearning

to improve made them more susceptible for new ways of perceiving which would then lead to making new meaning.

Improved teaching practice

In chapter 1, I stated that this study will interrogate the influence of the nonformal education programme on the personal development and teaching practice of participants in addition to perspective transformation of the participants of such a programme.

In the discussion of perspective transformation I have shown how a change in the perspective of participants led to making new meaning which resulted in positive change that included both “a mental shift as well as a behavioural one” (Christie et.al. 2015:11). This behavioural shift for the participants of this nonformal programme is largely expressed and evidenced by a shift in their teaching practice. From the findings in both the learning path narratives and interviews confirms that for all of the participants, their experience on the ITEP significantly improved their teaching practice.

In the words of one participant who stated: “It enhanced my teaching methods and planning lessons better. As well as gave me a new confidence” (Interview, B: 2/08/16). Others mentioned that it made them “more aware of the learners and their needs”, “recognising the different types of learners and catering for their needs”, while another stated that it “improved my planning, assessing, structure and research”

Some participants started to implement practices that they have never done before like doing a needs analysis and using icebreakers in their teaching. Another participant was better able to manage his space and time and setting a teaching goal “e.g. Intro, body, brainstorm synthesise”.

NONFORMAL EDUCATION AS A CATALYST FOR FURTHER STUDY

This study aimed to investigate whether the nonformal programme assisted adult learners with decisions for further formal. To determine this the research undertaken had to examine the value of the programme for participants in relation to the certification of the course as well and whether the ITEP impacted on widening access to further study.

Within Islamic teaching itself years of study and assessment may culminate into students receiving *ijāzah* and *sanad* as discussed in the beginning of this Chapter

– Development of Islamic Education. The community itself validates this knowledge when they attach themselves to a particular mosque, school, Imaam, Shaykh etc. This is generally seen as sacred knowledge for Muslims, transmitted directly from the Angel Gabriel to Prophet Muhammad (pbuh) down each transmitter until it reaches every new generation, with checks and balances to ensure authenticity.

Entering the ITEP, this is a significant part of the prior knowledge of adult learners. Traditionally a nonformal programme like the ITEP would find its validation and recognition in the receptiveness of Islamic educators and their willingness to attend and the inclination of madaris to send their teachers to attend. That would be sufficient. Today it has become necessary for such a nonformal programme to be recognised in ways that would validate it as a means towards further study.

As is shown in the presentation of interview data, every participant responded affirmatively that the programme had motivated them to consider further study and are currently studying and enrolled to study at the University of North West and International Peace College.

The evidence presented further proved that completing this nonformal education programme also played an important role in improving the job opportunities for some of the participants. One of them directly linked securing a job offer in Dubai to having completed this programme.

In this discussion on how the ITEP influenced adult learners' learning trajectories, I cannot avoid looking at the discourse around Recognition, Validation and Accreditation (RAV). Singh (2012:3) argues that an individual's self-esteem and well-being may be significantly improved and may even "motivate them to further learning and strengthen their labour market opportunities" if their learning and unrecognised competences obtained nonformally and informally are validated and recognised.

With reference to the *learning society*, as defined by the Faure Report, it has already been stated that it defines a situation where all learning is valued by all members of society, and where nonformal and informal learning is viewed as a cornerstone of lifelong learning strategies (Faure et al., 1972:xxxiii).

This study recognises that learning is a social activity and its value is largely linked to its embeddedness within a social framework (Singh, 2012:1). On the question of valuing knowledge Michelson (1996:192) draws attention to the question of partiality about the process through which knowledge is given value. She claims

that there is certainly nothing disinterested or innocent about this process, where specific knowledge is publicly and institutionally valued and “in which questions of epistemological authority confronts questions of power inequality.”

Michelson (1996) argues for a re-examination of devalued forms of knowledge and the renegotiation of epistemological visibility and the notion of authoritative community. Through an epistemology of situated knowledge, it can become a means of articulation across alternative modalities of knowledge. She boldly argues that,

this, is not a question of epistemological relativism, or of softening of academic “standards”. Rather recognition is a way of making the criteria of judgement visible and it can grant visibility to knowledge that is valuable for its divergence from formal ways of knowing (1996:194).

McKay and Romm (2006:17) also point out that,

The perspective of lifelong learning also requires a degree of articulation between the different levels and different kinds of learning (formal, nonformal and informal). Thus it is necessary that qualification frameworks define points of articulation or “bridges and ladders” to connect learning in different modalities, levels and places...

