THE IDEOLOGY OF ISLAMIC FUNDAMENTALIST GROUPS IN ALGERIA, SUDAN AND SOUTH AFRICA: A POLITICAL ANALYSIS

by

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SUMMARY

THE IDEOLOGY OF ISLAMIC FUNDAMENTALIST GROUPS IN ALGERIA, SUDAN AND SOUTH AFRICA: A POLITICAL ANALYSIS

by

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DEGREE: MAGISTER ARTIUM (POLITICAL SCIENCE)

Islamic fundamentalism is a hotly debated and contested issue in the global arena and is often depicted as having replaced communism as the predominant threat to the West in the post-Cold War world. This study analyses the ideologies espoused by Islamic fundamentalist groups in Algeria, Sudan and South Africa by means of the dialogic model of interpretation in order to arrive at a more thorough, less judgmental understanding thereof.

The study begins with an in-depth analysis of various definitions of the concept Islamic fundamentalism. This is followed by a critical discussion of rationalist approaches to Islamic fundamentalism as well as reference to their shortcomings in order to justify the use of the dialogic model of interpretation. This model aims to critically evaluate Islamic fundamentalist ideas through interaction with their respective originators, thereby questioning the validity of a single Western rationalist-inspired version of the truth. Structural factors, the political, cultural and socio-economic conditions in Algeria, Sudan and South Africa, are also accommodated by the model.

Consequently, the rise of Islamic revivalism is discussed within the historical context of the increasing influence of the West in the world of Islam and the introduction (and eventual failure) of secularist ideologies in the post-independence era. The focus is on different strands
of Islamic political thought, Islamic fundamentalists, Islamic traditionalists, Islamic modernists and Islamic pragmatists.

The country case studies, Algeria, Sudan and South Africa are then approached by means of an in-depth analysis of the ideologies of prominent Islamic fundamentalist groups, as well as a consideration of structural (political, economic and social) factors. In the case of Algeria, a detailed discussion of the ideology of the Front Islamique du Salut (FIS - Islamic Salvation Front) is placed in the context of the rise of Islamic fundamentalism and the dynamics of the current civil war. When it comes to Sudan, the ideology of the ruling National Islamic Front (NIF) is discussed, and is also placed in the context of the rise of Islamic fundamentalism in that country, as well as a discussion of government policies since 1989, with specific reference to the Sudanese civil war and the current crisis in the Darfur region. In terms of South Africa, the focus is on the ideology of People against Gangsterism and Drugs (PAGAD), which is placed in the context of the urban terrorist attacks that characterised the Western Cape a few years ago.

The final chapter looks at what has been learned from using the dialogic model of interpretation (with an additional evaluation of structural factors) as a theoretical approach. Recommendations are made with regard to each of the respective case studies which may be potentially useful for a future resolution of the conflicts in Algeria and Sudan, and, in the case of South Africa, may help ensure continuing stability as far as Islamic fundamentalism is concerned.

**KEY CONCEPTS**

- Islamic fundamentalism
- Islamic extremism
- Ideology
- Dialogic model of interpretation
- Front Islamique du Salut
- National Islamic Front
- People Against Gangsterism and Drugs
- Algeria
- Sudan
- South Africa
OPSOMMING

DIE IDEOLOGIE VAN ISLAMITIES FUNDAMENTALISTIESE GROEPE IN ALGERIË, SOEDAN EN SUID-AFRIKA: ‘N POLITIEKE ANALISE

deur

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Islamitiese fundamentalisme is ‘n hoog aanvegbare en kontroversiële kwessie in die globale arena en word dikwels as die nuwe bedreiging vir die Weste uitgebeeld, wat kommunisme in die post-Koue Oorlog wêreld vervang het. Hierdie studie analyseer die ideologieë van die Islamities fundamentalistiese groepe in Algerië, Soedan en Suid-Afrika deur van die dialogiese model van interpretasie gebruik te maak om hierdie kwessie op ‘n deeglike en minder veroordelende manier te verstaan.

Die studie begin met ‘n in-diepte analysie van verskeie definisies van die konsep Islamitiese fundamentalisme. Hierna volg ‘n kritiese bespreking van rasionele benaderings tot Islamitiese fundamentalisme asook hulle tekortkominge, met die doel om die gebruik van die dialogiese model van interpretasie te regverdig. Hierdie model streek daarna om fundamentalistiese idees krities, deur middel van interaksie met die denkers wat dit ontwikkel het, te valueer. Verder bevraagteken dit die geldigheid van ‘n enkele Westers-rasioneel geïnspireerde weergawe van die waarheid. Die model sluit ook strukturele faktore soos die politieke, kulturele en sosio-ekonomiese omstandighede in Algerië, Soedan en Suid-Afrika in.

Daarna volg ‘n bespreking van die groei van Islamitiese fundamentalisme wat binne die historiese konteks van die toenemende Westerse invloed op die Islamitiese wêreld en die
bekendstelling (en mislukking) van sekulêre ideologieë in die post-onafhanklikheids era plaasgevind het. Die fokus is op verskillende strominge van Islamitie e politieke denke: Islamitie e fundamentaliste, Islamitie e tradisionaliste, Islamitie e moderniste en Islamitie pragmatiste.

Die gevallestudies, Algerië, Soedan en Suid-Afrika word dan deur middel van ‘n in-diepe analyse van die ideologie van prominente Islamities fundamentalistiese groepe, asook ‘n fokus op strukturele (politieke, kulturele en maatskaplike) faktore benader. In die geval van Algerië vind ‘n deeglike bespreking van die ideologie van die Front Islamique du Salut (FIS - Islamic Salvation Front) binne die konteks van die groei in Islamitie e fundamentalisme en die huidige burgeroorlog plaas. Daarna volg Soedan waar die ideologie van die regerende National Islamic Front (NIF) bespreek word, weereens binne die konteks van die groei van Islamitie e fundamentalisme, met verwysing na regeringsbeleide sedert 1989, die burgeroorlog en die huidige krisis in Darfur. In terme van Suid-Afrika is die fokus op die ideologie van People against Gangsterism and Drugs (PAGAD), binne die konteks van die stedelike terreur aanvalle wat ‘n paar jaar gelede in die Wes-Kaap plaasgevind het.

Die laaste hoofstuk handel oor wat ‘n mens deur die aanwending van die dialogiese model van interpretasie (en die addisionele evaluering van strukturele faktore) kan leer. Aanbevelings word gemaak met verwysing na elk van die gevallestudies, wat moontlik nuttig kan wees vir toekomstige vredesplannings vir die konflikte in Algerië en Soedan, en om Suid-Afrika se volgehoute stabiliteit sover dit Islamitie e fundamentalisme aangaan moontlik te help verseker.

**KERNBEGRIFFE**

Islamitie e fundamentalisme
Islamitie e ekstremisme
Ideologie
Dialogiese model van interpretasie
Front Islamique du Salut
National Islamic Front
People Against Gangsterism and Drugs
Algerie
Soedan
Suid-Afrika