They further point out the need for a wide range of role players and the requirement of “competent educators to enable people to navigate through lifelong learning processes and opportunities.”

Finally, Singh (2012:191) draws attention to the fact that,

recognition is primarily about learner empowerment leading to personal development, employability and relevant qualifications in the building of a learning society. It is in this wider context that lifelong learning has its true meaning and in which recognition can open up a diversity of learning routes.

Given the discussion above how the Muslim community validates and recognises its own knowledge systems, I feel there is not enough effort made to create universal standards to bring Islamic teaching in line with 21st Century learning and teaching practice. The evidence confirms the value that the participants placed on the nonformal programme and its ability to assist in their decisions for further study.

To bring this discussion to a close and as a final word on adult learning from Merriam (2008:98) who suggests that, “the growing understanding that adult learning is a multi-dimensional and holistic phenomenon, we are beginning to recognize the value of incorporating more creative modes of inquiry into our practice.”

CONCLUSIONS

This study titled, *Straddling the nonformal and formal education paradigm: A qualitative study of transformative learning within an Islamic Teacher Education Programme presented in the Western Cape from 2012 to 2014*, set out to describe, analyse and examine nonformal education from a lifelong learning standpoint; transformative learning within a socio-cultural context; perspective transformation in relation to personal teaching practice and nonformal education as an enabling mechanism for widening access to higher learning.

The theoretical framing includes the Communities of Practice of Wenger and Lave (2000 and 2015); Transformative Learning theory of Mezirow (1981) and socio-cultural context and its influence on transformative learning application and theory. Thus the concepts derived from the literature reviewed and the research design were: Communities of practice; Perspective transformation; improved teaching practice; value and recognition of the nonformal programme and influence on decisions for further study.

A qualitative research design and narrative research method was utilised to answer the research question, drawing on different types of data - personal learning narratives of adult learners and interviews as well as other forms of data to corroborate primary data with a sample of six adult learners in the Western Cape.

The findings support the idea that this nonformal programme became a site of shared practice that recognise and acknowledge the strands of experience, levels of expertise, cohesion, identity, resources, and narratives to make meaning of acquiring new learning, generate new perspectives and improve practice. And more importantly how these intersect.

It further confirmed that nonformal education programmes can serve as a platform for participants to gauge the readiness for change in their own transformative perceptions from their personal learning experiences by creating a safe

environment for critical self-reflection, participation and collaboration as a catalyst for perspective transformation

The research indicates that all of the participants are strongly rooted within a local culture which is a Cape Malay culture and illustrated that participants entered the ITEP with traditional religious upbringing, strong Islamic educational background and are leading Islamic practitioners within the community.

The evidence presented confirms Della Porta and Caferrella's (2011) notion that while the West places primary focus on the individual, non-Western cultures are normally supported through frames of knowing and learning that relate to that culture's history, beliefs, attitudes, thought process, language and worldview.

This dissertation argued that nonformal education has the ability to be a springboard to launch educators on a development trajectory of personal transformation and development in their own field of practice as well as providing a path to formal education through creating "the bridges and ladders connecting learning in different modalities, levels and places" (McKay & Romm, 2006:17). This was clearly illustrated by participants' responses that all except one are currently engaged in formal Higher Education or in the process of enrolling.

The conclusion draws together insights gathered from the combined narratives of six participants who graduated the Islamic Teacher education programme between the years 2012-2014. This study contributes to a body of knowledge that validates perspective transformation with due consideration for socio-cultural context and other ways of learning and knowing within the education paradigm.

Amidst the small number of studies done on teacher education, adult education, nonformal and formal learning within the Muslim community, few examine or recognise the value within the deep layers of Islamic education as a nonformal educative experience with a view of articulation and recognition. This research study hopes to add its voice in the conversation, around recognition, validation and accreditation (RAV) in relation to nonformal programmes where indigenous and non-Western are pivotal, started by Ntseane, Singh, Michelson and others.

Recognising the vibrant history of South African Muslim educators in the Cape within a specific socio-cultural milieu and its current inertia of being out of step with good teaching practice, this study hopes to encourage educators and institutions to address the gridlock of good teaching and better learning whether in formal or nonformal ways.

More importantly, it is on the basis of this qualitative study that confirms provision of competent educators to teach, motivate and inspire is possible, and as such can be used as a model to be replicated for teacher training in faith-based, indigenous, and other non-Western, nonformal spaces. Its cultural reproductive role within communities is evident from the research presented. Policy makers and qualification frameworks can certainly benefit by realising the crucial role played by nonformal educational initiatives such as this.

This study addressed a learning programme for education practitioners within a very specific context. It can be treated as a microscopic view of the wide variety of nonformal programmes within different contexts that serve to fill the gap where no accommodation is afforded to it in broader education provision in this country. While such programmes are rarely considered by policy efforts it certainly does not diminish the legitimate role it plays and the value placed on it by the society which it serves. I concur with Van der Velden (2006) that it is only by its inclusion in the dialogue between conflicting knowledges, that dialogue between the hegemonic knowledge system and indigenous and cultural knowledge systems, where the relative validity of such programmes will be realised. This study hopes to contribute as a step in this direction.

Internationally there is a growing trend to elevate and acknowledge the importance of competency skills and transformative learning in developing human learning potential.

Nonformal learning spaces enjoy a relative freedom of space and experimentation wherein alternative, novel and contextually appropriate pedagogies, methods and processes are developed that is able to enrich and augment the formal education system. Whilst existing South African Adult Education Policy has done much in the arena of lifelong learning, lessons from indigenous teaching and learning pedagogies demonstrated by the Islamic culture and the Islamic Teacher Education Programme can certainly inform and influence effective education policies.

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APPENDICES

APPENDIX A: QUESTIONNAIRE

ISLAMIC TEACHER EDUCATION PROGRAMME QUESTIONNAIRE

INTERVIEWEE No:

DATE:

Asalaamu Alaykum warahmatulaahi

Shukran for agreeing to be interviewed for my Masters Research Alhamdulillah. Could you please take a few moments to reflect upon your journey with the ITEP. This interview will be approximately an hour and in the event that you have anything to add please do not hesitate to contact me by email or WhatsApp.

Name and Surname:

.....

Contact numbers:

.....

ADDRESS:

.....

.....

Current site of practice or work:

Gender:

SECTION A: PRE-ITEP QUESTIONS:

1. Which year did you attend Islamic Teacher Programme?
 - 2012
 - 2013
 - 2014
2. What kind of teaching practice/s were you in involved in before the ITEP programme?
3. Prior to the programme did you have any teaching qualification?
4. Did you receive any other formal or nonformal instruction on teaching practice and theory of learning and teaching? If yes where?
5. How did you learn about the ITEP programme?
6. Which areas of your teaching did you hope to improve? What did you hope to gain from the ITEP programme?

SECTION B: DURING ITEP PROGRAMME

7. What were your first impressions of the ITEP programme?
8. Did the programme content satisfy or exceed your expectations? How?
9. Was there anything that you would have liked to see on the programme which was not addressed?
10. Was there space in the curriculum to address issues and challenges in your school or madrasah?
11. How was it addressed?
12. Were your notes:
 - Adequate?
 - Useful?
 - Able to be utilised after the programme?
 - Lying in a corner somewhere?
13. Were you able to implement what you had learnt immediately in your teaching practice? If yes which sections of learning?
14. Was there anything that you felt was not covered on the programme that would be helpful for future learners?
15. How did you find lecturing style of a blended approach?
16. How did the group work affect your learning?
17. Did the programme assist you in the following: (*please all that is applicable*)
 - Gain a better understanding of the teaching and learning process as well as theory?
 - Gain a better idea of Islam and education both historically and currently?
 - Organise yourself as a teacher?
 - Create lesson plans?
 - Understanding curriculum syllabus and its functions?
 - Better understanding of the learners and different learning styles?
 - Communicate better?
 - Improve facilitation?
18. Were the assignments on the programme helpful?
19. Was there adequate feedback?
20. During the programme did you benefit from your peers? If yes, in which ways?
If no, why not?

SECTION C: POST ITEP PROGRAMME

21. What were you busy with after the ITEP programme or are you currently busy with regarding work or study?
22. How has what you learnt on the ITEP programme improved your teaching practice?
23. Have you influenced the teaching practice of peers and others at your workplace after completing the ITEP programme?
24. Were you able to contribute to the programme design, curriculum development or administration of teaching as a result of what you learnt on the ITEP programme?
25. In what ways?
26. Has the ITEP had a direct influence on your upward mobility as a teacher?
27. Has it impacted upon decisions about further studies?
28. Have you used your ITEP certificate to apply for study or work opportunities for work or studies and do you think that it assisted in the outcome?
29. Have you encouraged or discourage any others to attend the ITEP programme? Why?
30. Which further studies have you embarked upon or do you intend to embark upon?
31. Is there a connection between your decision and the ITEP programme?
32. Do you think that the ITEP programme should remain nonformal or become a registered qualification? At what level? Why?
33. How was the learning journal and writing your learning path narrative beneficial in the programme and in your personal life?
34. Is there anything else in general or particular that you would like to say about your experience on the ITEP programme?
35. Thank you so kindly for your participation. I hope I can call on you to verify any of the above information. Jazaakumulaah.

APPENDIX B: iLABS NEWSLETTER PAGE

iLABS News – Learning Across Borders

voices



A pleasant surprise

by Gadija Essop

DISCOVER ISLAM ADVERTISED the course *Teaching and Facilitation for Islamic Education Practitioners* just as I was becoming increasingly frustrated at home after taking time out from an exceptionally gruelling stint within a community organisation. I decided that I would start teaching Islamic Studies the following year. Opportunely this course came along, which is exactly what I needed to enhance my skills.

With some trepidation, I registered, apprehensive that the course would prove to be inadequate. However, I was extremely pleasantly surprised. Together with an amazing array of students from all walks of life, we were exposed to a resourceful, knowledgeable, well functioning and passionate team from iLabs, Abubakr Shabudien and Yasmine Jacobs.

Together they guided us along the paths of history of Islamic Education, exploring teaching methods extrapolated from the Quran and the Sunnah, and brought to the shores of South Africa by Tuan Guru, teaching methodologies still employed. We learnt about Pedagogy, Community of Practice, Cognitive Development and Theories of Learning, Teaching Practices, Communication and Facilitation skills. We were exposed to well known theorists in education like Piaget and Vygotsky and Islamic scholars like Al Ghazali.

Together they strived to achieve the objective of the course – “to produce efficient, confident, empowered, skilled and dynamic educators of Islam.....” The efficient and effective training, combined with numerous assignments, check your progress reports, simulated practicals, amazingly comprehensive notes and so much more certainly aspire to achieving these objectives. I would recommend that every individual involved with the teaching of Islamic Education, and who does not have a formal education qualification, to undergo this rigorous and practical course. It can but enhance and empower our educators and benefit our learners. Thank you iLabs and Discover Islam!



Millennial muslim

by Shahida Darcy

For many a year, Islam was taught in a way that the outcomes were people who could perform their salaah and recite dua's, without understanding what they were actually saying or why they were doing what they were doing. Yet their commitment was true and their loyalty without question. We now live in a time of Instant Knowledge in the forms of TV, computers and the internet, cell phones and I-pods and the notorious Sheikh Google! Over and above all of this, would be the Instant Gratification Culture that we are trapped in. Like a virus, it has methodically infected our society to the core, eroded our morality,

families and to a large extent our Islamic Culture. Technology has also changed the way students learn, being able to relate using multiple modalities at the same time. Some schools in the Middle East have opted to go for the *paperless school* but it seems that children are too immature to learn at this level all too often being distracted by the lure of social networking. My question now is: Have we made the adjustments needed to cater for the needs of the learner we are currently faced with? Are our “madaaries” doing enough to keep up with the tremendous rate of change all around them in order to effectively turn the tide?



Waseema Hendriks

“My time with the ITEP Course was invigorating. It provided a foundation for effective teaching methods and encompassed a broad range of subjects that broadened my mind to new perspectives, resources and provided tools to navigate the murky waters that educators sometimes swim in. I found myself pondering on my place in this world as an Islamic Educator and the course allowed me to contemplate on my role as an educator. And to rethink the role played by educators and the impact that one has on the minds and thinking of our students especially the young students.”



Shaltieda Darcy

We have already seen a change in our learners due to the changes made in our teaching style. We are seeing learners who used to be in the “background”, finding their voice for the first time, now display leadership skills. We have learnt things about our learners that I don't think we would have without doing this course. Thank you once again Yasmine and Abubakr.



Rameez Adams

Some paths we choose, some we are pushed into, other paths we ignore and some we embrace enthusiastically - Alhamdulillah the iLabs path has been a thought provoking path, one of many challenges, mentally and intellectually, a mentorship of note and its potential knows no boundaries. I hope to stick around for than a while... ALF Shukran



Masnoena Kamalie

Shukran, for developing and harnessing in us the skills and confidence, to utilize the tools presented in the course... You're an amazing inspirational educator and mentor... keep up with the tremendous rate of change all around them in order to effectively order to order to tide?



Sh Feroz Mohammed

Since I have been involved with iLabs I have only gained, I have never experienced this type of stimulating learning.



<http://www.facebook.com/ilabs.learningacrossborders>

APPENDIX C: SAMPLE SECTION OF RESPONSES GRID

<p>7.What were your first impressions of the ITEP programme?</p>	<p>I never thought I'd be able to cope, I felt like this was way too advanced for me. However, I enjoyed every moment of it.</p>	<p>I was rather nervous at first. Especially when I found out that we would have to stand up and give presentations.</p>	<p>Fun, exciting, easy, relaxed learning</p>	<p>To be honest, I was as inquisitive as the rest to see how a husband and wife team would do the lectures.</p>	<p>I am usually a slow starter being out of school for a long time, I needed to figure out firstly how and what you were saying and teaching before I could engage in being the learner. I needed to understand the terminology on the ITEP and that became the catalyst for reading more. I liked about the course it became a vehicle to express myself and articulate.</p> <p>I shifted the way I thought immediately; I needed to make the course subject my own. The</p>	<p>I must admit I was sceptical and thought: "What possibly new could I be taught as I had completed my journey through teaching and studying."</p>
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					course was very liquid. I liked that husband and wife could actually lecture together – it has a good social aspect works.	
8. Did the programme content satisfy or exceed your expectations? How?	Yes, the content certainly exceeded my expectations. I just thought it would be a refresher course, but when we were given tasks and topics to research, I realised how MUCH I was actually learning.	Yes, it did. I thought it was only going to deal with teaching and classroom situations, but we also did presenting and facilitation.	Yes, over and above. I went there expecting to learn about methods of teaching but gained more knowledge (with regards to the content covered, which I didn't even think was part of the whole teaching experience) as well as making human connections that I would otherwise not have made. Learning was not rigid or boring.	This programme satisfied my expectation in knowledge of alternate method however the info was rather rushed over the few months. Would have preferred to know and discussed more about the philosophers' history.	In terms of my expectation I was inquisitive; I needed to know I needed to understand who these people are and what these people were offering. I did my research; it did satisfy my expectation and even exceeded my expectations.	The content exceeded my expectations. As I reflect the word pedagogy keeps popping up and all I remembered myself say JACKPOT. And The emphasis on structure and how Islamic history evolved and how it equated to putting it into the values of teaching. History and Development of Education Practice in Islam I thoroughly enjoyed.

<p>9. Was there anything that you would have liked to see on the programme which was not addressed?</p>	<p>Not really, I just think time was of the essence. So much to do, discuss and question but so little time. And being a teacher at the same time was very demanding.</p>	<p>Not really</p>	<p>Think that everything was covered efficiently</p>	<p>Inclusive learning and departmental rules around it</p>	<p>I thought it was too short, it was too abrupt an ending. I think we were all sad that it came to an end so quickly.</p>	<p>No everything was covered</p>
<p>10. Was there space in the curriculum to address issues and challenges in your school or madrasah?</p>	<p>Yes, I think MOST sessions ended up in this manner. Many cans of worms were opened, which was never addressed before. And that was one of the most amazing aspects of this course for me personally.</p>	<p>Yes there was opportunity to raise our own issues we faced.</p>	<p>Yes</p>	<p>Yes, there was but not enough contact time to deal with it. Also, our school has changed in management and does not give opportunity to iron out challenges</p>	<p>I think that was addressed when participants could place complex issues on the agenda regarding their learners.</p>	<p>Yes I have structured most of lessons to 60% teaching and 40% leading through facilitation</p>

APPENDIX D: CHALLENGES GRID

STUDENT ISSUES

ISSUE	IMMEDIATE ADVICE TO ATTEMPT	LONG TERM ADVICE TO WORK ON
Student attitude/conduct	Understand the learner, one on one to find out cause of attitude and behaviour. Regular parent meetings. Set ground rules that parents and students understand. Have informal parent/student day outings.	Understand learners Clear lines of communication: calls, daily and weekly communicative mechanism. Pedagogy of mercy Tips for teaching
Student listening skills	Work around and try to remove distractions.	This is a skill that can be taught to students.
Absenteeism	Parent involvement and clear communication essential.	Prepare a learning information event to address this immediately.
Motivating our students	Motivate parents! New ways of making teaching interesting. Involve students in responsibilities. Suggestion box for what students would like to experience/learn/challenges students may have.	Motivating students. Teaching techniques.
Unresponsive students	New ways of making teaching interesting. Stimulate class interaction and group work.	Develop a class identity. Cohorts work together.
Young teacher teaching older girls or married women is challenging.	Teacher confidence and eliciting respect, boundaries. Understand educating adults.	Being confident about your role as teacher yet handling things tactfully.
Punctuality	Set a good example. Find interesting ways of making students responsible for their actions, help them organise themselves and their time; parent communication.	Ensure student responsibilities, be a good role model and have good parent communication. Give students an incentive.

TEACHER ISSUES

ISSUE	IMMEDIATE ADVICE TO ATTEMPT	LONG TERM ADVICE TO WORK ON
Not enough time for class preparation.	Organise yourself. Work within calendar. Prepare ahead. Work with templates.	Take responsibility for your actions. Communicate with your immediate superior.


	Continue learning new skills.	
Motivating our students.	Change track, bring innovative aids into your teaching. Research what other teachers do around the world for novel ideas	Negotiate new learning paths. Look at new ways to deal with your problems, consult with other schools and educators.
Difficulty for new Muslim teacher to address questions	Set ground rules – no one knows everything but promise to get back with answer.	Facilitation style and confidence.
Self-Discipline	Organise yourself from home, plan and manage time better.	Teacher self-discipline
Professionalism	Teachers need to work on empowering themselves and being confident in their role.	Teacher self-discipline
Punctuality	Organise your time.	Renew your niyyah (intention).
Pupil-teacher ratio	Work in groups and smaller chunks of time.	Relook your strategy.

STRUCTURAL AND SOCIAL ISSUES

ISSUE	IMMEDIATE ADVICE TO ATTEMPT	LONG TERM ADVICE TO WORK ON
Pupil-teacher ratio	This may be an issue to raise with school management.	To be addressed by school.
Madrasah competing with other extra curricula options.	Need to make classes interesting, market it interestingly, and address parents ultimately they are the ones that make decisions. Talk show on radio.	Workshops, Marketing strategy
Parent participation	Invite them to something less formal. Involvement in various school activities.	Workshops Invite parents to spend a day at school
Born Muslims judgemental towards new Muslims.	Involve all teaching faculty and management to highlight this issue. Change attitude	Workshop this issue to clarify any misconceptions and attitudes.
Social problems	Be involved in community Community workshops.	Community involvement Workshops
Lack of support structures	Address management, get buy-in from other teachers, form committee.	Take responsibility to address issue with the help of your peers and colleagues.

APPENDIX E: CURRICULUM OUTLINE

iLABS - learning across borders



iHIYA Islamic Teacher Education Programme

Course Outline

For more info, please contact:
Abubakr: 0725706683
Email: ilabs.abu@gmail.com

MODULE 1: ISLAM & EDUCATION

- UNIT 1.1: Islam- A Knowledge Based Society
- UNIT 1.2: History & Development of Education Practice in Islam
- UNIT 1.3: Epistemology & Theory
- UNIT 1.4: Teaching Practice - Methodology and Pedagogy
- UNIT 1.5: Contemporary Developments

MODULE 2: ACADEMIC LITERACY & PROFESSIONALISM

- UNIT 2.1: Personal Learning & Thinking Strategies
- UNIT 2.2: Personal Management & Communication
- UNIT 2.3: New Media as a Teaching Resource & Tool
- UNIT 2.4: Professional Attitudes and Skills of Teachers

MODULE 3: PSYCHOLOGY & POLITICS OF EDUCATION


- UNIT 3.1: Education, Knowledge & Power
- UNIT 3.2: Structure of Education
- UNIT 3.3: Theories of Learning
- UNIT 3.4: Adult Learning

MODULE 4: CONTEMPORARY TEACHING PRACTICE

- UNIT 4.1: Understanding Curriculum & Pedagogy
- UNIT 4.2: Designing & Planning a learning event
- UNIT 4.3: Facilitate learning using a variety of given methodologies
- UNIT 4.4: Evaluation and Assessment

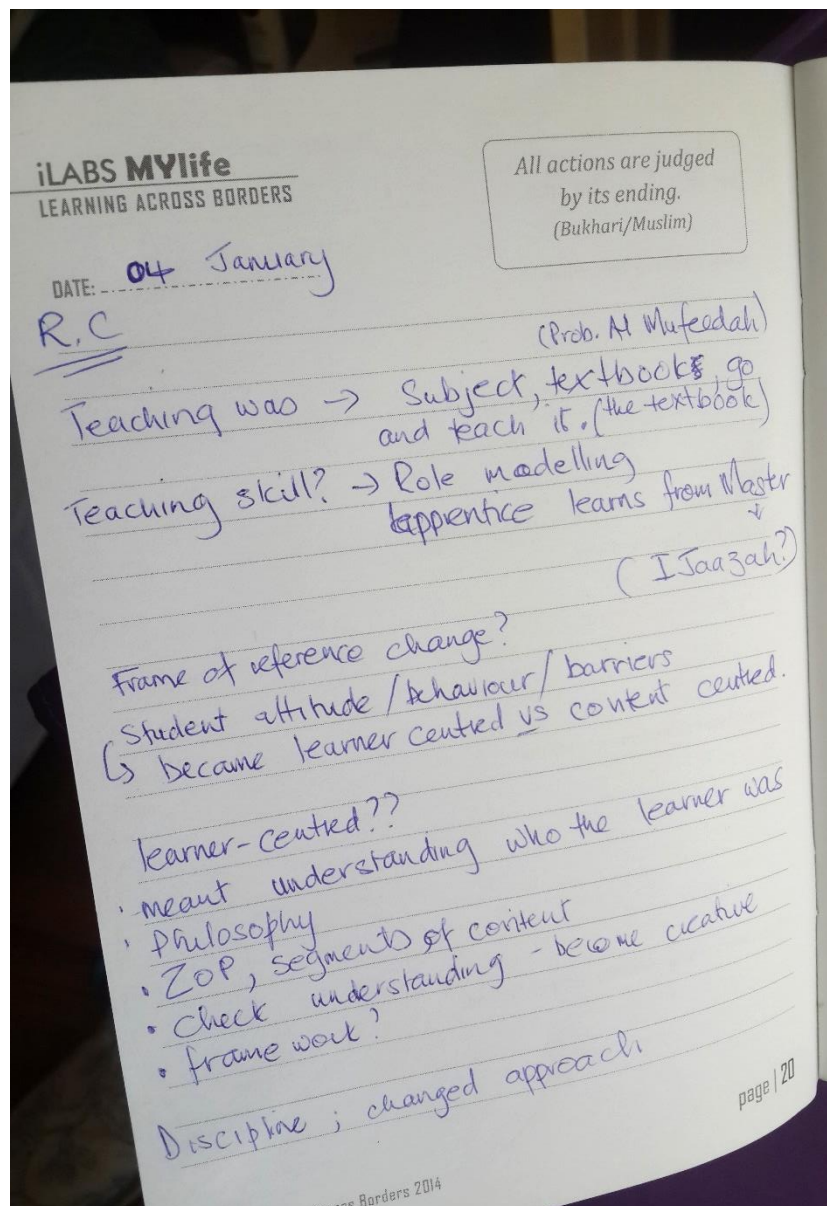
Teaching Methodology ❖ Theories of Learning ❖ Islamic Pedagogy ❖ Communication ❖ Facilitation ❖ Presentati

DEVELOPED &
PRESENTED by



To secure a seat on this course please
call or email ilabs.abu@gmail.com
REGISTER NOW !!

APPENDIX F: MEMOS:



DATE: 12 December

R.E

All actions are judged
by its intention.
(Bukhari/Muslim)

I am neither a slave nor a follower
nor from one distinctive race,
Paternal ancestry - some say he was a
wood chopper some a 'blommg draer'
Jameer in G. Jameerin Adams - his son
marries Gowwa Jacobs.

Yemen to flower sellers? ←

→ traced to N. Muhamad (SAWS)
Maternal ancestry - G.G. - Sajid Abdul Gamiet
Ba'alawi. Grandfather Ahmad Hisham Gamiet
grandmother Halima ^{Gouffie} Gamiet, District Six
daughter of Chicha Cassian Peren.
"dwise hotkie" ← "racing pigeon club"
fruit hawkers

Also married in India but never
returns.

- wood choppers
- flower sellers
- fruit hawkers
- pigeon handlers / breeders